Rec. Aug. 29/34

Com.

Ans.

A

Rev. G. Griffiths to the Lay Secretary.

CHURCH MISSIONARY SOCIETY ARCHIVES C. W. / M3. 1834 - 4

22

My Dear Sir,

Kingston, July 5. 1834.

I avail myself of the opportunity of a vessel sailing for Liverpool this day, to put you in possession of the closing of the negotiation in the matter of Mr. Betts. Upon the receipt of Mr. Gordon's Nomination, (No 1,) the Comtee recommended Mr B. to forward it to the Bishop with No. 2, and adjourned to allow time for an answer. The altered tone in which that answer (No. 3) was conceived, surprised us not a little; and we were of opinion that it appeared to indicate an apprehension on his Lordship's part, of having not acted very advisedly in attempting to force such heavy shackles upon the Missionaries. Be this as it may, Mr. Betts proceeds to Knockalva, where we doubt not he will find the course clear. The great principle for which we were contending, has not in our judgment been at all compromised by this arrangement. The Comtee desire me to urge the despatch of the other Missionaries intended for this Island with as little delay as possible, since we can now call in the aid of the precedent thus established, and introduce them at once into active service. Never perhaps, my dear Sir, was the cry of the man of Macedonia more loud and general than at the present moment. Mr Dallas, who sails in a fortnight's time, will acquaint you fully with the state of affairs here.

(Signed) G. Griffiths.

A

Rec. aug. 29/34.

Com.

Ack.

22

No. I. Nomination of Rev. W. K. Betts to Knockalva Pen, by Mr. G. Gordon.

St. James'. July 1. 1834.

I, George Gordon, Attorney of Neill Malcolm, Esq., an absentee from this Island, do hereby appoint the Rev. W. K. Betts, an ordained Missionary of the Established Church, in connexion with the Church Missionary Society, to be the private and domestic Chaplain to Knockalva Pen or Plantation in the parish of Hanover, the property of the said Neill Malcolm, Esq to which his ministerial services shall be bona fide confined.

Given under my hand and seal this 1st of July.

(Signed) George Gordon L S

Atty to Neill Malcolm.

Rec. aug. 29/34.

Com.

Ack.

A

22

Rev. W. K. Betts to the Bishop of Jamaica.

My Lord,

Kingston, July 3. 1834.

I beg leave to apprize your Lordship that Mr. Gordon (having been informed of the obstacles in the way of my ministering at Knockalva by the Comtee of the J. A. C. M. Society's withholding their consent to my acting under the License and Letter of Instructions received from your Lordship) has sent up to me a nomination to act as a private Chaplain on Mr. Malcolm's estate at Knockalva.

I beg further to state that the Aux. Com.ee have consented to my accepting this appointment for the present, which it is their opinion I can do with propriety under the provision of the 36th clause of the Clergy Act.

I have therefore enclosed the nomination for your Lordship's inspection, and beg respectfully to state that I purpose acting under it as a temporary measure by which I may discharge my duty and fulfil the vows that are upon me as a Minister of Christ's Gospel and at the same time meet the anxious desire of Mr. Gordon to supply the negroes under his charge with the ministrations of a Clergyman of the Established Church.

I beg leave to ask if it is your Lordship's pleasure that I shall report to your Lordship the duties I may there perform, and of the state and progress of the Schools which it is intended to be opened on the properties under Mr. Gordon's management, by the C. M. Society, and which will be under my inspection as their Missionary.

(Signed) W. K. Betts.

Rec. Aug. 29/34 — No. III — A — Rev. G. D. Hill to the Rev. W. K. Betts. — (22)

Com. Sch.

Kingston, July 4th.

Dear Sir,

I am directed by the Bishop to acknowledge the receipt of your letter of the 3rd Inst., enclosing to his Lordship your appointment as private and domestic Chaplain to Knockalva plantation, in accordance with the provisions of the Clergy Law. Your appointment shall be filed in the Registry office, unless you desire it should be returned to you.

It will give the Bishop much satisfaction to hear of your success in the duties you are about to undertake, and he will be glad to receive your periodical reports, or any other information which will afford him a more intimate acquaintance with the state of the people thus placed under your charge.

(Signed) G. D. Hill.

A. — Mr. T. Youd to the Lay Secretary — (24)

Dec'd Aug 29/34

Dear Sir,

Bartica Point, June 30/34

I acknowledge the receipt of 100 First Class books, 50 of the second, and a number of hymn books. We have about twelve Indians just beginning the first class book, eight of whom are Carabesse in the Cume school; and the rest are Arawaks at Bartica. The greater part of the hymn books are in use on the Sabbath. A few Prayer books for the boys, and some of the Congregation would be very serviceable, also a quantity of slates and pencils, with pens and paper for the schools. The Indians are particularly fond of writing, even when at the age of forty years which I do not discourage, but use as a kind of net to keep them together for religious instruction. Singing also they are very fond of. You will perceive by my journal that I have received a communication from his

Excellency the Lieut. Governor, the original of which I send you with the answer I wrote, and the plea I made for pecuniary assistance for the spread of the Gospel amongst the Indians. I have taken two Ahawi youths who came far from the Interior two months ago, and beg-ged to be permitted to remain with me to be instructed. I at first hesitated, but seeing much simplicity of mind about them and their diligence for the two days they were with me in the Grime school I received them. I have been much pleased with their conduct since they came, and now they express their desire to continue. One is a young man about nineteen years of age and the younger brother about fourteen. As they are almost naked, I must beg the Society to allow me to purchase for them, two shirts, one pair of trowsers and a straw hat each, which will amount to twenty one guilders: I speak of two shirts each, because when going out in the boat among the Indians, we get so often completely drenched with rain, that a change of clothes is essentially necessary; and in future they will be upon the same terms as the other boys. The other six boys are doing well, the youngest of whom a Carabese is very useful to me among his people as an interpreter. Four out of the six I occasionally make use of as teachers.

J. H. W.

With respect to my assistant, Mr Strong thinks it advisable that the Society should permit me to draw upon them for £6. 5. per Quarter and that he Mr Strong should remit the subscriptions made by our friends, to the Committee at the years end; which will amount to the same and will be more convenient to the young man to get a small sum quarterly to pur-chase clothes &c

The Committee will perceive the different reasons given in my Journal for drawing the several sums as follows.

	£	s	d
Quarters Salary	50	–	–
For the eight youths f 231 – travelling boat-man f 66 & f 21 for clothing two Ahawis	22	–	–
Building Grime Chapel & clearing the bush	8	–	–
Repairing Bartica Chapel	5	–	–
Two dozen Slates	12	–	
Slate pencils and paper	6	–	
Assist.t Quarters Salary	6	5	–
	92	3	0

I wish to make known to the Committee that I fully expect they have granted my request in being about to send (with Mr Armstrong or some other) Miss A. Davis, School of Industry, Carlisle if there she be, to be my lawful com-panion.

(Signed) J. Yould.

A M. T. Yates' Journal from Apl 1 to June 30/34 (25

Rich Ms 14 June 9/34 To give a daily account of my labors since I came from Town would have too much sameness, because I have had a good deal of trouble in erecting a school, and have made many visits to forward it, but never did I so much as conceive what labour of body and mind was necessary to establish a school, and to regulate one, among any people whatever. It is with some-what of a clear conscience that I do now say, that for the last eight weeks + I have night and day laboured for the welfare of the whole population around me, being influenced I trust by Gods spirit, and I think it has been to some purpose. I should perhaps before now, have spoken of the attention that has been paid at the schools by the Indians, both by the young, middle aged and old people, had it not been that they in many things oftentimes begin well, and soon give up, so that I desired to avoid speak-ing of those things, which afterwards might prove too much like a dream.

Drunkenness and dancing is vigorously carried on among many of the barabaes, and indeed by our near neighbour the Post-holder, for he allows them to dance in his own house, and gives them liquor in abun-dance, which certainly, is so far against our grand cause. But still I find that an Indian by the name of Betsy, who put a damp on their folly, by telling them that we had told them, that it was evil in the sight of God, and often repeated it during the day, that the Post holder told me of calling her "the saint" there was also a Captain of the name of Peter or Petie who refused to go to the Post on these occasions, he attends regularly with his people our school in the house. On coming close to a party of Indians the other day who were dancing, to whom I have as yet been unable to speak at much length, for want of knowing their language, they immediately stopped, as soon as they perceived me coming towards them from the bush, each of the dancers fled and the music was put aside, and they feign would have been clear of the fault they knew I should blame them for. I merely speak of this, to shew that we are gaining influence.

Pei'ing is still, and will I think continues to be daily practised, till an utter change take place. On Thursday night last, when I was about laying down to sleep, I heard an Indian using his enchantments, I immediately arose, took Social and proceeded to the place, where I found a husband trying to cure his wife of a bowel complaint, I bade him stop, told him of its folly, and made known who it was that made men sick, and who gave health; directing him to look to him only who can preserve and keep us. After remaining a length of time with them, I returned, but

heard no more of this dismal case. It is truly astonishing what a hold this awful delusion has upon the minds of the Indians and even some of the coloured people.

Of the New school in the Cinnie - Was it possible for the various members of the Society could be borne hither some morning, after the people have ceased lamenting for the day, they would behold a scene truly ancient in many respects, a sight which I am persuaded would not easily wear off from the mind. They would first behold a very large shed, erected and covered in by the Indians, without a nail or a bit of Iron about it, and the only instruments used in the forming of it, are, axes, two or three cutlasses and a few table knives, they would then see the Indians all slung in hammocks beneath little sheds or booths they have erected around us, each having a fire under, or on one side of him. When travelling, or in any temporary place, they sleep side by side; two, three or more couples in one small house, but that which would fill abash a European's eyes, is their nakedness, having nothing more as a covering, than a bap of calico or salempore of ½ a yard long, wearing it thus; they fasten it behind to a cord, which they tie round them below the hips, then draw it between the thighs, and tuck the fore part under the same cord in front. Others again, have nothing more than a square of worn beads, six inches by nine. I could plead for them with the fair sex of England, that they might know how useful some of their cast away clothes would be, to these naked female Indians: believing, that it only needs to be made known at home, and many will be clothed. Do I boast? yea, but I trust not vainly. Our School in the Cinnie is attended by about forty Indians, and a few coloured people. They are almost all of the age of 20. 25. 30 and upwards. The days in which we teach in the Cinnie are Tuesday, Wednesday & Thursday in each week during which time we abide amongst them, and return on Thursday evening. Had I an Assistant Missionary to supply Bonties Chapel on the Sabbath, I believe we should have a congregation of 100 Indians, in the Cinnie Chapel, therefore I beg the Society to send Mr. Armstrong or some other to help me. I speak of my supplying Cinnie Chapel because the whole service must be conducted in Creole Dutch, interrupted with barbecue, which in case of a Stranger Missionary coming, he will not be able to do. The Indians that do attend the school are diligent indeed, and this will appear evident to all when I say, that from early morning till after dark, they are fully engaged at their own desire, excepting when I tell them to rest for an hour, their Sunday day delight my soul, though

it be fatiguing to the body. The expense of clearing the ground, erecting the school, and making a little enclosed shed to sleep in, will compel me to draw upon the Society for eight Pounds, and at a future time it may be necessary to expend a little more when it is used on the sabbath, for at present there is neither desk, bench or even a board in it, nor yet table or chair; our only seat being the body of a tree, a few of which now serve as benches, and the slung hammocks in which we sleep during the nights. If I be censured for drawing this small sum, I shall feel it somewhat hard, though I know the Society's funds are somewhat low; yet surely it is reward enough to a Christian to see his surplus money so well laid out, for the benefit of immortal souls, having the glory of God in view.

On Fridays and Saturdays we have been keeping school among the Arrawaks on the opposite shore, but intend for the future to send our boys for them in the large Corial, and teach them in company with our own boys and the children living round the point, so that we may bring two schools into one, until I get an Assistant Missionary. The people have not corials of their own, so I must send for them, which will be nothing more than employment for the boys and a kind of beginning. The boys themselves are becoming useful as teachers, and acceptable to the people.

June 14/30 We sent for the Arrawaks, and 17 came; they have engaged to come on Fridays and Saturdays for instruction, promising to bring their little ones and others with them and thus I hope to have a full school at Bartica. I continue to go to Hampa once a month, the people are attentive during the service, but I see but little good as yet resulting from my visits, yet I am not disheartened, for the Lord has his own time. I chiefly find strangers there when I go, amongst the last Lieut. Kennedy, R.N. he expressed his pleasure at being present at the same time giving my Indian children some praise for their singing so well.

June 21st The rainy season has now fully set in and finds but in a very unprepared state. There are two rooms built in the house by Mr John Armstrong the ridging and one gable, have become so bad, that I am obliged to recover and repair them, or seek other refuge during the storm, for the rain finds its way to every corner. I have deferred this as long as I could, anxiously looking for Mr. Armstrong, that I might lay the trouble of repairing upon him, as he was the builder. It will cost the Society five Pounds. The Committee are perhaps aware that this house and Chapel 42 feet square including galleries or sideroomes, is covered with Manicole leaves, which last only three years, and then are good for nothing, so that this large roof will require in twelve months

made to be re-covered; had it at first been thatched with Indian leaves, they would have lasted at the least 6 or 7 years. Why it was not covered with such leaves is best known to Mr Armstrong, perhaps it was on account of the expence, but it would but have cost about three Pounds more, if he could as I case, get leaves for asking for, at least permission to cut as many as I need. I could wish the Committee to speak to Mr Armstrong about re-covering the roof, in twelve months to come for it will assuredly want it, that they may know from him, what it will cost, my wish being, not to have the responsibility of it: for I do not like drawing upon the Society's funds so largely, for it will cost, to cover it with trulys about £18 according to my calculation.

Our congregation on the Sabbath averages much the same, 80 and upwards.

Mr. J. Youd (in reply) to His Excellency the Lieut Governor — 26

Bartica Point May 19/34

Your Excellency,

In complying with the request made by your Excy., in a circular which I received on the 17 Inst. I would beg leave to express the joy I felt in beholding the Almighty secretly directing the minds of His Majestys Ministers, and in aiding them to carry into effect, such praiseworthy measures as these under consideration

Your Excellency's zeal for the well being of the poor slave, (as shewn in March last) has not been slightly looked upon by me, and much less that which now openly shews itself.

Your humble servants ministerial labors, are exercised among a different class of people, the Indians far beyond the borders of cultivation; so that I have no returns to make, either of the number of Slave children or schools under my charge, of that description in question, neither have I upon this head, any claims upon the Imperial Legislature. But may your Excellency, deem it neither out of time or place, for me to plead for the Indians, being a part of your Excellency's mighty charge, who with the slave demand the tear of pity, and the friendly aid of benevolent minds, in order that the hands of those appointed of God to seek their welfare be not straightened.

Of the number of schools in operation among them, we have but two at present, but could establish several others, were it not for want of means for erecting and setting up such schools, and for the maintenance of teachers; being persuaded that the Indians men in a Political point of view, will never be found serviceable to any Government, without Education, which

as is well known, always did and still exercises to their proper level. I would also desire to search out the Indians, and especially up these rivers where your Excellency's Predecessor was pleased to license me for, and by the help of the Almighty gather them into a body so that they might be taught those things which are not only beneficial to themselves, but to the community at large: but the expense of travelling is found far too heavy for the Society to bear alone.

We have already had those who have begun to prepare to settle around us, but for want of having the means of supplying such bodies of the people until they become settled, having made provision ground &c for themselves, has been, and still is, I sorely believe the grand cause why they and others came not: this I think your Excellency would perceive were I to make known the eagerness of many to be instructed, and the immense distance at which they now live from us, for say they "What shall we do for food, during the time we are waiting for the produce of that provision ground we make by you, if we have not present ones; to which I can only answer, I would that I had it in my power to provide for you, while you are there settling, but have it not. From these and the like considerations, I am induced to petition your Excellency to lay the case before His Majesty's Ministers at home, or, should not this be thought necessary, then before the Hon.ble Court of Policy in George Town.

That the Indians have been looked upon, as being little better than brute beasts, is an undeniable fact and of whose civilization, men at present despair; but, should I be so honored as ever to be visited by your Excellency, of which I have hopes from the statements of others, then shall I be able to exhibit the progress of knowledge made by the Indians which will shew their capacity for receiving instruction, in such a light as few are aware of

I shall feel happy in forwarding at any future time, any information that your Excellency may further require.

From your Excellency's humble and obedient Servant

(Signed) J. Youd

A (Circular) J. Carmichael Smyth Esq Sec.to Gov.r to Mr. J. Youd. (27)

Rev Sir, Governors Apartments, Guiana Public Buildings, May 9/34

Your attention has doubtless been already attracted to the fifth of those Resolutions agreed to by the House of Commons on the 12 June 1833 – This Resolution relates to the aid to be afforded in providing for the religious and moral education of the Negro Population upon liberal and comprehensive principles.

In order that I may be enabled to cause to be carried into effect

with as little delay as possible, the beneficent intentions of the Imperial Legislature, in the Province of British Guiana, and that no time may be unnecessarily lost after I have received my final instructions, I have to request your early answer to the following queries:-

1 How many schools have you at present under your superintendence, and what number of scholars attend each school?

2 Have you reason to expect additional Missionaries from England, and if so, what number?

3 In what way does it appear to you most advisable that you should receive aid from His Majesty's Government? Would the payment of a certain sum towards your fund; or a fixed annual subscription, be in your opinion most eligible?

4 With your present means, could you undertake the charge of any more schools? In proportion as the number of your Brother Missionaries may be augmented what relative additional number of schools could you superintend?

(Signed) J. Carmichael Smyth

Rec. Sep. 2/34

A. Rev. C. R. Dallas to the Say Secretary. (23

Com.

Ans. Jan 1/35

My Dear Sir, Kingston, July 25. 1834.

I have but just time enough to write a few lines, enclosing the first of a set of Bills of Exchange for £150 Sterling, drawn in my favour by the Treasurer of the Auxiliary Com.ee, and in doing so to beg the favour of your accepting it, and keeping it yourself to wait my arrival in London, where I hope to be some time in September. Should I never arrive to claim it, it is then my desire that you will repay the amount of the Bill to the credit of the Auxiliary. Mr. Panton, our new Secretary, will address you I hope by this Packet, but if not certainly by the next. In the event of his not being able to do so, which his having to travel homewards first, renders possible, I am requested by the Treasurer to advise his having, under direction of the Committee, drawn another Bill by this packet, for £170 stg in favour of E. F. Flight, and at the usual date.

I am happy to tell you that Mr and Mrs Betts have at length been forwarded to their Station of Knockalva. Much difficulty and delay occurred, but at last we were able to obtain for them a passage in H. M. Steamer "Rhadamanthus", for Montego Bay, where I hope they are now arriving. As I expect to see you so very shortly, I shall postpone all further information to our meeting. I sail in the "Charlotte," White, Master, for Liverpool, on the 1st of August. It will give me pleasure to receive a line from you on my arrival there.

(Signed) C. R. Dallas.

Rec. Sept. 4/34.
Com.
Ans.
A. Oct. 14

A. Mr. Charles Carter to the Secretary. (28

Plant.n Richmond, Essequibo, July 1/34.

My Dear Sir,

It is with great pleasure I take up my pen to address you a few lines, and that with sincere gratitude to the God of all grace for his continued mercies unto me, unworthy as I am of the least of them. Though in consequence of the very great ignorance and darkness which pervaded the minds of the negroes when I came here, and indeed is still the case on account of the almost impenetrable darkness, yet I must say that I see much reason for gratitude and praise, as well as much to continue in greater assiduity and prayer for the future. Where there is such almost impenetrable darkness it is not to be expected that any immediate change could take place, as ignorance must be eradicated, and the Word of God made known before the Holy Spirit can have any thing over which to brood in the heart. With regard to my adults' attendance on the means of grace and learning to read, they have fallen off considerably since the commencement, which is nothing more than I had anticipated from experience of the negro character, as the novelty would wear off. Those who continue their attendance, make a pleasing progress in learning to read, and religious knowledge. The creoles (or children) are also making pleasing progress, preparatory to reading the Word of God; some of whom, as well as a few of the adults, have so far advanced as to be about going into the New Testament; which is very pleasing and encouraging to me in so short a time. Though that is only the letter, oh may the Holy Spirit brood over the Word so taught, that it may become the Word of life, even of eternal life.

The creoles of the adjoining Estates have attended but little for the last 3 or 4 weeks, in consequence of the very heavy rains we have had in this Colony, which keeps them back in consequence, but such things we are of course always liable to. I have five free coloured children who live on the Estate, and one white child who lives in the neighbourhood, to whom I devote a portion of time daily, instructing them in reading and religious instruction. They are the children of poor people, but who I am happy to add are living not according to the custom of the country, but in the honourable estate of wedlock. I believe I mentioned when I last wrote, my intention of uniting my labours with those of the Minister of the Parish, in endeavouring to establish a Sunday School at the Church for the use of all, which we have done; though I am sorry to add it has not as yet flourished as I could have wished, and had anticipated it would have done. However, may the gracious Head of the Church accept the will for the deed and glorify himself in and by me according to his own will. Thus you may see what my labours are. May Jesus, the great Head of the Church, grant me an increase of faith and love to perform the same in His name and to His glory.

(Signed) Charles Carter.

Rec. Sep. 29/34
Com.
Ans. Nov 5

A. Rev. R. Panton to the Lay Secretary. (29

Bath, St. Thos. East, Jamaica, Aug. 14/34.

My dear Sir,

The departure of Mr. Dallas from the Island, and the great distance of Mr.

Stainsby's Rectory from Kingston, have rendered necessary the appointment of another Secretary to the Jamaica Auxiliary Church Missionary Society. That appointment has fallen upon me, and I have undertaken the office; though very reluctantly, because my distance from our place of business, and the multiplicity of my duties, will, I fear, prevent my giving to the affairs of the Society that attention which they will require. There is no other member of the Committee, however, whose circumstances are not still more disadvantageous, and I have therefore been prevailed on to consent, humbly hoping and praying that God will be my guide and strength.

1. In appointing me to the office of Secretary, the Aux. Com^ee had occasion to enquire into the expences, into which the individual who held the office, was necessarily led: and finding them to be greater than they previously imagined, insisted that my expences as Secretary should be paid by the Society. I have consented in so far as this. When I attend the Committee at the quarterly Meetings, I pay my own expences; but when I am compelled to undertake a journey at any other time in the service of the Society, I will keep memoranda of the actual costs, and be remunerated by the Treasurer. These costs will be small, as we always travel in this Island with our own horses. None of the members of the Aux. Com^ee would consent that their expences in attending the Quarterly Meetings should be paid; because, 1. the sum thus deducted from the funds of the Society would be great; and, 2. we have been in the habit of considering the money so spent as a subscription to the cause of religion, and we would not willingly be deprived of this privilege. The expences of Mr. Dallas as Secretary during the last 4 or 5 years, came under the notice of the Aux. Com^ee, and a Resolution moved by Mr. Daughtrey, was passed, requesting Mr. Dallas to accept the sum of £150 stg., as refunding in part his actual outlay. We trust that the Parent Committee will approve of this proceeding. We know that Mr. Dallas's expences have fallen heavily on the already insufficient means of a Curate, and that now, (since the Resolution was originally proposed) from family misfortune he is called to Europe, he feels it; we have therefore pressed it urgently on him, although he for a long time refused to receive it; and still subjects his acceptance to the approval of the Parent Com^ee. We assure them it is but a part-payment of a just debt.

2. Mr. Betts has proceeded to his station at Knockalva as Private Chaplain. The particulars of his appointment, and the correspondence on the subject, were forwarded to you viâ Liverpool by the Rev. Mr. Griffiths, and copies are also taken by Mr. Dallas, who will, we trust, have an opportunity of explaining all circumstances personally. Since Mr. Betts' departure for his Station, I have heard nothing of him, but think it probable that Mr. Stainsby may give you information by this packet. We are looking with great anxiety for the next letters by the Parent Committee relative to the other Missionaries, and to the Bishop's answer to the Society's Memorial. We cannot learn anything of its nature here; but imagine it to be unfavourable from the tone of his Lordship's letters to us. May God soon open a door of usefulness to the Society here. We can scarcely hope it while Dr. Lipscombe remains Bishop of Jamaica. But we must pray in hope & faith.

3. The income of the Rev. W. Betts has been fixed at £300 cy. (about £200 stg.) This sum, we think, will cover the expences of the Station; which has peculiar advantages from the

liberality of Mr. Gordon. Indeed we hope that he will, after he has settled himself, find a smaller income sufficient. We look much to his valuable experience and advice to guide us in the question relating to the stipend of ordained Missionaries. They will vary in almost every case, according to the advantages afforded by the proprietors, who desire their services, and are friendly to the cause. But in Stations where no assistance of any kind can be obtained, we think, at present, that the income of the Island and stipendiary Curates, which we find very small in this extravagant country, must be our guide. This question however will be fully discussed at the next meeting, when we hope to have the advice of Messrs Stainsby and Betts, if they can get a conveyance by water. The journey by land from Hanover to Kingston and back is nearly 300miles. A serious undertaking in the roads and climate of this Island!

Lr. We have no letters since Mr. Dallas resigned. I hope there is one by this packet which has not yet come to hand. But this letter must go to day. I believe Mr. Dallas advised the drawing of two Bills by the Treasurer. One in his own favour, above alluded to, for £150 stg. and the other in favour of E. G. Flight, for £170 stg.

5. You will probably wish for a word respecting the working of the new system; and I have to say that the Apprentices in this District are behaving admirably well under no little provocation. In other parts I hear there are partial disturbances, but as no expresses have come to this part of the Island we hope that all is at rest. I have written a long account to Mr. Dallas, who I hope will be with you when you receive this.

(Signed) Richd. Panton.

PS. I copy the following Resolution from the Minutes:-

"4. That the Parent Committee be requested to send out for the use of this Auxiliary, a small Printing Press and a fount of types."

Rec.
Com.
Ans.

Archbishop of Canterbury to the Secretaries.

Gentlemen, Lambeth, Dec. 23. 1833.

I have read with the greatest attention the Memorial which you have addressed to me by direction of the Church Missionary Society, and I entirely agree in the remarks of the Comee respecting the duty of imparting the blessings of Christianity to the emancipated population of the West Indies, according to the principles and institutions of our Established Church. That the Bishops of Jamaica and Barbadoes are sincerely and earnestly desirous of facilitating and promoting this most important object, I have no doubt, and I regret that a formal and regular statement of the views and intentions of the Society has not been submitted to their Lordships, as it appears from the Memorial, that the difficulties which the Society apprehends, are inferred from proceedings in respect to a single case in each of the Dioceses, and that neither of the Bishops has been informed of the Society's intention of commencing operations on an extensive scale in the West Indies, or has received any explanation of the principles on which its Missions are to be conducted. The omission however is easily reparable; and I strongly advise

the Society to transmit to the Bishops of both Dioceses a Memorial - containing,

1st. A general statement setting forth the views of the Society, the design of applying a part of its funds to the establishment and support of Missions in the West Indies, the steps which have been taken to assure a supply of Clergymen properly qualified for the office of Missionary, and such other particulars as may satisfy their Lordships that the Society has the means of extending its labours with effect to this wide field of usefulness

2nd. An enumeration of the obstacles to the success of the Society's plans, either arising out of the general principles of our Ecclesiastical discipline, or created by the rules which the Bishops have laid down for the regulation of their own conduct in the administration of their respective Dioceses - and

3rd. The suggestion of measures by which these obstacles may be removed without infringing the principles of Ecclesiastical discipline, and by which the Missionaries may be placed under the authority and protection of the Diocesans, and the Society assured of the cordial assistance of their Lordships, and the aid of their power and influence in the prosecution of its pious designs.

If a Memorial to this effect, such as the Bishop of London and I could approve, were placed in my hands, I should have great satisfaction in recommending it to the consideration of the Bishops of Jamaica and Barbadoes, and requesting them to state their remarks in detail on the several propositions.

In regard to the measures proposed in the Memorial now before me, I observe that they partly relate to regulations of detail, and partly to the general principles of Ecclesiastical Government recognized by our Church. On the former I could not decide without reference to the Bishops of the West Indian Dioceses, who have great advantages over me from their local experience and knowledge. On some parts of the latter I give my opinion with reluctance: but I think the Committee must perceive, that if the Bishop is deprived of all power in regard to the location of Missionaries (a point on which he ought to have a negative) and the limitation of the exercise of their ministry, of all control over the Catechists, and of the right of revoking licenses granted to Missionaries, except on conviction of some offence, which by law renders a Clergyman liable to be silenced, his authority as Ordinary will be little more than nominal, and very nearly useless.

Having thus frankly spoken my sentiments, I freely offer my services in endeavouring to bring about such an arrangement as may enable the Society to attain its object in conformity to the principles of the Church, and with the countenance and co-operation of the local Ecclesiastical Authorities.

Attentive observation of facts during the course of many years, has had the effect of convincing me of the benefit derived to the Colonial Churches, from being placed under the immediate superintendence of Bishops. I speak to this point with the greater assurance in regard to the West Indies, having the means of comparing the spiritual condition of these Colonies before the introduction of a local Episcopacy, with their present state. And I am fully persuaded, that, at this particular juncture, when so much may be reasonably expected from united and orderly exertion

the advantages of an authority on the spot, directing the operations of the subordinate Ministers, will be greatly diminished, if any portion of the Clergy employed in the Colonies, is wholly or partially withdrawn from the jurisdiction of the Bishops.

It gives me pleasure to add that the Bishop of London concurs in the sentiments expressed in this letter, and particularly in the earnest desire to give every facility consistent with the principles of Ecclesiastical discipline, to the operations of the Society.

(Signed) W. Cantuar.

Archbishop of Canterbury to the Secretaries.

Rec.
Com.
Ans.

Lambeth, Jan. 24. 1834.

Gentlemen,

I have to acknowledge your letter of the 7th of this month with copies enclosed of a Memorial addressed to the Bishops of Jamaica and Barbadoes. I observe with concern, that the proposals submitted to their Lordships in this paper, are the same as those in the former Memorial which were objected to by the Bishop of London and me, as leaving little more to the West Indian Bishops than a shadow of authority with respect to the Society's Missionaries. To such of the proposals as have this tendency, neither the Bishop of London nor I can recommend the Bishops to accede, conceiving, as we do, that all Clergymen in every Diocese should be equally subject to the rules of Ecclesiastical Discipline, and seeing no reason why a privilege should be claimed for the Society's Missionaries, which is not enjoyed by the Island Curates; and which does not appear to us to be necessary to the effective prosecution of the objects which the Society has in view.

In regard to the Ordination of the Society's Missionaries by the Bishop of London, and the acceptance of their appointments as Titles for Holy Orders, I apprehend no objection will be made.

I shall lose no time in transmitting the Memorial to the Bishops of Jamaica and Barbadoes, at the same time requesting their Lordships, after full consideration, to communicate their sentiments on the several proposals contained in it, through me, to the Society.

(Signed) W. Cantuar.

Bishop of Barbadoes to the Committee.

5/2

Rec.
Com. June 3/34
Ans.

33 Bedford Square, May 30. 1834.

The Bishop of Barbadoes presents his respects to the Committee of the Church Miss.y Society; and in reply to the letter of their Secretary addressed to himself, and the Minute & letter addressed to the Archbishop of Canterbury, received by the Bishop yesterday, has the honour to repeat, what he had already stated in conversation to their Secretary, that, after a careful perusal of their Memorial, he can perceive no necessity for the proposed alteration in the Discipline of the Church, as far as his Diocese is concerned: and that the difficulties which the Committee appear

to anticipate, may easily be met from time to time, as they arise, by the exercise of that discretionary power, which is already vested in each Colonial Bishop, in virtue of his office.

The Bishop begs farther to repeat what he expressed in his letter to the Society from Barbadoes, and more recently in his interview with their Secretary, his readiness himself to ordain under certain circumstances specified in that letter; or under the same circumstances, and after previous communication with him on the part of the Society, to receive, as ordained, from the Bishop of London, as many Students of the Society's College at Islington, as the exigencies of his Diocese may in his judgment require, and the Society be disposed to send out.

The Bishop will be most thankful for the assistance of the Society at the present moment, but would find himself under the painful necessity of declining even their important aid, if it must be purchased at the expense of the discipline of the Church, and by introducing an invidious distinction among his Clergy.

With respect to Mr. Armstrong the Bishop begs to refer the Society to the conversation which he has already had with their Secretary.

Rec.
Com. June 3/34.
Ans.

Archbishop of Canterbury to the Secretary.

5/3

Rev. Sir,

Lambeth, May 31. 1834.

I lost no time in transmitting your letter, and the Resolution of the Church Miss. Society which was enclosed with it, to the Bishop of Barbadoes, and his Lordship has since communicated to me a letter addressed to you on the subject, which has my entire approbation.

In respect to Ordination, a responsibility so awful rests upon Bishops, that the determination in every particular case has always been left, as I think it ought to be left, to their own consciences, and I could not feel myself authorized, at least without evidence of corrupt motives, to call upon any Bishop for a statement of the reasons which induced him to decline admitting any individual into Holy Orders. In the case of Mr. Armstrong however there is at present no question on this point. The Bishop of London has evidently acted with the greatest propriety, and I do not understand that Mr. Armstrong has presented himself to the Bishop of Barbadoes since his arrival in this country, which is obviously the first thing he ought to have done if he wished to be ordained to a Mission in his Lordship's Diocese.

(Signed) W. Cantuar.

Rec.
Com. June 24/34
Ans.
Ack. with Min. of Res. of June 17/34. June 21/34.

Bishop of Barbadoes to the Secretary.

8/2

Rev. Sir,

39 Bryanstone Sq. June 19. 1834.

I had the honour to receive last evening your letter of yesterday's date, with the enclosed Minute of the Committee of the 6th Inst.; and must deeply regret the conclusion, to which by that Minute, the Committee appear to have come.

The copy of the Minute and Resolution passed at the Committee on the 17th relative

the case of Mr. John Armstrong, to which you refer me, was not enclosed in your Letter.

(Signed) W. H. Barbadoes.

Rec.
Com. July 8/34.
Ans.

Bishop of Barbadoes to the Secretary.

(9/2)

39 Bryanstone Square, June 23/34.

Rev. Sir,

I have had the honor of receiving the Minute and Resolution of the Committee of the 17th Inst. relative to the case of Mr. Armstrong.

From the concluding Paragraph of the Minute, wherein it is noticed that "no Mission to the Indians of British Guiana had previously been undertaken by members of the Church of England" – and from the statement given in page 5 of the printed Confidential Memorial – the Committee appear not to be aware that, prior to Mr. Armstrong's appointment as an Instructor among the Indians in 1831, a plan for their religious instruction, as detailed in the Conversion Society's Report for 1828 or 1829 – (I think the former year, but I have not the Reports at hand for reference) had been submitted to that Society, and to the Society for the Propagation of the Gospel in Foreign Parts, and to His Majesty's Government; and that the sums of £200 and £100 had been respectively voted by those two Societies for its commencement; and that this Plan was suspended only, on my finding to my great regret, when I visited Demerara, that it did not meet with the Governor's approval.

At a subsequent visit I learnt, that Mr. Armstrong, who had been acting as a Religious teacher in the service of the Church Missionary Society, was licensed by the Governor to settle among the Indians up the River Essequibo.

Of Mr. Armstrong's character and qualifications I have had as yet no sufficient means of judging; for though he is described in the Committee's printed Memorial, as an Individual previously employed as a Catechist in the Diocese, yet he was neither acting under my license, nor had he been in any way brought under my notice by the Society.

Mr. Armstrong's course in the first instance will be to forward to my address the necessary papers and testimonials; and if these prove satisfactory, it will then be for me subsequently to judge of his qualification for ordination; and for the important Mission on which it is proposed to send him.

(Signed) W. H. Barbadoes.

Rec.
Com. July 8/34.
Ack.

Bishop of Barbadoes to Mr. J. Armstrong.

(9/3)

39 Bryanstone Sq. June 30/34.

Sir,

I have received from the Rev. Mr. Jowett, Secretary of the Church Missionary Society, your Si quis and Baptismal Register, & a Testimonial addressed to the Bishop of London.

In that Testimonial you are described as of the Church Missionary College, Islington; but no notice is taken of your having resided within the three years, and for some

years previously, in Demerara. Neither the Rev. Mr. Rigg of the Diocese of Chester, nor the Rev. Messrs. Pearson and Jowett, can certify to your conduct and opinions during that time.

A further testimonial therefore signed by three beneficed clergymen in the Colony of British Guiana will be required.

(Signed) W. N. Barbadoes.

Rec.
Com. July 22/34
Ans.

Bishop of Barbadoes to the Secretary.

(9/4)

Deanery, July 15.

Rev. Sir,

I have received your letter of the 8th Inst., inclosing the Minute and Resolution of the Committee of the same date; and have to express my regret, that under all the circumstances of Mr. Armstrong's case, I cannot forego the reference to America."

(Signed) W. N. Barbados.

Rec.
Com.
Ans.

Archbishop of Canterbury to the Secretaries.

(11+/3)

Lambeth, July 23. 1834.

Gentlemen,

I enclose a letter addressed to you by the Bishop of Jamaica, in reply to a Memorial of the Society, and other documents transmitted by me to his Lordship about the end of last January. The circumstance of the Bishop's absence on his visitation, when it arrived in Jamaica, will account for the delay of his answer, which I have also detained for a few days, that I might show it to the Bishop of Barbados, before it was forwarded to its destination.

Requesting you to lay this communication before the Ch. Miss. Society, I remain,

&c. (Signed) W. Cantuar.

Rec. July 23/34.
Com. July 25/34.
Ans.

Bishop of Jamaica to the Secretaries.

(11+/2)

Bishop's Pen, Kingston, Jamaica, May 16. 183[illegible]

Gentlemen,

On my return to this Island from the Bahamas, I found your Memorial of the 7th of January last, transmitted to me by the Archbishop of Canterbury, together with copies of a correspondence between his Grace and the Ch. Miss. Society of the 7th and 24th of the same month.

I have given my best attention to these important Documents, and I trust I shall obtain credit for a sincere desire to increase, by all safe and practicable measures, the means of religious instruction, which the approaching change in the state of society here so imperiously demands. In replying to this memorial, it is a matter of much satisfaction to me, that the Archbishop himself has been graciously pleased to become the medium of communication between us: and my anxiety is much relieved, in having the advantage of such high authority, conjointly with that of the Bishop of London, on points, on which I shall be glad to have my opinions either confirmed or corrected by their mature judgment. I feel confident, th[illegible]

under the sanction of such elevated Station in the Church, no concessions will be recommended, compromising any essential and fundamental principles of ecclesiastical discipline, or derogating from that office, the duties of which I have so solemnly engaged to perform, and the powers of which I am not at liberty to surrender.

Within these restrictions I shall gladly avail myself of the assistance and co-operation of a body of Missionaries properly instructed in the doctrine and discipline of the Church, and duly qualified from their previous education and habits to meet the peculiar exigencies of this Fol. of Mem.l 18. Diocese. Concurring in the observation of the Committee, that "it seems not unreasonable that the regulation of its proceedings, excepting what is purely of an ecclesiastical or ministerial Fol. 1. nature, should be under the controul of the Committee", and encouraged by the repeated avowal of the solicitude of the Society to "impart religious instruction according to the principles of the Church of England," I proceed to the examination of those "partial modifications of the ecclesiastical arrangements of our Church," which the Committee propose with a view to remove those Fol. 1. "impediments, under the pressure of which" they allege "the Society's operations to have been seriously obstructed."

I must call to the recollection of the Committee, that they are addressing themselves to a Diocese divided into Parishes, with a resident parochial Clergy, under the protection and guidance of a law, which I am equally bound to obey. To a Church so constituted, many of Vide 4 Will. IV. c. 141. & others. their introductory observations are wholly inapplicable: nor have they convinced me of the necessity for so unlimited a range of operation, in order to give full efficacy to the labours of Missionaries in an Island, in every quarter of which are large unoccupied districts, affording ample scope for their utmost zeal and ability. And here I cannot help regretting, that the re- Fol. 3. commendation of the Primate, "to state generally the views of the Committee in reference to the Society's proceedings in the West Indies," has not been more fully complied with, and strictly adhered to, under that division of the Memorial.

With respect to the first obstacle mentioned by the Committee with reference to the Ordination of Ministers, and the measures they propose for its removal, the best interests of the Church and the most solemn duties of my office concur in rendering it imperative on me, to secure, by a valid title, the decent maintenance and support of the ministers of religion, and Vid. 33.d Can. some "certain place where they may exercise their function." The experience of nine years with respect to the Candidates for Holy Orders, and more particularly the circumstances attending the unsuccessful applications made at the last general Ordination, have only tended to confirm me in the opinion, that the honour of God and the stability of the establishment are both seriously involved in this question. I am therefore very unwilling to incur the responsibility of departing from the wise and salutary provisions of the 33.rd Canon, and thereby leaving my Clergy to a precarious or capricious source of income.

Any private arrangements however, between the Bishop of London and myself, as to Missionaries ordained by him being employed in this Diocese, will be entertained by me with every wish to increase the efficiency of the Establishment, and I will take an early

opportunity of communicating with his Lordship on the subject.

With respect to the second obstacle, and the "Missionary's receiving a licence to enable him to exercise his ministry in any part of the Diocese," with "the complete freedom of movement" alluded to in the memorial, I have to remark, that an ecclesiastical discipline so undefined, would leave the Missionary the judge of the propriety of his removing, instead of the Ordinary. He might desert a congregation at his will, and thus the districts and flocks of the National Church would be entirely at the mercy and caprice of their teachers. Nor are there in Jamaica "migratory tribes" or any other circumstances that occur to my mind, that render this freedom of movement necessary. The disposition of the public provision for the Church establishment might thus be thwarted and interrupted by itinerancy. And the description of the "state of society in the West Indies," contained in the 16th fol. of the Memorial, affords additional argument, as well for the certainty and independence of the stipend, as for a close and intimate relation with the power that can protect as well as reprove.

Licenses have been and may be framed, on a proper representation of the case to the Ordinary, of so comprehensive a nature as to meet the objections alluded to in the Memorial, fol. 16 L.9, without violating known and fundamental principles of Church government. With respect to Estates situated in different parishes, Curates and Catechists who officiate in Port Royal, St. David's and St. Mary's, are, according to this practice, exercising their functions each in his neighbouring Parish. My objection is, not to such "partial modifications" as the state of society may require in a Diocese under peculiar circumstances, but to an irresponsible society, in the stead of the Ordinary, being the judge of these circumstances and framing his licenses accordingly.

The power of revoking a license at pleasure I cannot resign; being well assured, that no benefits can be purchased from any "footing" or "system" of a Society, equivalent to the loss of so necessary a support of ecclesiastical authority in a Colony. All licenses must here be summarily revocable, and as the Bishop has been selected as the authorized and responsible judge, it is due to himself to retain the only available means of executing his judgments. Measures are already in progress to facilitate the due administration of ecclesiastical discipline, and the Diocesan in Jamaica is not exempt from those securities against hasty or partial decrees, which the State as well as the Church, has generally provided.

From the decisive tone assumed as to the "course the Committee consider it necessary to pursue in future in reference" to Catechists, I shall merely observe, that, if my sanction is required to introduce and support the instructions of a layman among the people, I feel assured that the Committee, who so "unfeignedly desire that I should hold the most entire and absolute discretion in judging of the ministerial qualifications of the Candidates for Holy Orders," will also see the necessity of my being satisfied of the character and fitness of persons to become lay teachers under my formal and solemn sanction.

In conclusion I would observe, that the views expressed in the Memorial on the subject of ecclesiastical controul seem not to maintain their consistency throughout. It appears
Fol. 15. difficult to reconcile the "Missionary, ipso facto, placed completely under the ecclesiastical authority of the Ordinary," and the "candidate for Ordination for missionary employment — subject

Feb. 14. Feb. 10

only to the unrestricted exercise of the Bishop's discretion as to his qualifications for the Ministry, and having his proceedings controuled by the Committee. My decision on the subject of the Memorial, however unhappily opposed to the proposals contained in it, appears to be confirmed by the principle of the Law for the abolition of Slavery, and the more strict conformity thus produced of the civil state of Society with the rules of ecclesiastical discipline. Regulated by this discipline, more than 60 Clergy and the same number of lay teachers are at present employed in the Diocese, and I fearlessly assert, not without effecting great good and diffusing the blessings of religious instruction among an extensive and improving population. To increase these general means under the common regulations of the Diocese, it will afford me unfeigned gratification to receive the co-operation of common labourers in the Church; but to depart from her wholesome polity, and to compromise her integrity by unwarrantable concessions, would be to surrender that position, in which I am placed for her protection and safeguard.

(Signed) C. Jamaica.

Bishop of Barbadoes to the Lay Secretary.

11 4/4

Sir, Fulham, July 31. 1834.

I have received your letter of the 21st Inst. enclosing also a "Memoranda of an Interview with the Rt Hon. S. Rice, July 22/34" - and I cannot but express in reply, my very great regret, that the Committee should have again had recourse to epistolary correspondence, instead of adopting a suggestion made at my request by one of the most respected and influential members of the Society, to call a Special Meeting, at which I would most readily have been present, to enter more fully and satisfactorily into the subject, than could possibly have been done by letter.

Though I have remained at some personal inconvenience in this part of the country in the hope that Sir Robert Inglis' suggestion would have been adopted, yet I shall still be ready to return from Devonshire to attend such Meeting, whenever it may be most convenient to the Committee to call it: when I would point out also those parts of the Memoranda which I conceive to have been inaccurately given; and reply to the questions proposed in your letter, which can best be done at a personal interview.

My direction after the 4th will be at Sidmouth, Devon.

(Signed) W. D. Barbados.

Rec. Oct. 22/34 Com. Oct.

A. C. Macrae, Esq., to T. F. Buxton, Esq., M. P.

31

Sir, Nairn, North Britain, Oct. 6. 1834.

In the last session of Parliament, you proposed and carried a very laudable Resolution;- "That instructions should be sent to the Governors of our several possessions abroad to secure to the native inhabitants bordering on our settlements the due observance of their rights - to promote the spread of civilization, and to diffuse the blessings of the Christian religion among them." On

this subject I now take the liberty of addressing you, and especially as respects the native Indians inhabiting the province of British Guiana, and bordering on our settlements there; trusting to your well established character of philanthropy and benevolence, that you will kindly excuse my troubling you on such a subject, and with some information on behalf of those miserable people; to whom much benefit may be done if your well intended motion above stated is fairly acted upon toward them. To satisfy you of my acquaintance with their actual condition, it may be proper to inform you that I resided for about 30 years (from 1795 to 1825) in Demerara and Essequibo; during which period I frequently visited many of their habitations, and had abundant opportunities of seeing numbers of these Indians, and of being informed of their habits; their treatment by, and intercourse with, the white inhabitants of these Colonies. The native Indians there consist principally of four tribes, speaking different languages, and residing in different districts of the interior of the province; chiefly on the banks of the principal Rivers and tributary streams, in widely detached hamlets or villages of various sizes: containing each from 20 to 100 persons of one tribe, under the immediate sway of its own Chief; but those again subordinate to or in league with, a principal chief of the same tribe, of whom there are four that have intercourse with our settlements, viz. the Warrows, the Arrawacks, the Macusie, and the Caribes; the first and second named are our nearest neighbours, and extend along our frontier; on the first range of high land about 50 miles from the sea; next behind these are the Macusies, and beyond them reaching to the base of the Andes, fully 500 miles from the sea, are the Carribes, the most numerous and the most warlike tribe of all. A constant and friendly intercourse has always subsisted between these several tribes and the British settlers, whose possessions being entirely along the sea shore, but do not extend beyond about 30 miles from there on the banks of the Rivers into the Interior. The Colonial Government are in the habit of giving annually to these Indian tribes, presents of clothing, hardware, arms and ammunition &c. and they in return hold themselves bound to furnish their aid in case of need to suppress any rebellion of the negroes, and also to capture and bring in any slaves who might desert into the interior; for each of whom so brought back, a specific reward is always paid to the Captor. Our Government (Colonial) has also established agencies at different parts on the frontiers of the Indian settlements, for the purpose of preventing any improper persons (either white or coloured) from going among them; and to act as arbitrators in settling any disputes that may arise among the Indians themselves, and which they may choose (as they often do) to submit to such decision. Such is the present relative position and actual state of affairs between the British Inhabitants and the native Indians of British Guiana. The latter are a mild inoffensive people, leading a sort of migratory life, and living chiefly by fishing & hunting, cultivating no ground, except a few patches of roots and maize for their own use; but never attempting to raise any marketable commodity, or to engage in any traffic with the whites, except bringing occasionally a few curiosities, such as parrots, monkeys, bows and arrows &c. when they visit the plantations, and which they frequently do, coming in small parties of 10 or 20 in Canoes down the Rivers, and are every where received with kindness and hospitality; yet notwithstanding this long established and friendly intercourse between the Indians and their white neighbours, there has never been any effort made to introduce Religion or civilization among them, either on the part

of Government or Individuals; and although there have been for the last 25 years, many Missionaries sent out from England of various sects and denominations; not one of them has yet attempted to convert, or to settle among, the poor Indians; but confine their services solely to the Negro Population, and it is to this shameful neglect on the part of Government as well as Individuals, that I would beg leave to call your attention: for while so much is done, and more Missionaries than are absolutely necessary are sent to the Colony for the religious instruction of the negroes, surely the poor ignorant Indians should not be so sadly neglected. It is therefore on their behalf in this and other respects, that I would now presume to solicit the exertion of your great influence and benevolence; and to recommend that a Missionary establishment should immediately be formed among each of the above mentioned tribes, subject to the superintendence of the Governor, and the Consistory of the Episcopal Church in the Colony. Such Missionaries should be married men, to reside constantly at their respective Stations, and exclusive of religious instruction they should teach the young to read, and other useful knowledge; and also encourage them to cultivate not only abundance of provisions, but likewise to raise cattle, and such marketable articles as Cotton, Coffee, Cocoa, Rice, Tobacco, &c. which require very little skill and labour, and for which the soil and climate are particularly well adapted.

The country in the interior of British Guiana is of great extent and fertility, consisting of wooded mountains and valleys, and some vast savannahs or grassy plains; upon which innumerable herds of Cattle could be raised; there are three large navigable rivers extending from the sea many hundred miles into the interior, besides the creeks of Maicony, Mahaicu, and Pameroon, which are navigable for boats and Canoes for at least 100 miles from the sea. The climate of these regions is as healthy as any tropical country in the world, and far superior in that respect to the low marshy part of the Colony where the whites have their plantations along the sea shore, and at the mouths of the Rivers: the neighbouring territories on the Oronooko River have long been settled by Spanish Missionaries, and become considerably civilized and populous by their influence. Surely then we who posess superior means and an equally fertile region in British Guiana, with a similar race of people, ought not to be outdone by or less benevolent than the Spaniards have been, in civilizing the natives, and diffusing among them our religion, laws, and useful arts. The first cost of commencing such a beneficent undertaking would be very trifling, while the advantages to the natives would be infinitely great, and to our own country of daily and increasing importance. The present era is also peculiarly proper for the commencing with as little delay as possible, the formation of such establishments in British Guiana, and has in a manner become incumbent upon us, in consequence of the recent emancipation of the negroes there, as in the event of these settling in the interior, they would inevitably quarrel with, and soon exterminate all the Indians, to whom they bear a mortal hatred, on account of the latter always affording the whites assistance against them. The negroes in a free state would be too powerful for the poor Indians to resist, the former being a much more robust and more intelligent people than the latter; they would also form a more united and

concantrated force than could be done by such dispersed tribes as the Indians are at present, speaking so many different languages, and commanded by so many petty chiefs, whose little jealousies would cause distraction in their Councils, and a total want of that combination and union so necessary for successful or warlike measures in their defence against the ferocious negroes, bent on revenge for what they suppose former injuries. If however Missionary establishments were once formed in the Indian territories, they would be the means of gradually healing or averting these animosities, and by inducing the natives to collect around them, and settling into larger communities, civilization could sooner and more easily be introduced among them, which would in due time lead to their moral and agricultural improvement, and also to the formation of effective means of self defence against all aggressions. The freed negroes should at the same time be by law forbidden from encroaching upon any part of the Indian territories, or forming any establishments beyond the present boundaries of the White Settlements; as in fact the Indians consider that we hold our lands merely on sufferance from them; who claim to be (as undoubtedly they are) the rightful owners and sovereigns of the whole country. It is therefore not to be expected that they can be easily reconciled to, or tolerate the negroes (whom they detest) forming any settlements near to, or among them; and in justice to the Indians it becomes thus an immediate and imperative duty on the British Government to adopt early and effectual measures for their protection; and to prevent future collision between them and the implacable enemy we are now about to let loose upon them; until time and civilization shall improve the moral character and eradicate the asperity of the present feelings of both parties. In the meantime and for the purpose of satisfying the Indians of our good intentions, and allaying their present actual dread of encroachment on the part of the freed negroes, it would be very proper that special instructions should be sent out to the Governor of British Guiana to issue without delay a proclamation to that effect, and prohibiting the negroes or any other persons whatever from forming any settlements on, or residing in any part of that Province, beyond the present boundaries of the White settlements, without his special permission. He should also as soon as possible confer and arrange with the principal chiefs respecting the establishment of Missionaries among them, and to secure the consent and co-operation of the several tribes, before any teachers are sent among them.

If by your influence measures can be brought about for attaining these truly important objects, you would no less merit the gratitude of all the present and future inhabitants of British Guiana, than you already do that of the African race, who are so much beholden to your exertions for their emancipation from Slavery. I trust that on these considerations you will kindly excuse the liberty I now take in thus intruding upon you; and for which my only apology is the importance of the subject, and that I do not know any person to whom I could so properly refer it, or who can more ably manage it, than your good self.

Any further information that I can furnish, or that you may be pleased to require of me, is always at your service; and with the highest respect for your character, and best wishes for your welfare, I have the honour to be, &c.

(Signed) C. Macrae.

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Rec. Oct. 28/34 A. Mr. John Armstrong to the Lay Secretary. (32

Rec.

Com.

Ans.

Dear Sir, 16 Goulden Terrace. Oct. 27. 1834

In conformity to your wish I shall endeavour to state a few facts relative to the state both of the Indians and Negroes; and also to make a few remarks upon the letter enclosed to me.

The principal points the writer labours to establish would have surprised me had he not said he had been in the West Indies for so long a period, and consequently a planter. He seems quite feverish to make it out, that the Negroes are little better than implacable monsters, and to make it appear that an incurable hatred exists between the Negro and the Indian, whereas the contrary is true. The mask of friendship which he assumes toward the Indians at the expense of the Negroes, is rather too thin not to be seen through. The intent of the letter seems to me to be, to keep the Negro under the domination of the white population. There is now a mutual intercourse between the Indians and Negroes. It is by no means uncommon to see a number of Indians going among the Negroes, and the Negroes on the other hand going to the Indian settlements; and therefore no necessity for that fear, and the great caution of Government to make any law to the prejudice of the Negroes. In my opinion, and I think that opinion is grounded upon both reason and experience, the Negroes are less likely to be injurious to the Indians than the whites are. There are, I may say, millions of acres of good land in British Guiana, sufficient to maintain the present inhabitants of the Colony, of every description, and half the inhabitants of England besides. Instead of passing a law against the Negroes settling among the Indians, I am fully persuaded it would be beneficial to the Indians to encourage them to do so, and not to take any notice of the incurable prejudices of a Planter.

Rec. Com.

The Indians I understand have been accustomed to assist the whites in times past against the Negroes; the whites have actually offered a reward to the Indians to bring them Negro hands. But I have not been able to trace the least enmity existing between the Indian and the Negro; only the Indian has been accustomed to look upon the Negro as a slave, and himself as a freeman; but I have never discovered any ill feeling in either party on that account.

The writer must either have been ignorant, or designedly so, to overlook our Missionary Station at Barbica, which ~~exists~~ has now been established more than three years. The manifest neglect of the Indians of South America, by all the Missionary Societies, is indeed shameful, as he himself states.

Mr. Marrat shows his intention; he gives us his meaning in a very few words, when he states, that the supply of Missionaries to the Negroes is already too great; now I cannot make out more than 8 Missionaries and 12 Parish Ministers, to a population of nearly a hundred thousand, and these scattered over an extent of country (up the banks of the rivers included) of not less than 300 or 400 miles.

But the design of the letter appears to me too plain to say much upon it; nor would any honest man, who knows the Negro character, ever have written such a letter; for I consider it to be written mainly against them. I join him with all my heart in soliciting Government to do

something for the neglected Indians; but I do not hesitate to say, that I detest his hypocrisy in feigning friendship to the Indian at the expense of the Negro. These are the remarks I have thought proper to make upon it. I am ready to affirm the truth of my statements.

(Signed) John Armstrong.

P.S. The state of the Indians is not quite accurate; there are eight Indian tribes; those stated to be the most numerous are the fewest of any of the Indian tribes.

Rec. Circular. A James Stephen, Esq. to the Secretaries. 32/2

Com. Nov. 4/34

Gentlemen,

Colonial Office, Nov. 1. 1834.

I am directed by Mr. Secretary Spring Rice to communicate to you, for the information of the Governing body of the Church Missionary Society, the enclosed copy of a circular despatch which he has addressed to the Governors of the various Colonies to which the Act for the Abolition of Slavery applies. Mr. Spring Rice desires me to state that he will feel himself greatly indebted to your Society, if they will have the goodness to communicate to him such information as they may possess, in answer to the series of questions proposed in the accompanying Enclosure; and if they will further be pleased to instruct their various Missionaries and Agents in the Colonies to furnish the respective Governors with answers to those questions.

You will observe that for the reasons stated, it is of the highest importance that any Instructions you may feel it your duty to give, should be forwarded by the next Packet.

(Signed) James Stephen.

Rec. A Circular to the Governors of the Colonies, by Rt. Hon. S. Rice. 32/3

Com. Nov. 4/34

Downing Street, Nov. 1. 1834.

The change which the law for the abolition of Slavery will produce in the political and social relations of the different Colonies to which it applies, creates the necessity for a corresponding enlargement of the means hitherto employed for diffusing christian knowledge and religious education among those persons who were the more immediate objects of that Statute. It would be superfluous to explain the reasons which might be alleged in support of this opinion, or to controvert the objections which might perhaps be raised against this, as against other efforts of the same general nature. Those reasons are too familiar, and those objections have been too often refuted to afford any further room for the useful prosecution of such enquiries. It is enough to say that His Majesty in accordance with the Parliament and with the great body of the people of this kingdom, recognizes in its full extent and force the obligation of providing by all practicable and prudent means for the extension of Christianity among that large body of his Colonial subjects to whom our holy Religion has not yet been or has been imperfectly made known; of imparting sound instruction on that subject to those who are yet governed by the prejudices and misconceptions arising out of the ignorance characteristic of their former servile state, and of training up the youth of the British

Colonies, in that early familiarity with the doctrines and the precepts of the Scriptures, which affords the soundest basis of useful knowledge and of virtuous habits.

With the view of considering what steps may be required to carry into effect the Resolution of the Legislature, and in aiding the local legislatures in providing for the religious and moral education of the negroes, I consider it necessary to institute enquiries for certain statistical information which is to be procured partly in this kingdom and partly in the Colonies, but which would appear never to have been brought together in a complete and authentic form. To supply that omission is the object of the present despatch, which I address to yourself in common with the officers administering the Government of all the rest of the British Colonies, to which the law for the abolition of Slavery applies. From them, as from you, I am anxious to receive, with the least possible delay, copious and exact answers to the various questions proposed in the enclosed Document. To assist you in making such Returns, the Bishops and Clergy of the Established Church, will, I am convinced, render their zealous aid. Nor do I less confidently rely on the cordial co-operation of the various Ministers of Religion in the Colony under your Government, dissenting from that Communion. In order the more certainly to secure that assistance, I have communicated a copy of this despatch to the governing bodies of the various Religious Societies in the kingdom, who are understood to be engages in the work of promoting Christian knowledge in the British Colonies, and have requested them not merely to contribute themselves to the stock of exact intelligence which I am desirous to accumulate, but to direct their Agents to communicate freely with the Governors of the various Colonies in which they may be labouring.

I have in conclusion only to remark that in order to bring this subject under the consideration of Parliament, with any good effect, in the ensuing Session, it will be necessary that the Returns for which this Despatch applies, should be received at this Office early in the spring of the year 1835, and that consequently they should be forwarded at latest by the second packet which shall sail for this country, after your receipt of this communication. I regret to be under the necessity of pressing this matter with so much urgency; but the nature of the questions to be answered is such as not to subject those by whom the answers must be prepared, to any very formidable research or exertion. On the contrary, they will, I apprehend, in general be so familiar with the subject of those enquiries, as to be able to meet them with an almost immediate solution. You will however convey to the various gentlemen on whom I am desirous to impose that gratuitous labour, my apology for pressing it upon them with such instances for despatch, and the assurance but for the extreme urgency of the occasion, they would not have been subjected to such importunity.

I have the honor to be, &c.

Rec.
Com. Nov 4/36

A.

Questions to be proposed to the Bishops and Clergy of the Established Church and to the Ministers of Christian Societies of other Denominations and to all Teachers of Schools in connexion with the Established Church or with any such Society in the Colony of .

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1. What is the total number of the places of Divine worship in this Colony, belonging to the Religious Society of which you are a member? In what particular parishes are they situate? What is the number of the persons for whom such places of worship, if filled, would afford accomodation? What is the total number of persons habitually attending Divine Worship there? Be pleased to answer these questions, in reference both to each particular place of Worship and Congregation, and to all such Places of Worship and Congregations collectively.

2. Are the places of Worship belonging to the Religious Society, of which you are a Member, adequate to the reception of all the members of that Society, who making allowance for unavoidable avocations, would probably attend them on Sundays and other seasons usually set apart for public Worship? If not, what is the extent of the deficiency as compared with the number of persons able and willing to attend?

3. What is the average expense of erecting a place of Public Worship in the Colony of by your Society, fitted for the reception of a given number of persons? (say one thousand.) What is the annual average charge of the repair of such a place of worship, and of the lighting, fire, insurance, & other incidental charges connected with it? Are such places of worship liable to any taxes or assessments, parochial or otherwise?

4. Have your Society any, and what peculiar facilities for the erection or enlargement of places of Public Worship? – as for example, the appropriation of land or building materials by the more wealthy members, or the dedication to the work of their own ~~ma~~nual labour, by the poorer members of your Congregations; so as to reduce the average expense of Building and Repairs, materially below the point to which it might otherwise rise?

5. Have your Society in immediate contemplation the erection of any new, or the enlargement of any existing places of public worship in this Colony? Or have they any definite purpose of that nature, the execution of which is impeded or delayed by the want of the requisite funds? What is the sum actually wanting for the execution of any specific plan which may be so suspended?

6. What proportion of your Congregations may be considered as habitual, and what as occasional attendance? And what is the average number of Communicants in each Congregation, and in your Congregations collectively?

7. What is the total number of Ministers of Religion, employed by your Society in this Colony, distinguishing those who are, from those who are not regularly ordained according to the principles maintained on the subject of Holy Orders by the Religious Society to which you belong?

8. What is the average expense incurred by your Society for the maintenance of an Ordained Minister, and of a Catechist or unordained Teacher in this Colony? Have the goodness to state as nearly as may be, what is the average length of time during which any such Minister or Teacher

and continues in the performance of his duties in this Colony, and what provision is made for the superannuation of such persons?

9. Is there a deficiency in the number of such Ministers or Teachers, as compared with the actual demand for their labour; or as compared with any demand of which there may be, on any specific grounds, a definite prospect?

10. What is the total number of Schools in connexion with your Society for the education of youth in this Colony? In what parishes are such Schools situate? What number of Scholars are they calculated to contain? What is the total number actually attending them? How often, and on what days, is such attendance given. Is there any and what rule, according to which particular classes of children are either admitted or excluded at such Schools.

11. Are the School houses belonging to your Society adequate to the reception of all Scholars whose attendance could be procured? If not, what is the extent of the deficiency?

12. What is the average expense of building a Schoolhouse in this Colony, for the reception of one hundred, or of any other given number of Scholars? What is the annual average charge for repairs and other incidental expenses? Are such Schoolhouses liable to any taxes or assessments, parochial or otherwise?

13. Is the charge of building or maintaining Schoolhouses in connexion with your Society, reduced by any and what peculiar circumstances, below the sum which, under ordinary circumstances, similar undertakings might cost?

14. Do your Society contemplate the immediate erection of any new, or the enlargement of any existing Schoolhouses in this Colony; or have they any purpose of that nature, the execution of which is impeded or delayed by the want of the requisite sums? What is the sum actually wanting for the execution of any specific plan which may be so suspended?

15. What is the total number of Schoolteachers employed by your Society in this Colony? What is the average expense incurred by your Society for the maintenance of a Schoolmaster or Schoolmistress here? What is the average duration of the residence and continued labour of any such master or mistress, and what provision is made for the superannuation of such persons?

16. Is there a deficiency in the number of such Schoolmasters or Schoolmistresses, as compared with the actual demand for their labour; or as compared with any demand for which there may be, on any specific grounds, a definite prospect?

17. Finally: Have the goodness to state as succinctly and precisely as may be, what are the present prospects of your Society with regard to the extension of christian instruction and education in this Colony, and how far you conceive that, by the aid of the local legislature or of Parliament, any effectual aid could be given toward realizing such prospects; explaining with all practicable precision the grounds on which such expectations of future success may rest?

Recd. Decr. 9/34

Com:

Ans. Feb 27/35

Revd. Leonard Strong to the Lay Secretary

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St. Matthew's Rectory,

Demerara; Octr. 6. 1834.

My Dear Sir,

I have to acknowledge the receipt of several letters of Decr. 28/33, June 28/34, & one of recent date requesting testimonials for Wm. Armstrong, which at this moment I am not able to find. I am obliged by your copies of correspondence between the Committee and Bishop of Barbadoes, and still am of opinion that wherever a Proprietor of land will grant you a Station and a Governor grant his licence which he must on the very ground for which he licences other Missionaries, that the licence of the Bishop may either be granted or withheld without either advantage or detriment to the cause of Christ, I have however little doubt but that the Bishop will ultimately concede all that is required. I perceive the Committee still wish Wm. Carter to join the Bartica Mission; he has been strangely moved about since he left my roof, you have perhaps received ere this an account from his own pen concerning the trials he has been subjected to since the first of August. Through some strange infatuation the Negroes of Wm. Bean's and the neighbouring plantations persuaded themselves that the apprenticeship laws was composed here in opposition to the freedom granted by the Parliament of England, and acting upon this persuasion they persisted in resistance to all authority to assert their freedom and refusal to work without wages, nothing could disperse them but the appearance of the Governor with two grenadier companies threatening to fire upon them, they then returned to their respective duties and the ringleaders were apprehended, one of whom has since been sentenced to death, several others to transportation, others to 200 lashes. These poor misguided creatures considered Wm. Carter their enemy, a hired spy of Wm. Bean's to keep them and their children in slavery; they even carried him out on the road in their arms and told him to go away: by a letter received from Wm. Carter the other day this suspicion concerning his motives seems dissolving and there is a reaction in his favour, he has a daily school of 70 Children and 50 or 60 adults in attendance on the evenings, he seems now rather desirous of remaining. Should the Committee be determined on removing him from Wm. Bean, I have a plea to put in for him in subservience to his own wishes. Wm. Carter originally came out in connexion with my ministry and kept a mission school in my parish, I unhappily in mistaken zeal permitted him to remove, since that he has been harassed much, and little blessing attended his labours saving in the education of children in which he has been eminently successful. I have now every thing in readiness for the erection of a school-house in my neighbourhood and only want Wm. Carter to establish a Church Missionary School for children in the day, and in the evening for Adults. Originally Wm. Carter was in my parish, he came to me from his native village, and most gladly will I take him back again, if I can obtain him.

It is now time that I should reply to your application for testimonials for Wm. Armstrong and I must confess that both Wm. A's and your application astonished me after the receipt of that testimony Wm. Austen and myself sent before. It would be impossible for either of us to sign that to the best of our knowledge and belief we have never known him to have held, written or taught

any thing contrary to the doctrines and discipline of the Church of England, when to the last of our personal knowledge of him in the last three years, he proclaimed her a harlot and the sister of Babylon the great, denying the King's supremacy, declaiming against the union of Church and State, reprobating the article on war, and a christian man's oath. These were not Mr. A's secret opinions or doubtful ones, partly suppressed in deference to the Church's authority or the opinions of other godly men, but they were his promulgated opinions interwoven with his character here and of which he was the champion. Now I did not think the worse of him for his opinions, neither do I think the worse of him for changing them, on more mature consideration and reading arguments on the other side, but it is unreasonable to expect, that upon the alterations of those his sentiments we who knew him before he changed them, should sign that we never knew him to have held them. The Church very justly looks back upon a man's conduct and sentiments three years trusting that they are then fixed and sincere, Mr. Armstrong has now been more than 18 months in England and had better procure testimonials from those who have known him since he changed his sentiments. I have applied to Mr. Tucker, but he has refused, saying he much respects Mr. Armstrong and gives him credit for his present sentiments, but during his residence in Demerara he always understood that he reprobated much of the discipline of the Church of England. The only point in the testimonials we cannot subscribe is that part in reference to the doctrine and discipline of the Church as she now is and all our reply is, that we could not then neither can we now sign them. I also applied to Mr. Harrison, another Minister of the Church here, but he answered me that the only time he ever had a personal interview with Mr. Armstrong he was very loud against the Church of England as at present constituted; thus it is vain to hope for testimonials of that nature for Mr. Armstrong from any Ministers in this country; for my part I think openness of action in this matter is the most christian, let him produce the testimonial we sent him, let him declare his sentiments have been altered from conviction a twelve-month back and that they are fixed from mature judgment and serious consideration, surely the Bishop may, if the Lord will, admit him to Holy Orders.

Dr. Charles Clifton several months ago, particularly requested me to beg that you would correct a statement made in one of your publications, namely, that he had given £.100 towards the Macusie Mission — he never gave a mite, it was another person, a Mr. Mc Kellar, a manager in Essequibo, who promised it to Mr. Armstrong before he left Demerara, and sent it to him when in London — Dr. Clifton has nothing to do with the donation. Moreover I am instructed to say that the money was never intended for the society's use unless it be expended in Mr. Armstrong's Mission to the Macusie Indians.

Mr. Youd visited me a few days ago with 8 Indian Boys, they read in the 2d. Class book, and sung most sweetly several hymns from the Cottage hymn book.

We have need to pray for each other, we are in the midst of the strife of tongues here, excitement is very high amongst the whites great bitterness and much flagellation. Oh, I would, if it please God, that Act of Parliament would declare the negroes

free at once_ this apprenticeship is a most distressing system. Nevertheless the foundation of Zion standeth fium: the Gospel is still preached, congregations increasing, the elect shall come out to their living head to be cemented in the living temple! Oh! for the anointing Spirit to rest on the Churches! Come quickly Lord Jesus, gather up thy saints, and come with them to reign on the Earth, even so, come Lord Jesus! Grace be with you all!

(Signed) Leonard Strong.

Recd. Decr. 9/34.
Com:
Ans.

Mr. Charles Carter to the Clerical Secretary. 38

Plantation Richmond,
Essequibo, October 7th 1834.

My Dear Sir,

I duly received your kind letter of July 1st. two days ago, in which you mentioned the great change about to take place in the condition of the Negroes in the British dominions, and therefore the great anxiety excited to ascertain the result of such a change. I have witnessed the change in part of one of those Colonies, and in some measure must lament the evils which have arisen out of the same. However, we must ever remember that the Devil will always be watchful to have his part more or less in sullying the christian's actions in this imperfect state, being described in the Word of God as "a roaring Lion going about seeking whom he may devour", therefore it is his object always to bring the good deeds of the people of God into disrepute and amalgamate his own evil ones with them.

The change there in the Negroes' condition which was to take place on the 1st. of August was not found by them to be so great as many of them had anticipated, yea, an opinion was prevalent among them, prior to the 1st. of August and up to that very period that they were then to be entirely free. Finding this not the case they were disappointed. Also prior to that period so many things had been done by His Excellency and the Court of Policy, to ameliorate the condition of the Negroes such as prohibiting the use of the cart-whip_ depriving the Manager and Proprietor of the power of inflecting punishments, and investing that power in the hands of Justices of the Peace_ appointing Courts or Sessions in the different districts as often as need be for the punishment of crime &c. The Negroes, as is generally the case with ignorant peasantry, not being able to appreciate what had been done for them already, but anticipating still greater things in their favour on the 1st. of August, and not realizing them was the occasion of discontent and insubordination on many Estates in different parts of the Colony, and I am sorry to say, that I believe in none more so than in the one on which I reside and in this neighbourhood for some miles round. Indeed this neighbourhood appears to have taken the lead in the disturbance, so much so that His Excellency's presence was required to quell them. Some of the rebels were apprehended and sent to town to take their trial before the Supreme Court which prisoners have just been tried and have been sentenced, some to be scourged, four to be transported, and one to death though he has not yet been executed, and to whom I hope clemency may be extended so that it may not. Thus you may perceive in one point how the Devil has had his part in creat

gamating his works with the good deeds of the Christians, still there is reason for thankfulness that it has not been worse, and that the turbulence has so soon subsided, so that things are again going on quietly. I had intended in August to have left this place in consequence of the small attendance of the adults to receive instruction, and wrote to Mr Strong to that effect. The non attendance, or, I should say, very small attendance, arose partly from the state of excitement raised in the minds of the Negroes, anticipating the great change in their condition which was about to take place (for as yet in this quarter there appears to be very few influenced by the power of the Gospel, so as to be able to resist the power which such a natural change is liable to excite in the mind). Also in consequence of a disunion which arose between themselves and their master concerning their being made apprenticed Labourers, and my having been brought there by their Master, and living with him, that feeling was more or less extended toward me in most of their minds, and this is one evil a person is exposed to in my situation. When there are differences between the master and people, this feeling will generally be extended more or less toward the religious instructor, in whatever capacity he may be, and especially among those who are not under the teaching of the Holy Spirit. Now the negroes have become settled, and are going on with their work quietly, it is very evident their condition is very much improved by the change. They may be comfortable if they choose, and have but few cares. They have time if they choose, and some of them already begin by doing so by working extra hours to earn money to purchase small additional comforts, and time also to attend to instruction. Though human nature is such that the Devil will make use of those worldly advantages to allure and keep the heart away from God and religion. As you justly observed though there may be worldly advantages gained by the change, for which it becomes us to be thankful, yet the real work we are desirous of accomplishing, namely, to lead sinners out of themselves to look to and trust in the Lord Jesus, and walk humbly with God as dear children, remains the same laborious task. Nevertheless, watching unto prayer in the use of the means, we may derive comfort and support in relying on the promise, that our labour shall not be in vain in the Lord. Those I have in daily attendance receiving instruction, are one hundred; sometimes more, never less; except in the beginning of August, when I had scarcely any adults. They have since resumed their attendance much the same as prior to that time. Since the beginning of the quarter, I have advanced fourteen creoles and two adults into the Testament. Many others are advancing in preparatory lessons; some are reading the History and Discourses of our Saviour; others are reading the 1st & 2d parts of the Sunday School Union Book. The adults use the adult book, which books I sent home for. But all this, in itself, is nothing worth; it is but as the scaffolding of a building, tho' without it the building cannot be erected. Oh! for the great Master builder to work, and then the real work will advance. You will perceive from the other sheet still further what I am doing. Desiring an interest in your prayers, that God, who has done so much for the negroes' condition and improvement in temporal matters, may dispose their hearts toward the attaining of everlasting life through faith in the Lord Jesus, I remain &c.

(Sigd) Charles Carter.

Rec. Dec. 12/34

Com.

Ans.

37

Mr. John Armstrong to the Lay Secretary.

December 11. 1834.

In answer to the objection against the King's Supremacy, which it is said that I hold — but this is not the case, nor has it been for a long time, for six or seven years, or it may be more, since I read the history of the Church of England — I would notice, that Melchisedek, king of Salem, was priest of the Most High God, which shows at once that he held the chief place both in civil and religious affairs. In the Jewish dispensation, the kings were recognized by Jehovah as the representatives of the people, both in governing the people, and in causing them to be instructed in the law of Jehovah. David and Solomon successively appointed the service of the priests and Levites. Jehoshaphat sent out Levites with the Princes, to teach the children of Judah the law of the Lord; 2 Chron. XVII 7-9. Hezekiah commanded the temple to be cleansed, and renewed the worship of Jehovah, which had been put down by Ahaz his father. Josiah also went throughout all Israel to put down idolatry, and to destroy the high places. All these Kings took an active part in the regulation of the service of God; which shows that God not only recognized, but commanded the Kings of Israel to regulate his worship, and blessed them with prosperity when they did so. I conceive that the Supremacy of the King involves the connexion of the Church and State. If the connexion between the Church and State were dissolved, we virtually cast off our acknowledgment of God as the Governor of our Nation, and in effect reject him; we could no longer therefore be called a christian Nation. In the Old Testament, they were recognized as one inseparable whole, as if one without the other could not exist. Among the Ancient Greeks and Romans, the worship of the gods was so mixed up with their civil affairs, that one was esteemed by them necessary to the existence of the other. I am not aware that any heathens, whether ancient or modern, recognize any Government but that of the gods, i.e. their laws, as from the gods, from their Rulers.

Among all christian nations, since the time of Constantine, the Church and State have been connected together, till within a few years America has set us the example of an anomalous Government. And France is another example. What God said respecting the Jews, since no prophecy is of private interpretation, he said concerning all; Them who honour me I will honour; and I will forsake those who forsake me.

I hold it not only laudable, but the duty of all Governments, of which the King is the head, to provide for the religious instruction of the people whom they govern. The arguments above stated for the Supremacy of the King, in which is involved the connexion of Church and State, appear to me conclusive for the affirmative side of the question; which, with deep regret I say, I have not always seen in this light; but which appears to me to be consistent both with Scripture and experience.

The subject much controverted respecting Christians taking up arms, has appeared to me a problem difficult to solve, I must confess; it has from confounding two things together which ought to be kept distinct; that is, of a Christian avenging his own wrongs, and the Magistrate avenging them, which are two distinct things. That we are to obey Magistrates, to be subject to the higher powers; there is no power but of God. War is sanctioned in the Old Testament by Divine authority, and when a Christian at

the command of the Magistrate, takes up arms in a defensive war, I conceive he does it without incurring guilt. My mistake has been in confounding a private act with one done by the authority of the Magistrate. I could not reconcile the saying, If thine enemy hunger, feed him, with engaging in war at the command of the Magistrate; but I conceive they are reconcileable; since on the one hand we are forbidden to avenge ourselves; but on the ther, we are members of a Community, ans are bound by the law of God, to obey the head of that Community, if he command nothing repugnant to the Word of God. In the early ages of Christianity, the Christians did not scruple to go to war with the enemy, at the command of the Magistrate, but when they were commanded to sacrifice to the image of the Emperor, or to throw incense upon the heathen altars, they refused, as was the case with the tenth legion in the Roman army, which Adrian commanded to be afterward cut off entirely for refusing to throw incense upon the altar of their heathen deities.

These are my sentiments respecting the two clauses in my Testimonials. Respecting the Supremacy of the King I have been misunderstood; but respecting the latter I have had scruples of conscience, and it is by much thought and reading, and comparing both sides of the question, that I have been enabled to conclude in the affirmative.

(Sig^d) John Armstrong.

Rec. Dec. 26/34

Com.

Ans.

Mr. J. Armstrong to the Lay Secretary.

Dear Sir,

Dec. 26. 1834.

I think it a duty incumbent upon one to communicate to you every information in my power, both respecting the Mission at Barbica, and that designed by the Society to the Macusy Indians. I do not know whether Mr Youd has communicated anything to you of his intention of residing in the river Cuyuny, about 10 miles from Barbica, among the Carribbe Indians. He has for some time been looking forward to this arrangement, and I believe, learning the Caribbee language. We think it an important situation, both as it respects the Indians who live on the place, and many others who come down the river at certain seasons in the year. He is very desirous, as well as the people, that I should remain at Barbica. Should this be the case, this has been the plan I have laid down; that my brother should assist Mrs Armstrong in the School at Barbica, while I visited the different Stations of the Arrowark Indians, and the coloured people, most of whom are of Indian origin. By this arrangement our labours would be well appointed.

However, while I wish to show the Society, any arrangement which appears to us the best adapted to our present Missionary exertions, I should be sorry to choose my own inheritance in the vineyard of Christ. I trust this is the language of my heart, Choose our inheritance for us O God! direct our steps in the path of duty. I dare not say, I will do this or that. My desire is to commit my way to the direction of an unerring Providence. Where he leads I trust He will give me grace and strength to follow. This is my mind respecting Barbica Mission.

I proceed next to enter into particulars, as far as I am acquainted with the Macusy Mission. There are many, but not insurmountable difficulties, in undertaking this

Mission. It is a very difficult and laborious undertaking, even to visit them; few have ever done it, on account of the great number of Rapids, and some of them dangerous, in the river. Only very small craft, or Canoes, can go up those Rapids, being hauled up by ropes, by 12 or 14 men. Nine or ten at the least, of these canoes, would be necessary to carry up provisions and other articles, absolutely necessary for the house and kitchen. It is not likely that any of these men would go for less than two guilders per diem, equal to about 2/. 9d., and their provisions. It would take 6 weeks to accomplish the expedition.

The most moderate calculation of the expense of conveying a Missionary or Missionaries, to their station, to the Macusy settlements, is £600. This calculation has been made with much deliberation. The annual expenses of travelling will be upward of £150. The Missionary's salary could not be much less than £300 pr. Ann. The London Missionaries, who live in and near George Town, who have no expense or loss in their provisions, by being conveyed to a distance, which frequently happens, have £260 pr. Ann. Almost all the provisions of the Missionaries must come from George Town. One of the Missionaries would be obliged to come to town twice every year; oftener he could not come; he would be absent ten weeks each time. In travelling up the river, at some of the Rapids, almost every thing has to be taken out of the Canoe and carried over land, and those who are not pulling at the rope to haul up the Canoes, must walk over the rocks. When this Mission is taken up, three Missionaries or Catechists ought to be sent, so that while one was travelling, two might remain at the Station.

The physical nature of the country would make it necessary to have good houses. At certain seasons of the year, the country is inundated, I suppose for a hundred miles; at other times it is pleasant and I think healthy, except at the time when the water is drying up. Upon this head I can say nothing. I have stated these facts, as absolutely necessary for the Society to know. It takes nearly 5 weeks to go to their settlements, eight or nine days to return. I submit this to your consideration.

(Sig.) John Armstrong.

Rec. A Com. Ackt.

Mr. C. Carter's Journal, July 12 to Sep. 24. 1834.

July 12. 1834. I came from town this morning, after having spent two or three days with Mr. Strong. During my stay there, Mr. Strong having previously invited a few christian friends, who came together while I was there, for the purpose of spending the day in prayer and fasting: and a most blessed and refreshing time it was to all our souls. Oh that we may have the privilege of spending many such.

July 14. 1834. Yesterday morning I had school on the Estate; after morning service I remained and assisted at the School at the Church, my own School attending there. The attendance was but small. It is very evident the negroes' minds are in a sad state of excitement, looking forward to the great change which is about to take place in their condition on the 1st of August. O Lord Jehovah who rulest in the armies of heaven, keep them patient, humble and submissive, waiting on Thee to do all things for them.

July 30. 1834. My School has gone on very well with the creoles, but the attendance of the adults is very small. They are labouring under too great an excitement to attend much to religion. I went to the Parish Church this evening, as the minister wished to speak with them on the change in their condition, which was close at hand. After speaking to them of the change, he exhorted them to quietness and peace, reminding them

of what God had done for them, and that He would still do more if they would look up to Him, and quietly wait His time.

Aug. 1. 1834. O Lord my eyes are unto thee. This day, as slavery has ceased to exist in the West Indies, His Excellency the Governor has appointed to be kept as a day of prayer and thanksgiving to almighty God for their deliverance from servitude. This day I scarcely ever saw such a concourse of people as were assembled at the Church. Those who could not get into the Church, which was much the greater number, myself and the clerk of the Parish, at the request of the Minister, assembled in two large sheds which were near the Church, and read the morning service, after which I spoke to them from the Word of God, and endeavoured to lead their minds up to some things higher than those temporary things of which their minds appeared to be so full. At the close of the service they all went away very quietly and orderly. There was attending the second service, but a small Congregation, and they evinced a little dissatisfaction as the minister spoke to them of the change, and told them what their duties would be for the future during the apprenticeship.

Aug. 4. 1834. On Saturday the people of this estate and several others, refused to go to their work, declaring they were free, and would not work without wages, and therefore demanded wages. They would not be persuaded either by civil or ecclesiastical persuasion. The leaders therefore were made prisoners, and were to have been sent to town to be punished. However today having acknowledged their fault, and promised to return to work, they were forgiven. Yesterday being Sunday there were but few who attended to religion. Today they appear in a sad turbulent state. O Lord restrain the unruly wills of men, and where sin abounds let thy grace superabound.

Aug. 6. 1834. I have has School with the creoles today, but only three adults. I had a blessed little meeting this evening in the negro yard with 6 old people. O blessed Saviour enlighten their minds and comfort their hearts by shedding abroad in them thy love.

Aug. 11. 1834. Yesterday being the Sabbath, was to my soul a day of vicissitude; sometimes cast down at what I saw around me; at other times I was enabled to soar above the turbulent scenes around me, and rejoice in God my Saviour. The scenes around me were truly changeable. I had no morning School, but was not disappointed in that, as the state of excitement among the Negroes was so great. Between 9 and 10 o'clock in the morning, as I was about going to Church, I heard a tremendous shout of negro voices. It appeared to come from the Church. Afterward I heard there was a great number of negroes assembled near the Church on the public road in a very tumultuous state. I was informed they were so riotous that it was likely there could be no service at the Church. However I was determined to go and see the minister, and try and assist him in quelling them, that at all events we might be able to spend the day ourselves in His sanctuary. I proceeded, looking up to God, in whose hands are the hearts of all men, that He would use us in quelling the people. In my way to the Minister's, I had to pass through the midst of them. When I came to them, I besought them for God's sake and their souls sake to remember what they were doing on God's holy Sabbath, and pointed out to them the great wickedness of such behaviour. They wanted to get me into a parley with them about their worldly matters, which I avoided, reminding them that they should put away such things on the Lord's Day, and seek to have their minds employed in higher and more holy things. They heard me

with great attention. I afterward advised them to go to Church, & they promised to do so when the service commenced. I then went on to the Minister, who was just coming over to the Church. We came over immediately, and had the bell rung for service. The negroes nearly all came in and behaved very quietly and orderly during service. In the evening a very large assembly were gathered together near the Church, which was the place, apparently, which they had previously fixed on for assembling. There has been a large concourse of people assembled there to day. They have increased very much; as the people of the different estates strike work, they leave the estates and go and join the riotous assembly near the Church. A justice of the peace vainly attempted to disperse them last evening. The Governor having been apprized of it, came down this evening with some troops, and the negroes quietly dispersed by his persuasion and promise to visit them on their different estates the next day.

Aug. 15. 1834. His Excellency left the coast this morning for town, having visited all the Estates about this quarter, and prevailed upon the people, by making examples of some of the leaders of the late turbulent assemblage, and by persuasion, to return to their work, so that things have again become quiet. May the Lord continue them so.

Aug. 26. 1834. Sunday. Last Sunday morning I arose with a severe headache; I had School in the morning, after which I went to Church; while there I was taken with a fever, so as to be obliged to return ere the close of the service, and by it was confined to my room till yesterday, when I was enabled to reassemble my School again for a little. Today thank God, I have felt much better. This evening I was sent for into the negro yard to inter a corpse. May the Lord give His blessing to the few remarks made over the grave to the survivors.

Aug. 29. 1834. Today I have had School as usual. In the evening about 20 adults were present. I have been telling them that if they do not attend better for the future than they have been attending since the 1st of August, that I will very soon leave them. They very earnestly entreated that I would not leave them, that they should attend better now things were again become quiet.

Aug. 31. 1834. Yesterday after School I went into the negro yard, and spent a most blessed time in going from hut to hut visiting and instructing a few old people, who seldom or never leave their huts. After which I went and spent the evening with the minister of the Parish, his family, and a few others likeminded, in Bible reading and prayer, much to the comfort and edification of the whole. This day have had School and attended public worship. O for grace to live more unto Jesus, and be led by His Holy and Blessed Spirit.

Sept. 11. 1834. During the last fortnight the negroes have very much improved in their attendance on the means of grace. This morning after School I was sent for into the hospital to visit a sick negro woman, who appeared not long for this world. I spoke to and prayed with her. I then went to Church, and the Minister having had business to call him to town, had requested me to officiate for him as far as my lay capacity would allow me, I did so. In the evening I had a little service in my Schoolroom.

Sept. 24. 1834. The number of creoles in daily attendance is about seventy. The adults are again attending very well; as well as prior to the 1st of August. This evening I have been sent for again into the negro yard to inter a corpse. Afterward I had a very nice and I trust blessed meeting with the people who attended the funeral, most of whom had come from other Estates. There were not less than 150 present. I gave out a hymn, which was sung. I then spoke to them on Christ's raising the widow's son and prayed with them, for which they all appeared very grateful and thanked me. Oh that the Lord may make His own truth

the power of God unto salvation to some of their hearts for the Saviour's sake.

Rec. Dec. 9/34. A

Com.

Ans.

Mr. T. Youd to the Lay Secretary. (34

Barbica Point, Sept. 30. 1834.

Dear Sir,

You will perceive by my Journal and this letter, that this Mission begins to be openly favoured of God, though there be but little of an outward show, for which I care but little, so long as I see the vital part of Christianity at work in the heart; knowing that in time the Lord will bring it to light. The principal part of our attendants at the Cuine School, who are Caribbees, desire that I should hold the School close to their own settlements; which would ensure their better attendance, and relieve them of the necessity of providing two days supply of provision, for the time they are with me at the School; this certainly would be well, not only for them, but for a few coloured families who have children and young people desirous of being taught in our Schools; having begged many times that I would take their children to Barbica; but I told them I could on account of expense. As soon as I return from town, I shall take it into consideration; hoping to be able to yield to their entreaties, tho' it will add considerably to my labours, and make them almost too heavy until I get an assistant, which I trust the Society will speedily send.

If we can but set education on a spirited footing at this Station, we shall not be long without a considerable increase to the population around us. One of our Congregation, and father of one of the girls with me, has been down to Pammaroon among the Caribbees there, and he tells me that a good number of them are speaking of coming to live beside us, as they have no Missionary; he also states that there are many children. I should like to visit them at a future day, to give them a welcome to the fold, as they have no shepherd to watch over them.

Congregation. Our Congregation is increasing, which certainly encourages me, giving me an increase of faith in believing, that God will call out a Church to serve Him. You will perceive, Dear Sir, that the number of youths in the Seminary has been augmented a little since I last wrote, which I have been almost compelled to make. Of two Akawis you will have a full account in page 6 of my Journal; the other is a young girl of whom I might say much: however, The cause of her first coming was the following: It is a custom among the Indians to betroth their female children at the age of 6, 8, or 10 years of age, to a man of 30, 40, or even more; the like the Caribbeese mother did with this girl, but the child could never bear the thought of being joined to such an one, and after three years had passed, this man, Peter by name, became wishful to take this girl as his wife, but although it was the mother and father's wish, yet she refused to consent, telling them she would seek other shelter, if they endeavoured to force her to live with him, for to him she never would be bound. Much passed between the parties, both in words and stratagems, but in vain, for the parents, seeing their daughters determination, said, As the man has already made a house by us, we cannot drive him away; that as you hate the sight of him, you had better either go to the Parson to live as one of his children with him, or else to the Post. The girl said, I have been already placed at two or three places to learn to read, sew &c., but I have learned nothing from them, I will go to the Parson's; there I shall learn to read, for at present I know nothing at all;

and now she says, I like your mode of living well, and I shall learn, but if you turn me away, I will not return home to stay there, for my parents are not able to teach me, as they know only the Buck life; so when she thus talks to me, I have no heart to say, I cannot take you in; the girl has been here since I came from town last, and is learning very well. Several Indians wish one to take their children, but I of necessity tell them, I cannot on account of expense, saying, You must come to live near, that your children may attend School, or take the responsibility of your offspring on your own hands.

Of those in the Seminary two are reading the Testament, four are reading the third class book and the rest are in the first class book. Two can speak English so as to be understood; three others are commencing, but the rest are learning the Creole dutch, which is the prevailing language here. I purpose sending some of their handwriting next quarter. of the boys who have been with me sometime, wish to be baptized, but I want to be more satisfied as to the work of grace being in their hearts, before I can recommend them to that ordinance. The Indians mentioned page 6 of my Journal, are come to settle, 40 or 50 in number; the expense of cassava fields to supply them with food, while making one for themselves, will be very little. I am in hopes of settling our 4 Akawi youths with them, and so free the society of their expense; the whole body will perhaps cost not more than two boys, and that only for 9 or 12 months: then they will live independent.

Mr. Strong not being at home, I drew the bill with my own signature, which I trust will be as acceptable. — T. Y. £50 at 15 = 750; 12 in the Seminary, but two for two months only, 37½; boatman, 66; Pens, ink, paper, and slate pencil, 10; total, 1200 = £80: to which add £6..5 for my assistant; = £86.. 5, amount of Bill drawn.

(Sig.) T. Youd.

Rec. Dec. 9/34 A

Com.

Ack.

Mr. T. Youd's Journal, July to September, 1834. (35

July 1 to 3. 1834. Busily engaged in and about town, purchasing and paying off accounts. Set out from town on the 3rd at 4 o'clock, and reached Fort Island in the evening, and there stayed for the night.

July 4. 1834. Having but little wind and a swollen tide to contend with, on account of the heavy rains in the interior, our movements were very slow, so that we only gained Hampa.

July 5. 1834. Came to Barbica, feeling happy in stepping on that ground again, for since we have been away, we have been almost eaten up by the musquitoes, having our hands and body in many parts swollen, on account of these poisonous, bloodsucking creatures, to which for a time I bid a hearty adieu.

July 6. 1834. Sunday. Felt anxiously alive for the advancement of the Redeemer's kingdom today.

July 9 & 10. 1834. In the Ciune; had not many Indians present, because they were not aware of my having returned from town.

July 11 & 12. 1834. The Indians came from the opposite shore. Some of them are making progress in reading the first class book, but we find their own language is detrimental.

July 13. 1834. Sunday. Had a good many strangers, and a part of the postholder's family present today.

Mr. Thos. Youd to Mr C. Mackenzie.

Dear Sir,

Barbica Point, July 14. 1834.

In answer to your letter dated June 23rd permit me to state that the object of Barbica Mission is, almost entirely established for the Indians, among whom we have to travel much, as well as in part to live among them, in consequence of which, it is, at present, impossible to conduct a regular grammar School for youth. Were it not contrary to our design, I should feel happy in training up your offspring for future usefulness. (Sig) S. Goud.

July 15. 1834. Set out among the Indians, but our movements were very slow, having a rushing tide against us, being the effects of the present and past heavy rains; we reached our post soon after dark, landing with strong symptoms of fever upon me.

July 16. 1834. Became worse, and was obliged to return, after having taught a few Indians for a part of the day, yet delighted by the reflection of having assisted one Indian, who with regret told me, he knew not how to pray, seeing he knew not our books, neither how to write. I found it necessary to make known the cause of there being so many languages, and that God the great Spirit, knew all or every tongue. for he himself formed the principal ones.

July 17th & 18. 1834. Took medicine, still feeling somewhat strange; feeling however a little better toward evening, I went to see a few sick people round the point, who are dangerously ill; & at one house.

July 19. 1834. This evening held our first Church meeting, which I have appointed as another means by which I may prepare the minds of those who are just setting out on the christian for being admitted to the benefit of the two sacraments of baptism and the supper of the Lord, at a future day, when it shall please God to favour us with a full ordained Minister, as an assistant here, or by one who may already be ordained in the Colony, who will come occasionally to administer these. The like meeting I purpose to hold monthly, and in the following manner or nearly so, as was our first. The members meet at a certain hour, commencing with prayer and singing, if a number be present; then I make general enquiry as to the state of the Indians in the interior; the historical and geographical nature of it, and then converse respecting the wonders of creation; after this we refresh ourselves by a cup of tea, and then proceed to hold the more solemn part of the meeting by turning to the Scriptures, and our own hearts, calling especially to mind the dying of the Lord Jesus, and tho' we are not permitted to celebrate for the present that most memorable offering in the ways in which he has specified it should be, yet we will remember and rejoice; afterward conclude by singing and prayer. There were but three at our first meeting, but others speak of joining shortly.

July 20. 1834. Sunday. I felt the effects of my slight illness, which commenced on Tuesday last, to be rather severe, but the Lord gave me an increase of strength, so that I failed not until almost the last word I made use of, for which I thank Him. Had a good Congregation and several strangers from town and country were present.

On Thursday last a body of Indians came to see me, apparently in consequence of a wilet interview which we had while I was proceeding on Tuesday up the river with a part of the Captain's people, as they were passing down, intending as they said, to go to Wakenham, and then to return; from this I turned their attention to the subject of my Mission; they they asked one of our youths, who is of their nation, the Akawi, to where we were proceeding; when he told them we were going to teach the Carrabees at the School on the opposite shore; this seemed to rouse their attention, seeming much

inclined to return with us, for they drew near and held fast to our Corial for a length of time. On Thursday afternoon the son, whose name is Aramoosey, and a number of his people, say 10 or 12, when the following took place. After asking a few general questions by way of introduction, I asked Aramoosey, the Captain's son, (the Captain, and father of Aramoosy, is called Drunkman) being the only one who could speak Dutch, if he knew for what purpose I was placed here; he seemed not to know. I then told him it was to teach them and the Indians in general that they might know God, or Jamoosy. It is truly astonishing to find that when we speak to them of God, even in their own language, they will tell you they know not to whom you allude, though they are acquainted with the meaning of the word Jamoosey, and it is not until we point out Creation, and ask who is the former of that, before they can be led to say, I know. Indeed it sometimes puts me in mind of a young dog I once saw among the Indians, when at their own settlement; I first sung a hymn, at the sound of which the little creature lifted up first one ear and then the other, toward the roof, and then to each side of the house, wondering from whence the pleasing sound came, making at the same time a kind of half bark in a very frisky manner, being as I suppose, too much like the Indians themselves, in being unacquainted with such sounds as those accompanying hymn singing, and words which relate to God as above stated.

But to return to our narrative. In the course of conversation I showed some of our Indian boys' writing, and then brought out to them the sacred volume, first showing the Old Testament, as being the part which the Great Spirit had caused to be written before the coming of Christ; then what was said and done by Christ the son while on earth, and afterward the concluding part as the writings of His followers the Apostles. Aramoosy then turned over the leaves, showing the three distinct parts to his people, mentioning what I had said, which caused much interest to exist in their minds, which might not have been so great had he not represented the word as shown to him. Having spoken of the advantage of being where they might hear of God, they appeared inclined to come, but a grand difficulty appeared, what should they do for food, while preparing a settlement and a provision ground or field on the Mission premises, for according to Aramoosy's account, there are a large body of them; when I called to mind, that I could purchase a field already planted and ripe with cassava, for them, which would not cost the Society more than three pounds, and by the time that was consumed, they would be able to have one of their own cultivating ready. The Aramoosy rejoiced to hear the proposal, saying he would shortly return and bring all his people down, but would and did determinately request that one or two of his people might then be left, though I presed the contrary on account of expence, not knowing the Society's will upon the point, but when going he left two, whether it was that they might be as forerunners, to know or witness our mode of life and treatment or no, I know not. One is a promising youth about 16; he seems to delight himself in the School, but the other, a man of 25 years of age, seems to choose rather to hunt or shoot game.

July 21. 1834. I have this morning received a letter from our worthy Secretary which causes surprize, not because the principal tone of it is reproof, for having used in my Journals the frightful words preaching and minister, but because it is the second one I have received upon the same subject, in about 3 months. The first of the kind I received in the beginning of April 1834, though it appears to have been written four months before, dated Dec. 3/33. The second I receive now late in July dated Feb. 1/

which is nearly five months after date; the reasons of such delays I know not, yet our worthy Secretary wrote the two letters in the space of two months. The first may be considered as a gentle reproof given with a smile, yet sufficiently strong to correct a wise man in so small a matter, for I should be extremely sorry to be at variance with a Committee for the sake of a word. But the second is like a man who, having killed an animal by one shot, yet, fearing the monster should open his mouth again, in haste doubly charges his blunderbuss and aims for his head. Yet if a third and a fourth warning be thought necessary, let them come, but one thing I will say, I think the Society will not find such a word as preaching in any of my writings since I received the first reproof, and therefore I see no need of a second. Yet as a second charge has been given, I must receive it, though it be an overplus one. I am rejoiced to hear that the Committee intend sending out the young lady for whom I wrote, should all prove well with respect to character, of which I have no doubt; therefore I leave all to God, whether for or against; at present not knowing His will for certainty.

July 27. 1834. Sunday. Conducted two services at Barbica in the morning, and afterward went to Hampa; about 40 present, chiefly negroes.

Aug. 1. 1834. Conducted two services at Barbica, according to his Exallency's proclamation, and surely it was a day of rejoicing and exertion to me. Had four whites, owners and managers of slaves present, and a good number of negroes. The negroes expresses their thankfulness for being made to understand that it is not the King alone who gives these laws, but the two houses of Parliament, whose minds have been worked upon by God and the laborious exertions of the people of God, throughout England, who by many prayers and tears have prevailed. The following day one owner of slaves came to me and said, Now I see the evil of keeping slaves in darkness or from instruction. Such a confession I did not expect to hear from his mouth, for he has ruled with a rod of iron.

Aug. 3. 1834. Sunday. Had a few strangers from town present during service and schooltime today. Congregation about 80, which is as many as can well be expected at once, seeing the many miles they live from us.

Aug. 6. 1834. Engaged among the Caribbees in the Ciune; after School I visited two settlements much higher in the river.

Aug. 7. 1834. Soon after day break conducted worship in creole Dutch; about 49 present. Had a sweet frame of mind after the labours of the day, which I found somewhat heavy, my assistant not being here, but sick at home.

Aug. 13 & 14. 1834. Instructing the Indians from day break until late in the day. On Thursday we had more in number than usual. When speaking to them from the word of God, a few pay attention, but the greater part of their minds on other objects, which is plain to be seen in their wandering eyes. Oh that the Lord would send his Spirit to work in these benighted minds; then shall we see that which we long, hope, and pray for.

Aug. 16. 1834. Held our second church meeting at the Mission house, to the joy and comfort of our souls. The members begin to rejoice when such a day approaches. I rejoice to hear that the members are avoiding temptation by putting away such things as formerly led them into sin. I humbly trust the Lord will assist our new converts, three in number, a man, his wife, and niece. The man,

more especially, should he prove faithful, will really be a brand plucked from the burning, for his grey hairs loudly bespeak an approaching end to a life spent, alas!, in the service of Satan.

Aug. 17. 1834. Sunday. Had a good Congregation. Having been requested to speak more at length in dutch for the further instruction of those who know but little of the English language, this morning I endeavoured to meet their wishes, and intend to continue so doing. Afterward conducted an English service. The people left with joyful hearts, some declaring it to be their intention to come more regularly. Had a few whites present.

Aug. 20. 1834. Set out to visit different ministers upon Wakenham, Leguan, and the main, and to assist in quelling the tumult said to be among the negroes in those parts, being assured that the negroes are a race of people that can be overcome by reason, when properly laid before them, as those with me on the first of August were, especially when they knew the laborious exertions of the people of God throughout England for their sakes, but found that nothing according to report had happened, and therefore to us the report was almost a deception; however I saw two ministers who are themselves of the faithful few, who gave me much satisfaction in being with them awhile, to hear of the welfare of Christs church in their districts. I began to return on Saturday.

Aug. 24. 1834. Sunday. Held two services and school at Barbica.

Aug. 26. 1834. Went up the Eseguibo; slept at Semery, where I conducted worship in dutch; had a pleasant time, finding much liberty in speaking.

Aug. 27. 1834. Visited an Indian settlement of Arrawaks, where the mother of one of the youths with me is sick.

Aug. 29. 1834. This evening began a weekly meeting to be held at an Arrawak settlement in the Eseguibo every Friday in dutch; about 40 present. The Lord is working evidently in a small degree in the minds of some.

Aug. 30. 1834. Preparing for the Sabbath. I feel myself becoming weaker, and that I am much thinner than I was two months ago; however, my spirits are lively, so that I can perform my several duties.

Aug. 31. 1834. Sunday. Conducted two services; had several strangers and a good Congregation.

Sept. 3 & 4. 1834. Holding School. The Indians are now very busy, cutting new fields, as the dry season is just commencing, so that we had not many present. I was however somewhat delighted to hear that a family of Carrabees who have attended School here for a few weeks past, being on a visit to the Captain, living at Caratabo, are now going to settle beside him, intending to come for instruction. I observed today that my instructions were heard with more interest than usual, for sometimes they will laugh and talk, especially the women, and the more so when I use words in their own language, it being a kind of novelty to hear an English person speak Carrabeese.

Sep. 5. 1834. Held a dutch service at Arabo in the open air; about 30 present. The above place is called Arabo from a creek of that name running close by the Arrawak settlement where the meeting is held.

Sep. 7. 1834. Sunday. Our service in dutch on Sunday morning, and at Arabo on the Friday evening is very acceptable to the greater part of our Congregation, as they do but understand little of the English, so that I am thankful to God who enables me to speak it as well as I do.

Sep. 11. 1834. For the three past days I have not been very well, so that I did not go up the Cuine as usual. I therefore sent my assistant alone. I was much rejoiced this evening to hear that the Captain and people to whom I made known some time ago the grand object of my Mission, as stated in this Journal, page 6, are about to come to settle at Barbica Point, that they may hear of God.

Sep. 12. 1834. Had strong fever all day, but was obliged, in order not to disappoint a waiting Congregation at Hoobo, to proceed thither with the fever upon me; when I came there I was very low, fearing to engage in speaking, lest I should fail, but by God's mercy I soon forgot the heated body for the time, finding my mind fully at work with that I had taken in hand to lay before the people, in their own language, but afterward felt spent, and wishful soon to reach home that I might lay down to rest.

Sep. 13. 1834. Finding myself suffering from head ache, I took a little medicine, and in the course of a few hours I felt a little better, yet I feared the weight of the coming day's labour, having to go to Hampa, after service at Barbica. This morning a Captain by the name of and a few of his people, called. I asked from whence he came; he said from up the Mapparuny about 4 days paddle, and was proceeding to the coast, but he said he had called to hear what I had to say, seeing I was the Domine or teacher. I felt quite struck to hear him speak in such a firm manner. Peter's being sent for rushed into my mind, so that without further ceremony I began to speak of God and of Christ His Son, and then acted much as I had done with the company mentioned page 6. But he did not show so much interest as I saw in the other; one reason however was, that he could not speak Dutch so well as others of his nation, the Akawi, can, and therefore he could but guess at what I was wishing to convey to his mind, and yet he came to this conclusion, that in two months he would come with all his people to settle here, if I would get him a field of cassava to supply him until he should have time to make one for himself; to which I answered, I believed the Society would assist him so far, as the cost would not be much, in order that he might not be shut out from instruction; he said he would call as he returned from the coast. We were to have held our church meeting, but the roughness of the weather prevented all from venturing out.

Sep. 14. 1834. Sunday. Held a service in dutch at Barbica, and then proceeded to Hampa, and there conducted our English service. I was not very well, therefore I felt low in spirit. It is hard to work with downcast spirits, but the Lord's will be done. The poor slaves belonging to Mr. Mc Kie are very desirous of attending Barbica on the Sabbath, but their owner will not lend them any craft for conveyance; he tells them if they want to come, they must find their own Corial, for they have been told if they take his, they shall be shot. I believe it was the manager who told them this. These are new laws, that say a slave is at liberty to attend Church or Chapel on Sabbath days. But fly to Barbica they cannot, write they cannot, and therefore how are they to come: they are forbidden to take any boat or craft belonging to their owner, though the distance be only two hours paddle with a well manned corial, yet what shall they do; the only way they have is to make their own corial but cutting down a tree and hewing it hollow; I feel for them. The law gives full liberty, but what the master can withhold he will. What would they not do if they could. Would they not bind their soul in hellish chains. I forbear to give my opinion, but this I will say, that as many masters hearts are now, they would scorn to think of sitting in heaven with those whom they now commonly call poor devils. They wish that they could be annihilated. Now among negroes can I see men sitting with open mouths and fixed eyes, listening to the word as it is spoken. O ye sons and daughters of Africa, there is mercy in store for you.

Sep. 15. 1834. Busy all day with the boys at my new house at the Grove. I hope to see it finished soon,

for Barbica house rooms are not fit to stop in in the heat of the day; indeed I cannot bear it long, for it has greatly injured me already, and this is the reason; the two side galleries are the chambers, the middle is the chapel, and in consequence of the great width, the roof comes in descent on the side, but little above the head, so when the sun strikes its powerful rays, the room becomes too warm for me, for I perspire sometimes to that degree that my paper becomes too wet to write upon, and my clothes need to be taken off and dried.

Sep. 19. 1834. Had a large meeting at Borboo this evening, having a number of strangers present; all, except two boys, were very attentive, our own youths especially, being upon the subject of Absalom's conduct toward his father David, for as we returned home, they asked many questions about the several characters mentioned.

Sep. 20. 1834. Much engaged with different persons that called upon me; one looking forward to entire freedom, a second intending to come to live near, a third party was a body of Atkawis, relations to the two youths with me.

Sep. 21. 1834. Sunday. Had a Congregation of more than 100 today, which is the largest I remember seeing here, and remarkably attentive; this to me has been a high day feeling the blessing and present of God with us. The two services completely drenched me with perspiration, as they always do. We were upon the crucifixion of Christ which neither I nor the people wished to pass over sooner than we did. We had not seats for more than three parts of the number present.

Sep. 23. 1834. The grandson of King Menerwa of the Carrabeese tribe, and his people, visited me this morning, who can speak Dutch remarkably well. The points upon which I discoursed with him were, the necessity of their being made acquainted with God. What education would do for them, as it had done for the English as a people, if they would come from all parts to pursue it, and the necessity of looking more particularly to the concerns of the soul rather than the body. He does not live very far distant from where Mr. Armstrong is likely to be stationed, in the Macusie country, so that he may be inclined to settle beside him. He stated that he should like us to teach them at their own settlement; but I told him, there were too few about him to fix a station there, so that he must come to us. He speaks of calling again in about ten days. I feel rather sickly this morning, so that I have taken a little medicine.

Sep. 24. 1834. Set out for town.

Sep. 26. 1834. We reached George town today, where on landing, to my astonishment I found my nephew, a youth of 16 years of age; he will go up to Barbica with me, and there remain awhile. He is a youth of good abilities, and seems wishful to employ them for the glory of God, during the three or four months he will remain with me, I shall see how the work of grace manifests itself in him; indeed I am comforted by his coming, for since a child he has been the secret pride of the family because of his natural talent and amiable disposition having the sense of an aged man. Until the end of this month, I have been much engaged in and about town, anxiously wishing to get back to the Station, expecting to find a large body of Atkawis having come to settle beside.

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Com.

Ans.

Rev. R. Panton to the Lay Secretary. (40

Bath, St. Thomas in the East,

Jamaica, November 5. 1834.

My Dear Sir,

My last letter was under date Aug. 14/34, since which the following communications have come to hand. - Your letter of Aug. 8th containing the Bishop of Jamaica's answer to the Society's Memorial, and two letters to Rev. W. K. Betts and Mr. W. Stearn from Rev. W. Jowett. Your letter of Aug. 23/34 (Duplicate, original not come.) Your letter of Aug. 26/34, and the Rev. W. Jowett's letter of Sept. 4/34, containing a Duplicate of the foregoing. These three latter communications reached me together last evening.

1. I have greatly to regret that I did not receive them sooner, as on Wednesday and Thursday last the Aux. Committee were holding their quarterly meeting in Kingston, and were much at a loss how to proceed for want of instructions. I must now consult them severally by post, and intend to give a full answer by the next packet, which is expected in about 10 days. In the mean time as the present packet-post departs tomorrow, I am unwilling to allow her to go without the enclosed and a few lines.

2. It is with the greatest pleasure we learn that the course adopted by us in the case of Mr. Betts has met with the cordial approval of your Committee. We found it to be a question of great difficulty, and had many doubts respecting each step, as it was taken. We trust, however, as we frequently asked, that our course was guided; and our anxiety is greatly relieved by the approval of the Com^ee.

3. With respect to the present situation of Mr. Betts, his own letter, enclosed, will give the best information. We doubt not the Committee will be gratified in seeing that he is comfortably situated and fully occupied. Mr. Stainsby, who is Rector of the Parish, writes to me by the last post, "As to Beth, he is going on as well as the best friend could wish. His weekly School has fifty children, and he only wants more sub-teachers to extend instruction. There is a spirit of christian seriousness rising around him. His Sunday School has I believe, near a hundred. In fact it seems that Jamaica, at this present moment, is a kind of universal School among the labouring classes. Every one is trying his skill upon the book." To the last mentioned fact I will add that I have in my district more than a thousand applicants to be taught to read &c., but neither teachers nor books.

4. The questions in Mr. Jowett's letter, relating to the situation of Private Chaplains, will have been answered by Mr. Dallas, and by the enclosed letter from Mr. Betts. We conceive that by the express wording of the Act (which will have been handed to you by Mr. Dallas) the Chaplain is not only exempt from the interference of the Rector of the Parish in his ministerial labours, but even from the authority and control of the Bishop. We are aware that this is the construction put upon it by his Lordship, at least for the present. There appears to be nothing to limit his liberty to administer the sacraments, and to perform all other ministerial services, on the property. And if the proprietor be pleased to allow free ingress to his neighbours, we do not know what authority can prevent their attending these services. I have myself been a private chaplain for more than five years, and no one has ever attempted to interfere in the discharge of my duties. My private chapel is open to the

public, and the sacraments are administered not only to those who reside on the property, but to a greater number from the neighbouring Estates. And the question of my right so to do has never been raised. I have a license as Private Chaplain; but this is because I was appointed under another, a former, law. The principal difficulty appears to be in determining what are and what are not ministerial services. And this question we must refer to our more experienced brethren with you. If catechising, which is practised throughout the Diocese by laymen appointed by the Bishop, be not strictly and exclusively ministerial, there is but little difference between a Private Chaplain and a Missionary. The Chaplain can instruct as well from a good catechism, as from a text. If the Parent Committee think this construction allowable, many Missionaries might be most actively and usefully employed in desolate parts of the Island. There are also other ways of introducing Missionaries, into which it is impossible that I can now enter, for I have not time, and I must consult the Corr. Committee. In the course of a fortnight I hope to address you again.

One cause of my haste arises from the part I have thought it my duty to act in some late occurrences of a painful nature, which are detailed in the enclosed letter to Dallas. I have enclosed it that you, or any other friend, may, if you wish, read it. The subject matter is the political state of the island. Please to pass over the paragraph between two crosses of red ink, which is of a private nature.

(Signed) Rich. Panton.

P.S. I fear you will scarcely understand my letter to Dallas. It is written to one who understands the circumstances of the country. Please to ask him for the additional postage.

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Com.

Ack.

Rev. W. K. Betts to the Rev. R. Panton. 39

My Dear Sir,

I could not think of any other way of complying with the direction of the Parent Society, to forward my communications through the Secretary, than sending my letter to you to be redirected and forwarded to England by the first opportunity. The great distance we are from each other precludes our having any intercourse except by post. I have received yours and Mr. Jowett's, and I hope you have had mine of last week.

(Sig.d) W. K. Betts.

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Ans.

Rev. W. K. Betts to the Lay Secretary. 39

My Dear Sir,

Argyle Pen, nr. Knockalva, Oct. 10. 1834

I have received Mr. Jowett's kind letter, for which I very much thank him. I hope I shall often be favoured with similar tokens of the christian remembrances of the Secs. of our Society.

I suppose you are already informed of my appointment as private Chaplain to Knockalva, on the nomination of Mr. G. Gordon, the attorney for that and other estates of Mr. Malcolm. I began my ministry at Knockalva on the memorable day of Freedom, the 1st. of August; by preaching in the chapel to an overflowing Congregation from John VIII. 36. I think there were about 500 persons present, chiefly negroes. Numbers could not gain admittance. I have since that time held Divine service there every Sunday but one; and up to this time the Congregation continues to fill the chapel, which I think would

filled if it were as large again. The people are very orderly and attentive, and many show thankfulness for instruction.

I have two services on the Sunday in the Chapel, and have also commenced a Sunday School for the benefit of those young persons above 6 years, who are at work during the week. The attendance bids fair to be as large as the Chapel will admit.

Every evening about 50 of the negroes of this pen attend our family worship, when I expound a portion of St. Matthew's Gospel. We have also a Day School here, which was opened on the 7th. of last month. There are now 50 children on the books, chiefly those under 6 years, who by the Abolition act are free. The negroes' children, in this part, have been left so destitute of instruction, that not one of those now in this School knew the Alphabet when they first came. Indeed the people of this neighbourhood are so backward that I believe not one in 100 can read; but I am happy to say that the desire to learn is increasing greatly. Several of the young men of the surrounding properties come here to receive a lesson in reading whenever they get a little time, particularly on Friday afternoon, which they have to themselves under the new system. I am also invited by Mr. Gordon to visit and instruct the negroes on the four properties of Mr. Malcolm, viz. Alexandria, Knockalva, Argyle Estate, and Argyle Pen. I have already visited those at Argyle Estate. I met about 100 of the negroes in the boiling house, and catechised them from a Catechism compiled by a Clergyman of this Diocese for the use of the negroes, and dedicated to the Bishop. My visit was thankfully acknowledged by the people in a manner that was very pleasing to me. From this brief statement you will perceive that, even under present circumstances, I have as much to do as I can personally attend to. If I could obtain able school teachers, I might have two or more other Schools in this populous District, within such a distance as I could visit weekly or perhaps twice a month; but such assistants are difficult to be obtained here. I have engaged the services as Schoolmaster, of one young man of good education recommended to me by the Rev. J. Mc Intyre of Montego Bay, who speaks of him as indicating piety. His name is Pew.

I do not know at present the views of the Committee respecting my holding the office of private Chaplain here; but it may be satisfactory to them to know that I have as wide a field of labour as I can possibly wish; at the same time it does not appear to me that it is as yet on a very permanent footing. Neil Malcolm, Esq. the Proprietor of these estates (who resides in England) may be willing to have his negroes instructed, yet I believe he may hesitate to confirm the allowances granted to me by Mr. Gordon of pasturage, milk, servants, &c. or to incur any permanent expence unless he sees it likely to prove advantageous to himself. That it will be so I have no doubt, for such is the desire of the negroes to have religious instruction, that it is probable they will nearly all leave these properties directly complete freedom is obtained, if any obstacles be put in the way of their obtaining that instruction on the spot. Of this perhaps Mr. Malcolm is not fully aware. I am given to understand that Mr. M. would probably further the Society's labours here, if he were fully informed of the real nature of them. He has already sanctioned a minister of the Scotch Kirk to instruct the negroes on his estates near Lucea, and has given £50 toward the

same. Mr. Gordon, on my recommendation, is writing to Mr. Malcolm, advising him to call at Salisbury Square, where he can be fully informed of the nature of the Society and its objects. If he had an interview with you, I quite think he would approve and co-operate; and then my work here would appear more permanent, and with a higher sanction.

I hope you have, before this, seen our kind christian friend, Rev. C. Dallas; and have obtained from him the Clergy act of this island. I am anxious to know the interpretation put upon the 36th. clause by the Committee. Our friends here are divided in opinion. Some think it sets me free from every kind of restriction, as "nothing in this act contained shall extend to any private Chaplain", &c.; others think differently. What are ministerial services? Is going to Argyle estate and catechising the negroes in the boiling house a ministerial service? The Catechists and Book keepers do this under sanction of the Bishop! Again— I have baptized and married, at Knockalva, with the approbation of the Rev. I. Stainsby the Rector, negroes from adjoining estates, who have solicited those services from me, to save them a walk of 28 or 36 miles to Lucea, and as many back again. Can this be objected to? As the letter of the Bishop's Secretary to me of July 4th. states, it will give the Bishop much satisfaction to hear of my success in the duties I am about to undertake, and will be glad to receive my periodical reports — this acting on the appointment is not objected to. Pray inform be by an early opportunity the views of the Committee on this subject; and the measure of restriction they wish me to impose on my labors. From the past communications with the Bishop, I must confess I should much dislike to act in this Diocese under a license summarily revocable.

I am sorry to inform you that my goods, especially my books, were very much damaged by sea water on their way from Kingston to this place. Some of the books are quite spoilt.

If there be a probability of my continuing at this place, I request the favour that the following things be sent me by a ship that goes to Montego Bay, addressed to me at Knockalva, to the care of James Gordon, Esq., Montego Bay; or if no vessel be going to Montego Bay, by one going to Lucea, and then the package addressed to me as above, but to the care of Rev. I. Stainsby, Lucea; 300 Sunday School Union Spelling book, Pt 1; 36 do.— do.— the 4 parts, bound; 300 Simpson's Primer; 6 School Dictionaries of English language. The people are eager for the above books. The Communion service I was to have had on my leaving, but it was omitted to be packed. I beg to have these things sent to me as above; for if they be sent to Kingston at the other end of the island, it is highly probable they may be lost on their way thence here; or if not lost, yet damaged, as my books have been. It will also be a saving of expense. Both myself and Mrs B. are happy in our constant employment; are in good health, and enjoy (I hope with thankfulness) our residence in this mild and beautiful part of the island. With kind remembrances, &c.

(Signed) W. K. Betts.

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Rev. R. Panton to the Lay Secretary.

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My Dear Sir, Bath, St. Thos in the East, Jamaica, Nov. 25

1. By the last packet, I wrote a hurried letter under date Nov. 5th. since which I have

received your letter of Aug. 23/34 (of which a Duplicate had already arrived) and your letter of same date to Rev. J. Stainsby, to my care. The latest communication from your Committee is the letter of Rev. W. Jowett, Sept. 4/34, acknowledged in my last. We had hoped for letters by the Packet just arrived, but none have come to hand.

2. I have to communicate a Resolution passed at the last general meeting of the Aux. Committee, respecting the ordination of Mr. Richard Forbes, the Society's Catechist at Moore Town in Portland; on the principle of which we are anxious to have the Parent Society's opinion. In the expectation which we entertained some months ago, that an arrangement respecting the ordaining and licensing the Society's Missionaries, would be speedily effected with the Bishop; our Com^ee had consented to Mr. Forbes wish to be ordained, and to devote himself entirely to the work of a Missionary. We were induced to entertain the proposal favourably by the representation that Mr. Forbes' usefulness at his remote station of Moore Town would be increased by his liberty to administer the sacrament; and to address the people in discourses more suited to their peculiar situation than any printed ones (to which his license as a Catechist limits him) can possibly be: and also by the offer of a gentleman, the attorney of a large property in a populous district some miles from Moore Town, to provide for Mr. Forbes a large room, in which he might officiate, as soon as he had obtained orders in the Church. On these considerations our Committee requested Mr. Forbes to prepare himself for the next ordination, which will be held early in January; and gave him permission to absent himself from his Station after the 1st of September, that his attention might be wholly devoted to his studies. This had been done: and, as he was recommended by the Rural Dean of the County, and by the Rector of the Parish, we anticipated no difficulty. Some weeks since, however, we learnt that the Bishop had finally decided not to ordain on the title of an "irresponsible Society"; and we had given up the hope of effecting our object, when the Rev. Mr. Griffiths made the following proposal to the Committee; that he would, as Rector of the parish of Portland, give Mr. Forbes a title for ordination on his own responsibility; the Society furnishing him with the means of paying Mr. Forbes £300 currency pr. ann.; this gentleman officiating in precisely the same district which would have been under his charge had he been ordained on the nomination of the Society. At first the majority of the Committee were opposed to the plan, as having in it an appearance of evasion; but on Mr. Griffiths' explaining that the Bishop would be made acquainted with the source from whence Mr. Forbes' stipend would be derived; and representing the great advantage to a destitute district, which he hoped would result, we consented to the arrangement as a temporary measure, subject to the approval of the Society. Should the measure not receive the approval of our friends at home, Mr. Forbes can either resign the appointment, and take such other steps as may be directed by your Committee, or retain the office, as Rector's Curate, and be supported partly by Mr. Griffiths, and partly by subscriptions, according to our means, raised among ourselves for the purpose. Mr. Forbes will be acting for the time under a license revocable summarily; but will receive it in the character of Mr. Griffiths' Curate, and consequently will not commit the Society. We shall be very anxious to hear the decision of your Committee on this measure.

3. If they think the principle admissible as a general rule for their Missionaries, - that

is, if they think they may allow their Missionaries to act as "Assistant Curates", under a nominal responsibility as to their stipends, assumed, to satisfy his Lordships scruples, by the Clergy of the Establishment in this island, who are favourable to the views of the Society, - many might be thus introduced to very extensive fields of labour, and prove, under God's blessing, the messengers of salvation to many now perishing in ignorance. For instance, the Rev. Mr. Hylton, the Island Curate of St. Elizabeth's, has under his sole charge three places of public worship, and three distinct Congregations. These are situated in districts widely separated, and consequently his duties are laborious in the extreme. He seldom sleeps in his own house more than twice in the week, and sometimes does not see his house for a fortnight at a time. His health is sinking under the continued effort. Now could one or two of these Congregations, which, wonderful to say, are all flourishing, be delivered to the charge of a Missionary, under the title of Assistant Curate, benefit would manifestly result to all parties. The Congregations, which consist of apprentices, are themselves desirous of such an arrangement, that they may more frequently enjoy the privilege of christian ordinances. They have come forward with a subscription list of 500 persons, at from one to two dollars each for the purpose of erecting or enlarging places of worship; and have begged me to state that they earnestly entreat the Society to send them a Missionary. A voluntary call from these poor people I am sure the Society will feel to be a strong claim on their consideration. My own case is somewhat similar. I have two Chapels and two Congregations in a district containing nearly ten thousand souls; in which the only instructor besides myself is the Wesleyan Missionary, who preaches here once a fortnight, alternately with another Station. My duties are so numerous and so laborious, that none of them are properly performed. I have Communicants, whom I cannot visit without riding nearly 30 miles - equal to 50 in England! I would most gladly resign one of my chapels, together with the divisions of Bath and Port Morant, the latter of which I cannot visit at all, to a faithful brother: and we should both have more than we could do. Should the Parent Committee consider that it is consistent with the views of the Society for their Missionaries to hold such a situation, I cannot see on what plea the Bishop can object to the arrangement. I should be responsible to his Lordship for form's sake; but the Missionary would have an ample cure, distinct from and independent of mine. The Missionary coming out already ordained, of course the difficulty of the title would not arise. We shall be glad to hear your opinion on this proposal. It has already been brought before the Aux. Committee, who wish Mr. May to take Bath, and Mr. Dixon to go into St. Elizabeth's.

4. There remains, however, the very serious difficulty of a license revocable summarily, which, under Dr. Lipscomb, is very objectionable. On this subject, and on the Reply to the Memorial generally, I am requested by the Aux. Committee to say, - that to us, who live on the spot, and are acquainted with the writer, it speaks a very plain language - that of hostility. We have been taught by painful experience that his Lordship's professions of good will are to be taken in a very restricted sense; that they frequently produce nothing but disappointment. In the matter in hand we have already seen that, although his Lordship in his Reply, professes his wish to avail himself of the labours of a "body of Missionaries", he appears, in the case of Mr. Betts, to have predetermined that the very name of Missionary, shall be held inadmissible. It is this impossibility, under any circumstances, to anticipate the principle by which his Lordship will be guided which renders all arrangements so extremely difficult. 1. Our Committee do not think it advisable that

the question of general licenses to the Diocese should be insisted on. It would be very desirable that the Missionaries should have the power of moving, when necessary, but it is a liberty which the Bishop will not grant without a reference to himself; and as the Missionaries will always have enough to occupy them fully in the District to which they are licensed, we think the point may be relinquished. 2. We all however are of opinion that licenses revocable at pleasure, will give no security to the Society that the Missionaries, whom they have been at the expense of sending out, will be permanently employed in the island. There are many objections to such a license, some of which are detailed in the Memorial of the Society; but another which strikes us is the power it gives to his Lordship over the Stations of the Society. He may order the Missionary to leave the Station at which he is labouring, and remove to some other situation; possibly to perform the duty of some favoured Rector (no ideal case!) Should the Aux. Committee think the removal inconsistent with the views of the Society, and should the Committee in consequence decline, the license may be withdrawn, and his labours be suspended. This is by no means an improbable supposition. The Rev. W. Betts received a letter from the Bishop's Secretary some weeks since, asking him to leave Knockalva and remove to the Caymanas (some low hot islands westward of Jamaica). Had W. B. been at the disposal of the Bishop, the request would have been a command; had he been licensed, on his refusal the license might have been withdrawn. He has declined "the preferment", and remains at Knockalva. A young man, of the name of Stone, of great promise, has undertaken the Mission to the Caymanas.

5. I have now to say a few words relating to the question of Private and Domestic Chaplains; and I am sorry to say they are unfavourable. Difficulties are already arising in our way. The Rev. Mr. Hill has written to Mr. Stainsby, Rector of Hanover, in which parish Knockalva is situated, to say that the sacrament cannot be administered in an unlicensed place, and that Knockalva cannot be licensed, because in a licensed building none but a licensed minister can officiate. Now I have been, as a Private Chaplain, for five years administering the sacrament to general congregations in an unlicensed and unconsecrated building, and reporting such administration quarterly to the Bishop without rebuke! I have a license, as Chaplain, according to a former law, but the building is not licensed. This I fear is the commencement of an attack; and if the Bishop be determined to put a stop to the introduction of our Missionaries as Private Chaplains, he can find means of annoyance in the Conventicle Act (52 Geo. III. c. 155). If the Rector of the Parish, in which the Chaplain is fixed, or any other individual, should be prevailed on to adopt a system of constantly bringing the Chaplain before the Magistrates, when strangers attend his services, he would in a short time be compelled to exclude all but the people of the property; and his usefulness would be materially diminished! There is no danger of this at present in the case of Mr. Betts; the Rector is our friend, and no other individual appears at all disposed to annoy him.

6. I have also to enclose a letter, which Mr Stearn particularly wishes your Comtee to receive. The objection to Mr Stearn's plan made in our Committee is this – it would require a great expenditure of the Society's money on Mr. Wildman's property; and that in a situation by no means so desirable as many others. We fear, however, that Mr. and Mrs Stearn must be removed. They can be of little use in a place where they cannot keep their health. We are greatly at a loss how, in case

of their removal, we shall supply their place.

7. The following extract of a letter addressed to me by Mr. Farquharson, the attorney of Mr. Wildman, will inform the Committee of a pecuniary loss - "Be good enough to mention that the salaries allowed the Catechists at Salt Savannah and Low Ground £80 each per annum, paid by Mr. Wildman, will cease to be paid by him, from and after the first of August last. Every accomodation will be afforded as heretofore in Servants, pasturage, milk, and meat, when the overseer can spare it."

I must conclude in haste. With kind regards to our friends with you, I remain, &c.

(Signed) Rich.d Panton.

Rec. Jan. 14/35 A

Com.

Ans.

Mr. W. Stearn to the Secretary. 42

Low Ground, Oct. 25. 1834.

My dear Sir,

Your kind letter dated July 1st came to hand a few days ago, and I am happy to find that it does not contain a reprimand for my apparent negligence in not writing more frequently; for indeed I do feel that my communications to the Parent Committee have not been so regular as they ought. I trust however that the unsettled state in which we have hitherto been: and the almost constant sickness, with which it hath pleased the Lord to visit my family since we have been at Low Ground, will be received by the Committee in extenuation, if not altogether as an excuse. Mrs Stearn has had fever six or seven times within the last ten or eleven months; and we have nearly lost the baby several times from the same cause. They have been staying a week or two with a friend about a mile distant, and are now convalescent; but as our little girl continues very delicate, we intend to go to Manchester for change of air, by direction of Dr. Mc Naught, who gives it as his opinion that we shall never be able to retain our health during the rainy seasons, as the house we live in (being placed on the ground) is quite unfit for a European constitution. I have great reason however to be thankful that our little boy is in health, and my own with one exception, has been as good as could reasonably be expected, under the above trying circumstances.

Although the state of the people still continues to be very deplorable, yet I am happy to say that there has been a gradual alteration for the better during the last six or eight months, at least so far as their outward conduct is concerned. The attendance at the public services is more regular, and in point of numbers is nearly trebled. The Sunday School, which had dwindled away till it eventually came to nothing, has been resumed, and nearly all the children and young people, and many of the adults, are tolerably regular in their attendance. They are far more cleanly in their appearance, and are giving great satisfaction to their overseer. One individual who formerly bore a bad character upon the estate, appears now to manifest a concern for his soul; and instead of breaking the Sabbath, as he formerly did, is become a reprover of others, and never absents himself, except by necessity, from the Sunday School, or the public services on Sundays and Wednesdays; he has also joined a class that meets on Friday evenings, composed of about twenty persons, who profess that they desire to give themselves to the Lord (candour however compels me to state that I have but little hope of the majority) and he is generally attentive to his duties on the property. Much

much, of this pleasing change is owing, under God, to the cordial support I met with from the former overseer (Mr. Kirkland); and his judicious management of the people. When he first came to the estate, (about eighteen months ago) I heard him say that they were the worst set of people he ever had anything to do with. His successor, Mr. Lugrin, who has been here about two months, says he never took charge of an estate where the people gave him so little trouble at first; that he has not had so much as an abusive word from any of them - and that they are now giving him much satisfaction generally. There is every reason to hope that the crop, which will commence the latter end of next month or the beginning of December, will be a good one. The general improvement of the estate since Mr. K. took charge of it, has been frequently noticed by the neighbouring overseers, and yet, strange to say, they are by no means inclined to follow his plans. As his successor, Mr. Lungrin, approves of them, and feels disposed to tread in his steps, I have every hope of our continuing to go hand in hand together.

The times we have gone through, as you justly observe, have indeed been marvellous and affecting, and so they continue to be; for although the glorious 1st. of August passed by in peace, and a brighter era has I trust, dawned upon us, yet the crisis is by no means over. The prosperity of the country, I had almost said its existence, seems poised in the air, and the powers of darkness and the instruments of Satan, appear determined if possible, to make it kick the beam; and exertions great, wise, and constant, had need be made not only by Missionary labourers, but also by all who have the true interest of the country, and the welfare of Zion, at heart, to prevent it.

Many years were spent in hard debate, many millions have been freely granted, to make the bondsman free, and it is well; so far the end is gained. Slavery no longer exists, not even in name, in any country under British sway. But in a few more years, without a strenuous effort to prevent it, thousands upon thousands, almost the whole labouring population, will be turned adrift upon the world; let loose as it were, upon society, with all their evil propensities confirmed and strengthened, by a life of slavery and sin. Their children growing up in indolence around them, without moral and religious culture - nay, without that fostering care which self interest would bestow; without that watchful eye, which even in a state of slavery, must necessarily be kept upon them, unused to subjection, rendered averse to labour by years of idleness, accustomed to follow the dictates of their passions without controul, constant ear and eye witnesses to scenes of the most abominable and revolting nature; for a negro village, be it remembered, is a hotbed of iniquity, a very sink of sin, - plundering those who may be making themselves comfortable by regular industry - wandering at will from place to place, as fancy leads, or their own bad conduct compels them - the bands of society must be unloosed, and anarchy and confusion will be the inevitable result! And thus Jamaica, which (with the Divine blessing upon moral and religious instruction) might become almost an earthly Paradise, a garden of the Lord, and a jewel in the crown of Britain, will be turned into one vast howling wilderness, inhabited by petty chiefs, engaged in savage warfare, or wallowing in sin of a different, but alas! not less

destructive kind!

Is there a christian in Great Britain, nay, lives there a man on earth, possessed of the common feelings of humanity, who would not subscribe his mite, to prevent a scene of desolation like the one described? O England, my native country! thou hast done much to wipe the stain of civil bondage from the land; but stop there, and that which thou intendedst as a boon, will prove a curse. A deeper stain yet remains, a worse than Egyptian bondage still presses on the people so lately restored to temporal freedom, and no adequate effort has yet been made to remove it - the slavery of sin! True it is that no merely human effort, however great and constant, can eradicate an evil so deeply rooted in the heart, so interwoven in our very nature, as this. It grows with our growth, and strengthens with our years; but the God of faithfulness and truth hath promised the assistance of His Spirit unto them that ask; that, in answer to prayer, he will give wisdom to the foolish, and strength unto the weak. That His word shall not return unto Him void; that the kingdoms of this world shall become the kingdoms of the Redeemer; that the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea. But he works by means. Let them then be duly used in dependence upon Him; and although the conflict may be long and sharp, yet with the arm of Omnipotence for our aid, we need not fear the result. The cause we are engaged in is the cause of God, and must eventually prevail; though long before its final termination, we may be silent in the grave. The powers of darkness must continue to fall beneath the sword of the Spirit which is the Word of God, till every obstacle is overcome, every enemy destroyed, and the Lord, the Lord Jehovah reigns from the rising to the setting sun. But it should always be borne in mind that we are not responsible for the result, nor our reward according to our success; our duty and our interest is to use with diligence the means which God has placed within our reach, and never was there a period in the history of Jamaica, when the exertions of Christians were more loudly called for; never were the prospects of effecting future good more bright and cheering; and never was success so certain, if the means be duly used in dependence on the Lord. That a great outlay will be required at the commencement, and a considerable annual expenditure be incurred, cannot be denied; but I should blush for England if the plan about to be submitted should fall to the ground for the want of a few thousand pounds per annum. Now is the time for the members of the late anti-slavery society to show, that in advocating the emancipation of the negro, they were not influenced by mercenary feelings that they desired not to introduce anarchy and confusion, and thus destroy the West India trade that they might profit by the east; but that their sole aim, next to the glory of God, was to promote the true interest of the master and the happiness of the slave. Let them again unite themselves into a society for the purpose of emancipating these poor benighted creatures from the spiritual bondage in which they are held. Next to and in conjunction with the preaching of the Word, I would say, let schools be opened and Dormitories erected throughout the country (three or four in each parish would not be too many) for the reception of the enfranchised negro children, that they may receive a sound, moral, and religious education, and be brought up in habits of cleanliness and industry. In addition to the Dormitory one or two outbuildings should be attached for domestic purposes. A large garden, an enclosed playground for boys and one for girls; a medicine chest, medical ad-

ance:- a steady pious female to teach needle work, take care of the sick, and make herself generally useful in the Mission. Servants &c. should be provided, and, if the funds admit of it, one meal of rice should be given to each child per diem. The children, when old enough, should be required, out of school hours, to assist in cleaning their own apartments, dressing their provisions, washing the younger children, mending their clothes, gardening, baking, washing, waiting at table &c. that they may hereafter become useful members of society. Such parents as wish to send their children to the above establishment, should be required to give one or two days labour, or pay 5/- toward the erection of the buildings, and to supply them with clean clothes and ground provisions weekly.

The servants and nurse to be supplied with ground provisions by the parents of the children. The girls to be supplied with check frocks, and the boys with check shirts and osnaburgh trowsers, for school dresses. When the girls are old enough and properly instructed, they should take in needle work, and the profits arising therefrom should be appropriated toward the support of the establishment.

The greatest difficulty in the above plan will be to procure a regular and sufficient supply of ground provisions, particularly during the rainy seasons, the rivers being then frequently impassable; it is therefore absolutely necessary to its success, that the teacher should have it in his power to supply the deficiency whenever it occurs. This difficulty however may be partly met by having a large plantain walk. The above my dear Sir is the plan I have submitted to our Aux. Committee, and which I am desirous of acting upon; but as we propose to receive from one to two hundred children, and make it a model school, and I have other duties to attend to beside those of the proposed establishment, we shall require an assistant. Mr. Shearn has a cousin well suited to the work, and in a letter received from her some little time since, she expressed a strong desire to come out and help us; she also intimated that she had offered her services to the Society, but was unable at that period to communicate the result. Her letter was indeed a most delightful one; such of our friends as have seen it have formed a high opinion of her abilities and piety, and I anticipate some little difficulty in retaining her, should the Committee determine upon sending her. I assure you she would be considered quite an acquisition, and I do hope that our Aux. Committee will press the matter upon your consideration. £150 sterling would enable us to erect and furnish a Dormitory here, and 200 annual subscribers of one guinea each, would enable us to provide servants, medicines, medical attendance, educate and partially support two hundred children, and that without drawing upon the funds of the Society for Miss Kemp's salary. Here is a fine field for the Ladies' Society, and I think they cannot do better than employ a portion of their funds in supporting institutions of this kind in connexion with the C. M. S., and I feel pleasure in being able to state that the Ladies Committee here would cheerfully unite with us in such a work. I would take the liberty of suggesting that the members of the Aux. Committee in this country should fix upon a certain spot in each parish, where in their judgment it would be advisable to establish an institution for the purpose mentioned above, communicating at the same time the number of estates in the neighbourhood - to whom they belong - the amount of population on each - and their relative distance to each other - that

the Parent Committee may be enabled to apply to the proprietors at home, for donations toward the erection of a dwelling for the teacher, Dormitory &c. and an annual subscription toward the support of the establishment, each subscriber being allowed to send a child for every guinea he contributes annually. This, humanly speaking, will be an effectual plan of preserving their properties from that destruction which must otherwise ensue. Let it not for a moment be supposed that the arrangement and support of the plan had better be left to the discretion of their representatives here, for although there may be some honourable exceptions, yet generally speaking they would not employ men who either taught or practised true religion and morality, and consequently no solid foundation could be laid for regular habits of industry; or obedience to the laws of the country, however wise and good. As it appears to be the opinion of H. M. Government that the power and happiness of empires depend upon the inculcation and due observance of these duties, it is to be hoped that they will cheerfully support the Com.ee in sending out individuals whose desire and endeavour is will be to promote their views in this respect by precept and example.

A combination of the Infant system and Stoals seems best adapted for this country: both however should be learned perfectly, except by those who have already been engaged in, and have a decided turn for, this branch of Missionary work; in which case a general knowledge will be sufficient. I have written very freely (perhaps too much so) knowing that it will pass through the Aux. Com.ee, and trusting that upon this occasion they will erase what they do not approve of.

(Signed) William Stearn.

Sunday. Oct. 26th. I have just seen a letter from Mr. Bond (a London Merchant now residing at Amity Hall, St. Thomas in the East) to his attorney Mr. Kirkland, who is come over for his family, requesting his immediate return in consequence of the unsettled state of the negroes in that quarter. He stated that but for the exertions of our worthy Sec. Mr. Panton, Golden Grove and not that estate only, would have been burned down by the negroes last Saturday week. Also that the people at Amity Hall had agreed to Mr. Kirklands plan of working a few extra hours per day (during crop) for hire, and that the people at Golden Grove had also consented to do the same there. As I have no doubt of Mr Pantons giving you the particulars, it is not necessary for me to say any more. Not a sparrow falls to the ground without our Father. Every thing quiet in this parish. (Sig.d) W.S.

Rec. Jan. 21/35 A

Com.

etas.

Lieut. Governor Balfour to the Lay Secretary. (43

Bahamas,

Government House, Nassau, Dec. 22/34

Sir,-

I have the honour to address you not from any acquaintance which may give me the right of doing so; but because there are circumstances here which I think justify me in troubling you. We have no Members of the Church Missionary Society in this Colony, and that alone might allow me to make this appeal to you. But in addition to this, there is here a considerable number of Africans who have been from time to time landed from Slavers and for whose instruction the Lords of the Treasury allow £150 annually, and a

house. This Schoolmaster died yesterday, and I do not believe that I can find here any person fit for the situation. I should wish very much therefore that some of the Chentable Societies in England would send us out a proper person, who might unite the religious instruction of the people to the School-teaching of their children. He must, however, be content to live entirely with the Blacks; must identify himself with their interests; and feel them as his friends and companions; for if he be induced to visit and live among the white people, he will not only lose in a certain degree the confidence and affection of the others, but will be removed by it from the seat of his duties and employment.

I have no means of giving this gentleman (if you can send one) the expenses of his passage out; but if your funds can supply that, I believe that there are regular Liverpool Traders in which the demand is but trifling.

I must request an immediate answer, if in the negative, and a speedy one if you are enabled to send out a person. Be so good as to address your Letter to the "Lieutenant Governor"; for I expect my successor in the Government to arrive very soon.

(signed.) B. S. Balfour.

Rec. Feb 4/35

Com.

Read Mar 2/35

W. W. Anderson, Esq. to the Lay Secretary. (Let

Kingston, Jamaica, Jan. 3. 1834.

My dear Sir,

To prevent mistakes I trouble you with this letter to say that I have drawn a bill on you in favour of H. Mitchell and Co. for £150 stg., not for £200, as stated in the Rev. R Panton's letter of advice, which he did not send to our office, but only wrote me a note, which did not reach me until I had drawn and sold the bill for the first mentioned sum.

As I write at the close of the letter bag, you will excuse notice of the Society's affairs, the prospect of which is daily becoming more interesting, and on which I should be glad to have written.

(Signed) Wm Wemyss Anderson.

Rec. Feb. 13/35.

Com.

Ans.

A B. Allen, Esq. to the Lay Secretary. (Let

H.M.S. Thunder at Sea

Bahamas, Dec. 24. 1834.

My Dear Sir,-

I am about to presume on a solitary introduction to you by my friend James Forsyth of Jamaica, to say a word in favour of New Providence, Bahamas.

In which Island there are two or three Settlements of Free Blacks, and for the principal of which named "Carmichael," having a population of 400 or 500 souls, I have humbly recommended the Governor to apply to you for a Superintendent. The persons charged by Government with the care of their souls, morals, and instruction, having the duties of Clergy-

man, Magistrate, & Schoolmaster, with a Salary of £150 sterling, and a very comfortable residence.

The island of New Providence is about the size of the Isle of Wight, with a population of 1600 Whites, 2800 Free Coloured, and 2000 Apprentices. But being the seat of Government for the Bahamas has a large proportion of military and other Government Officers, which help to make the Society in the Town of Nassau respectable & social.

The centre of the island is an immense Pine Forest, in the heart of which seven miles from the town, the poor people in question are settled, scattered over a square mile of ground each cottage having its proportion of land, which although (like the rest of the Bahamas) honeycomb rock affords in its crags and crevices sufficient soil for the produce of Pines (resembling Scotch Firs) sugar cane, Indian corn, and all sorts of vegetables.

Two or three years since Government built at this place a very pretty cottage residence, large enough for a moderate family and Chapel or Schoolroom detached capable of holding 400 persons; in which the Superintendent reads the Church Service on Sundays and keeps School on Week-Days; and one evening in the week a Missionary from the Town generally preaches.

For these various duties I think you will agree with me that no common character is requisite. To fill the situation with benefit to the people, besides active piety the Superintendent should possess the tact of governing by mild measures, the elder branches of his little colony; for his power if properly handled in all common transactions is absolute. It would be advantageous if he were fond of agriculture, gardening or wooding; for felling and preparing for the Carpenter their native fire is a principal source of employment.

If the person selected should be of engaging manners, he would, I think, be well received by the Governor and a few of the most respectable inhabitants, and could any of his family undertake the charge of an Infant School in the Town, supported by some pious Ladies, they would be glad to employ them, there being no one in the Colony at all adapted to such duties.

Since Government have taken charge of the Settlement, when Sir James C. Smyth was Governor, they have had two Superintendents; the first was removed for some improper distribution or application of money, given to construct a road; and the last, who died a few days since, although educated in America under Dr. Dwight, apparently under some serious impressions and extremely zealous and sanguine, was at the same time so pedantic and visionary that during his sojourn (about a twelvemonth) no advance was made by the poor blacks in knowledge or civilization.

In conversation with His Excellency M. Balfour was deploring the great waste of salary expended annually, without any adequate benefit, and wishing he could get a Moravian Missionary to occupy the place, I took the liberty of mentioning your society. And on the decease of the last gentleman he communicated his intention of applying to you, and I promised to second it, as far as my humble powers could, and with such particulars as my memory supplies, having received the above notice as we were coming out of the harbour: therefore should any of my statements disagree, you must take mine as mere recollections, on a subject of which I was only a casual observer.

Mr. B. Allen, Dec. 26/34.

Rev. L. Strong, Jan. 20/35.

Should you consider the field I have described not sufficiently large to employ an active Catechist, there is another settlement, "Adelaid", containing 200 or 300 Africans captured by a Man of War a few years since and located by Sir James Smyth eight or ten miles distant from the above, on the sea coast, in hopes they might in course of time unite, to supply each others wants.

Again on the other side the inhabitants of the Town who, from habit consider themselves belonging to the Establishment, are in melancholy ignorance on vital religion, notwithstanding the stated labours of two benefited Clergymen among them: perhaps something might be done in the way of a Bible Meeting one evening in the week, as the respectable inhabitants are very social and fond of evening friendly parties.

I shall request Sir G. Grey to look at this; for being a Government affair he might know something about it in the Colonial Office, and may correct some mis statements of mine, or give you information that would be valuable

(signed) Bird Allen.

Rec. Mar. 13/35 A. Com Ann. Mar 16

Rev. L. Strong to the Lay Secretary. (48

My dear Sir,

January 20th

I take the opportunity of Mr. Carter's letter to say a few words. You perceive by his own writing wherefore and whither he is moved; he is while I am writing engaged in a School of upward of 50 children, though it is the second day of opening it. And I am sure if your Committee permit him to remain, we shall have ample field in this parish for his exertions, as he is also in our large Sabbath school a great help. You will have heard ere this from Mr. Youd of his successes under God at Barbica, so far as opportunities are afforded for instruction, but it is to me a marvellous thing when not one conversion follows the proclamation of the Gospel; there appears however to be a great desire awakened for instruction, and 70 Indians have been sometime settled at Barbica Point; 100 more are desirous of following, and I am about sending in a petition, already drawn out, to the Governor, for more land. When I have received his answer I will, Dv., forward both to you. It will be a great blessing if we can induce the Indians to settle quietly at the Mission, and leave their migratory habits. If they would employ themselves in the manufacturing of baskets or waterproof packalls as they are called, and other useful articles, in making which they are skilful, we could procure a sale for them. Then when the Missionaries can acquire the language, by the Spirit's power many souls may be brought in. I am anxious to know what Armstrong is about to do; whether we may expect him momentarily or not, whether ordained or not. May the Lord direct all your councils and acts by his spirit and to His glory. May we be with him at his appearing and kingdom, being partakers of the first resurrection, and heirs of the kingdom. Amen.

Leonard Strong.

Rec. Mar. 13/35 A

Com.

Ans.

Ad. Mar 16

Mr. C. Carter to the Lay Secretary.

48

St. Matthews' Parsonage, Demerara,

January 15. 1835.

My dear Sir,

You will be surprized to learn that I have left Richmond, and have returned to reside with Mr. Strong for the present. I had not felt settled myself at that place for some time past, as you may have learnt from previous letters from Mr. Strong and myself; my school had been much neglected of late. In August last I felt myself labouring under peculiar disadvantages in being so closely connected with the proprietor of the Estate in the time of those unpleasant occurrences which so completely, as I felt at that time, debarred me from all opportunities of being useful to any of the people, and from which I could not at that time extricate myself. Though I most cautiously avoided having any thing to do with secular concerns. However, I proceeded with my labours there until about 5 weeks ago. After the August excitement had passed over, the negroes came round again and attended pretty well; but the creoles have been gradually kept away since that time, having been made to work extra hours, by which they were gradually withdrawn from school, so that I spoke to their master several times about their non attendance, or I should say, very small attendance of the creoles. Upon which he gave me to understand, that the labour of the Estate had been thrown back so much at the beginning of the year that was past, by the bad conduct of the people, that he could not afford them leisure to attend better; to which I replied that I thought I should not be acting conscientiously toward the Society, if I remained for so small a number of creoles, and they so small as not to be capable of learning much; and some few adults in the evening. Another thing that I considered was, the Minister of the Parish has lately opened a daily school for all ages of the apprenticed labourers at the Church, which is so near to Richmond that any who are desirous of instruction, may avail themselves of the opportunity of going there. He (Mr. Bean) said that if I has any scruples of conscience about my sphere of labour being too contracted, and that a larger sphere presented itself elsewhere, I was at liberty to embrace it, as though he did not wish me to leave, yet he could not press me to remain against my own conscience. I therefore, considering all circumstances, and praying the Head of the Church to guide me, felt no doubt of it being my duty to leave. When an opportunity occurred, I came to see Mr. Strong on the subject, who recommended me to leave as soon as I could conveniently do so, and come to this place, as he could find me immediate employ here. Accordingly I returned, and as soon as I could, took my final leave of the people and came here, much regretted by many of the people there. From various small hindrances, I was prevented arriving at this place until January 10th Mr. Strong has in contemplation my opening an Infant School here in a few days in his Sunday-school room, and to assist in his Sunday School.

It is not my wish or intention ever to go on an estate again to reside, as I have done for the last four years, in consequence of the inconveniences to be borne in such a situation at different times, by the juxta-position one is placed in with the proprietors; (I do not say

this in deterioration of the character of any one I know and have had to do with, but as a general thing, from my own experience and observation I believe it cannot be otherwise, but more particularly because, that being placed in that position, one is viewed as being combined with their master, and therefore every action is viewed partially and with a jealous suspicion, as done with a view to their Master's interest only, by which reason one's actions are brought into disrepute. By disrepute I mean that one's labours are not received with that gratitude and thankfulness which they would be, if one were not placed in that juxta position with their master. I hope in what I have written above, I may be understood, as I have endeavoured to express what has been the private feelings of my mind, forced upon me during the last few months in a most melancholy manner, by witnessing the scenes of excitement and insubordination which have taken place around me. As soon as I am settled in my labours at this place, I will give you an account of them. In the meanwhile, feeling my need, I claim an interest in your prayers to the great Head of the Church for the guidance of His Holy Spirit. (Sig^d) Charles Carter.

Rec. Mar. 16/35

Com.

Ans. June 30/35

Rev. R. Panton to the Lay Secretary. (46)

My dear Sir, Spanish Town, Jan. 25. 1835.

1. Since my last letter the following have come to hand –

Your letter of Nov. 5th covering

A despatch from the Colonial Secretary with a set of Questions, &c. and

Your letter of Nov. 8/34.

2. These communications are most important to the interests of the Society; but before I can enter into them, it is necessary that I should communicate to you some changes which have occurred here; and which have placed the Society in a very different situation from that which your letters contemplate; a situation which we earnestly hope your Committee will approve. I must detail the circumstances which have led to this change. For some weeks back several members of our Committee had learnt from various sources that the Bishop had of late expressed himself much more favourably than he had ever hitherto done; both toward the Society in England, and also toward the members of the Aux^y Com^ee in Jamaica; and that these favourable expressions were generally accompanied by a wish that some arrangement could be entered into with the Society, which would produce a better understanding, and enable him to avail himself of the labours of a number of zealous men, who were likely to do much good in the island. At the same time we heard from Members of Assembly, and others in authority, the strongest condemnation of our Committee for having availed ourselves of the 36th clause of the Clergy Law to introduce into the island, in a manner never contemplated, a number of Clergymen of the Established Church altogether independent of Episcopal authority; and of thus ourselves setting an example of disregard and contempt of the principles of the

Establishment, of which we professed to be attached members. And it was also plainly intimated that one of the first acts of the Assembly in their next Session would be the introduction of a short Bill to dele the 36th clause from the Clergy Law. This feeling we found to be general; and we felt strongly that, as Churchmen, we could not defend our position, which had only been assumed as a temporary expedient; and that we could not procure friends to oppose the short Bill. Immediately therefore on the arrival of your above-mentioned communications, I summoned the Aux. Committee to meet, and brought the subject before them. After special prayer for guidance, and mature consideration, the Committee appointed a Deputation (consisting of the Rev. Messrs Griffeths, Hall, and Williams) with the following instructions, to wait on the Bishop:

1. To inform his Lordship that the C. M. S. are on the point of sending three ordained Ministers to be located in this Island, as Private Chaplains, under the 36th clause of the Clergy Law.

2. To express the earnest wish of the Committee in Jamaica that these Ministers may be placed in circumstances of closer connexion with, and under the more immediate sanction of his Lordship.

3. To ascertain whether his Lordship will authorize these Ministers to officiate in districts, circumscribed with his concurrence, under a license revocable summarily in cases of moral delinquency, but, in other accusations, after trial before an Ecclesiastical court.

It will be observed that in these instructions the Aux. Committee have deviated in two respects from the requests made to his Lordship in the Society's Memorial; in the "general licenses" to the Diocese; and in the "licenses revocable summarily." The former point has been relinquished, as not being absolutely necessary to the usefulness of the Missionary. In the latter case the concession is little more than in appearance, as we feel assured that the Bishop could not be more anxious than your Committee would be, to put a stop to the ministrations of a Missionary, who had been guilty of "moral delinquency" I am happy to report the success of the Deputation. The Bishop received them kindly; and, on learning the character and object of their visit, commented at some length on the conduct of the Aux. Comtee in returning the license which he had granted to Mr Betts: he said, however, that he was willing to let that pass, and to enter into an amicable arrangement with the Society. He then mentioned that he was already aware that the Society were sending out more Missionaries as "Private Chaplains", as he had received a letter from the Bishop of London communicating that intelligence, and strongly condemning the Society for acting on the 36th clause of the clergy law; at the same time declaring his determination never again to ordain any of the Society's Missionaries for the Diocese of Jamaica on this nomination. The Bishop of London also expressed his surprise that such a clause should have been allowed to pass; and urged its immediate excision. His Lordship (of Jamaica) then proceeded to inform the Deputation that steps were already taken to dele the 36th clause; and that he was just answering the Bp of London; and also making a statement on the subject of the present situation of Mr Betts to the Archbishop of Canterbury; but he felt great pleasure in saying, that even

his letter to the Bishop of London would be of a very different nature from that which he had intended to write; and that it would be unnecessary to trouble the Archbishop. I give the Report of the Deputation:

"The Deputation of your Committee appointed to wait upon the Bishop on the subject of licensing the Ordained Ministers of the Society report that they had an interview with his Lordship on the 15th. Inst. at Union Hill.

"The Bishop appeared unwilling to make exceptions in favour of a portion of the Clergy; and strenuously urges that for the sake of uniformity, and the avoiding of jealousy, no alteration should be introduced into the form of the licenses to the Society's Missionaries. But however, in order to meet the Society's views, the Bishop declared, and at the same time authorized your Deputation to make what use they pleased of the declaration, that he never would exercise his power of revoking a licence summarily, except in cases of moral delinquency; and that all cases of another nature should be determined by due process in the Ecclesiastical court. The deputation acquiesced in this arrangement; and his Lordship was pleased to express himself most kindly toward the Society; recommending the sending out without loss of time their Missionaries, ordained by the Bishop of London, who, upon being acquainted with the Society's determination no longer to act on the 36th. clause of the Clergy Law, would continue to receive their candidates.

"In conclusion his Lordship stated that all he required was that on their arrival in the Island, the Missionaries should produce their letters of Orders, and subscribe the Oaths, and he would grant them his licences, and would on all occasions pay the most scrupulous regard to every recommendation of the Society respecting them.

(Signed) G. Griffiths. Jos. Williams. C. F. Hall.

Rec. Mar. 16/35 A. Rev. R. Panton to the Lay Secretary. (46

Com.

Ans.

My dear Sir, Jan. 30. 1835.

The sudden and very dangerous illness of Mrs Panton has interrupted me in the midst of my letter, and my constant attendance on her has occupied the time I had set apart for it, and so distracted my mind that I cannot now go on with it. The Packet sails today. By the very first opportunity I will write again. In the mean time you have the principal facts before you. Suspend your judgment until you hear again. I enclose also the Answers of the Committee to Mr S. Rice's questions.

(Signed) Richd. Panton.

Rec. Mar. 16/35 A. Answers of the C. M. S. Committee to the Rt Hon. S. Rice's (47

Com. "Questions."

Acts.

1st. The number of places of public worship occupied by the Missionaries and

Catechists of the Church Missionary Society is seven

Station	Parish	Accomodation	Habitual attend.ce	Office.
Knockalva	Hanover	400	600	Ordained Missionary
Low Ground	Clarendon	280	130	Catechist
Salt Savannah	Vere	150	300	Catechist
Moore Town Maroons	Portland	400	500	Ordained Missionary
Charles Town Maroons	St. George's	150	200	Catechist.
		1380	1730	
Accompong	St. Elizabeth	300	At present unoccupied	
Papine	St. Andrew	200	At present unoccupied.	

In addition to these the following ordained Missionaries are daily expected to arrive and will occupy the undermentioned Stations.

Rev. C. May	Port Mor.t	St. Thomas in East.
Rev. H. Bernau	Birnham Wood	St. George's
Rev. J. Morris	Nassau	St. Elizabeth's.

2.nd It will appear from the table in the foregoing answer that the accomodation is not sufficient for the actual attendance, and in most instances greater numbers would attend were there more room. It is impossible to estimate precisely the extent of deficiency when compared with the number of persons able and willing to attend.

3.rd The expense of erecting places of worship arises materially in different parts of the island according to local advantages. The mean estimate may be about £2000 stg. Buildings however may be procured and converted into chapels for half that sum. The repairs might be estimated at about £25 stg. per annum. Licensed places of worship are exempt from tax.

4.th Grants of land have been offered to the Society in many parishes of the Island for the purpose of erecting on them chapels and residences, and various other facilities have been offered, as lumber &c. viz.

A grant of 25 acres at Appleton in St. Elizabeth's with timbers and £100 by the Hon. John Salmon; also

A grant of 25 acres of land at Bona Vista in the same parish, with £100 by the same gentleman; also

A grant of 25 acres at New Savannah, same parish, and by the same gentleman; also

A grant of 25 acres at Porus in Clarendon, by Mrs. Skyton; also

A grant of 30 acres at Leighfield in St. George's with £100 p.r ann. by James Forsyth, Esq.; also

Land and £100 at Clifton Mount in St. Andrews; also

A house and £100 per ann. at Parnassus in Clarendon by the Hon. J. Bernard.

Similar facilities would be given in many other parts of the Island, had the Society the means of availing themselves of them. Liberal contributions by the wealthy, and manual labour and contributions in money according to their circumstances by the former classes

offered every where, so as to reduce the expense of building in some instances about one third.

5th. The Society have in immediate contemplation the purchase of buildings at Birnham Wood to serve as a Chapel and residence, and also the erection of a chapel at Clifton Mount. They likewise intend to erect a Chapel at Appleton in St. Elizabeth's, as soon as possible, and also desire to make similar establishments in other parts of the island, if the requisite funds can by any means be procured. £600 stg. would enable the Society to complete their plans at Birnham Wood and Clifton Mount, and £500 stg. at Appleton.

6th. See No. 1. The members communicate at the Parish Church.

7th. See No. 1.

8th. From advantages enjoyed by the Society, the expenses of an ordained Minister have not hitherto exceeded £220 stg. Of a Catechist, if married £150 stg., if unmarried, £100 stg. There is no distinct stipulation as to any period of time during which they are to remain in the Colony. The Society has a distinct fund for the support of Disabled Missions.

9th. The deficiencies are very great. Invitations from Proprietors to instruct their numerous apprentices are increasing. See No. 4.

10th. Schools in connexion with the Society

Stations	Parish	Attendance	Days
Knockalva	Hanover	100	Sunday
Argyle Pen		62	Daily
Low Ground	Clarendon	130	Daily & Sunday
Moore Town	Portland	130	Daily
Salt Savannah	Vere	100	Daily & Sunday
Charles Town	St. George	86	Daily
Friendship	St. Elizabeth	27	Daily
Prospect	Portland.	48	Twice a week
Retreat		25	Once a week
Anchovy Valley		23	Once a week
Park Mount		25	Once a week
Port Antonio		125	Daily
Port Antonio		350	Sunday.
		1231	

These several schools, with the exception of Argyle Pen, and those in Portland, are held in places of worship, there being no separate school rooms. The two last mentioned, at Port Antonio, are held in the open air. They are all open to all classes and denominations.

11th. See No. 10. We have no schoolrooms. We have not the means of building them.

12th. £200 sterling to accomodate 100 children. For repairs £10 sterling pr. ann. Houses set apart exclusively for educational purposes are not usually taxed.

13th. Land, timber contributions, and manual labour, are offered generally for the

erection of schoolrooms. See No. 4.

14th. The Society are anxious to erect schoolrooms at all their Stations, especially one to contain 300 at Port Antonio. They are now engaged in erecting one for 300 at Amity Hall.

15th. See No. 7.

16th. A very great deficiency. See No. 9.

17th. With the patronage of, and countenance of the local government, and of his Lordship the Bishop, the openings for the Society and its prospects of usefulness would be almost unbounded.

Rec'd March 28/35

Com:

Ans'd Vernon Alley

Rev. C. L. F. Haensel to the Lay Secretary.

(4)

A.

March 27. 1835.

My Dear Sir,

If the Church Missionary Society design any extensive labours among the emancipated slaves in the West Indies, it is evident that the European Agents who may be assigned to this work, will require to be supported by a suitable number of native assistants; and it is no less clear that, as an ultimate object; how distant soever the probability of success may be, the formation of a body of religious teachers to labour independently of European superintendence ought to be kept in view.

In considering the question, what measures it may be practicable and advisable, immediately to adopt towards the providing of a body of subordinate, in the first instance, and, ultimately, of independent religious teachers for the West Indies Mission, I am without the assistance of any information from the Society's correspondents, on the localities of the country, and on the character, capabilities, habits, and claims of the population from among whom those teachers will have to be raised. It is natural, however, to conclude, from the extent of the island of Jamaica, both in point of territory and of population, that there the Society would be most likely to meet with a suitable situation where, and a choice of individuals, upon whom to make its experiment.

Of the capabilities of the coloured population in Jamaica, with the exception of the lowest field-labourers, I am disposed to entertain a favourable opinion. I have no doubt but the island could furnish a sufficient number of persons who, with suitable assistance towards the acquisition of common school learning, would render themselves very useful as assistants in missionary schools, and who would, at no distant period, be qualified to take the entire management of such schools, if they could have the benefit of training, first, under some master that has had experience in the same branch, and adheres to a good system.

The question of character, habits, and claims of such persons remains, I apprehend, to be resolved by experience only. Will their religious character be found to have sufficient depth to make them love the business of teaching above those other employments to which their advancement in education opens them a way; will their habits be found of such simplicity in outward appearance, and superiority to sensual indulgence generally, as ought to characterize the christian teacher; will their claims in respect of remuneration from a charitable society, independence of ac-

tion, and bearing, generally, towards those who are to direct their labours, be compatible with the station they are to occupy: these are questions upon which none of the information I have ever received enables me at present to form an opinion.

They are questions, however, of the utmost importance, as regards the extension of the Society's labours in that quarter; and expectation ought not to be raised very high.

If these questions are of important bearing on the raising up of a body of labourers for the schools, under the superintendence of Ordained Missionaries, they are of course by far more so on the formation of a body of ordained natives who shall act without the superintendence referred to. If persons out of the lower walks of life are looked to as those who shall hereafter occupy the situation of Clergymen of the Established Church, it will be absolutely necessary that their advancement to such a station should be very gradual, and should proceed through the various stages of subordinate employment. But the state of West Indian society may present a class of individuals corresponding with what in the East Indies are called Eurasians, to whom the situation of an Episcopal Clergyman would not be so great an advancement in life as it would to the class before referred to; and who would, therefore, not be in the same danger of descending in inward lowliness, as they rise in outward station. If among these there were to be found some to whom the Society's patronage could be extended with a good prospect of its objects being thereby promoted, they would require an assistance towards preparing them for the station they are to occupy, very different from that which would suit the class of subordinate agents. I do not think it is your wish for me to enter at all upon the nature of this assistance towards preparation for the Clerical Office, and the proper measures to be taken towards it.

The preparation of subordinate agents seems to call for the establishment of a seminary in which all those branches of instruction are pursued which form the studies of the 1st. Class of a well conducted National or British School, in this country, adding perhaps one or two branches, among which psalmody should take a prominent part. The youths or young men who would be received in this Seminary should reside in it, so as to be as much as possible under the Master's observation. They should have opportunity for useful bodily exercise; and for giving instruction, perhaps best in a sabbath school. They should sit under the lively ministry in regular adherence to the forms of the Church of England. Religion should impart its savour, if possible, to all the practices of the Seminary. Its ways should present themselves as ways of pleasantness, worthy to be pursued by ourselves, and worthy to be recommended to others by life and doctrine.

The domestic arrangements of such a Seminary will depend very naturally, upon the habits of life of the individuals to be received therein. The more these habits are removed from the simplicity of the African, and assimilated to Europeans, the more numerous will be the secular engagements of the conductor of the establishment, and the heavier its expense. I have no information that could lead me to form even the most distant idea of that part of the question.

Nothing else presents itself to my mind, that I could add to these remarks on the subjects which you have desired me to write down what occurs to me. If they in any wise concur with the view you yourself take of it, it will be a gratification to me.

(Signed) C. L. F. Haensel.

Rec. June /35.

Resolutions of the St. James' Vestry, Jamaica, April 6. 1835; Communicated by the Bishop of Jamaica.

Parish of St. James in Vestry.
April 6. 1835.

Jamaica ss.

His Honour the Custos having called the attention of the Vestry to the object of the late Interview of the Lord Bishop with the Members of that Board and recapitulated his Lordship's observations upon that occasion, it was unanimously

Resolved, That the Vestry view with much regret the inadequacy of the places of Worship belonging to the Established Church, in the Parish of St. James', to the spiritual wants of the Parishioners, and anxiously desire that four more Chapels should be erected within the Parish, and that a resident Minister should be appointed to each.

That the heavy losses sustained by this District of the Island in the late destructive rebellion, the general depreciation of property, and the present embarrassed state of the Parish funds, render it impossible for the Vestry, without some efficient external aid, to provide the means for carrying these their wishes into effect.

That nevertheless the Vestry will grant the sum of One thousand Pounds, sterling, payable in England, for the purchase of Marley Settlement, consisting of the land and the buildings thereon, to be appropriated for, and converted into a Chapel-of-Ease of the Established Church; and, moreover, will contribute as liberally as the circumstances of the Parish will permit, towards the erection of three more places of Worship within this parish, provided the amount necessary for their completion can be obtained from other sources.

That a copy of the above Resolutions be transmitted to the Lord Bishop of this Diocese, accompanied with the respectful and earnest request of the Vestry that his Lordship would solicit the attention of His Majesty's principal Secretary of State for the Colonies, to the great extent of their wants, their own utter inability to supply them, and the peculiar circumstances of calamity and distress in which the parish of St. James has so recently been involved, which the Vestry humbly trust may be admitted to constitute a special claim to the sympathy and the assistance of His Majesty's Government.

That the Rev. John M'Intyre, the Rector, be requested to forward these

Resolutions to the Lord Bishop.

(signed) James Gray
Clerk of Vestry, St. James', Jamaica.

Rec. A. Revd G. Griffiths to the Lay Secretary (1

Com

Ack

My Dear Sir, Port Antonio, Jamaica May 22. 1835

The Bearer Mr James Orgill, the Son of pious parents, being about to embark for England for his Education, and having no friends in London I took the liberty to direct that the Sum of £15 should be lodged in your hands to await his arrival so as to furnish him with sterling money to enable him to proceed to the place of destination. If such a deposit has been made you will be good enough to pay it over to him. Hoping you have not experienced any serious inconvenience by this arrangement, I remain with every good wish Yours very truly. (Signed) G. Griffiths.

Rec. Ap. 24/35 A. Revd R. Panton to the Lay Secretary (50

Com.

Ack. June 15/35 My dear Sir, Kingston, Feb. 11. 1835.

I have just been informed by our Treasurer that he has drawn a Bill for £250 Sterling in favour of Tory Mr Whitney & Co on you to meet the expenses of the Missionaries now daily expected. I am sorry to put you to the expense of a second Letter by this Packet: but mine is already dispatched.

(Signed) Rich. Panton, Sec.

Rec. May 11/35 A. Mr D. Seddon to the Lay Secretary (2

Com.

Ack.

Dear Sir, Kingston March 21. 1835

I have only time to say that I and Mr & Mrs May, arrived here safely on Saturday Evening last. 14th inst. - but found not one Member of the Committee here - all being out of Town. Our Voyage from the Land's end was very delightful - and of only 29 days length - but down the Channel through which we were about 20 days in getting - and were beaten about for 6 days in the most squally winds - not getting above 40 miles in 6 days - I was very ill from sickness, but may thank God for his goodness in preserving us all - and making sickness both a physical and spiritual blessing - Revd R. Panton has been with us for 4 days, and I go this morning with him to St. Thomas in the East to Bath as soon as possible to begin my work. But Revd R. Panton desires me to say, that every kind

of School book is wanted, and great numbers. That gentleman is in a trying situation, and knowing how to act as to our different stations. He wishes me to say that he hopes to write to you by this Packet. Mr & Mrs May and myself are now quite well - and much enjoy this fine Country - but do not expose ourselves much. Yesterday we were introduced to his Lordship, the Bishop, who is about to embark for England, and received us very kindly - and promised to see me as to Ordination on his return.

Revd R. Panton is this morning writing letters to assemble the Committee as soon as possible, as to various points of very great interest. Please to send the books as soon as you can. I shall trouble you soon to help me by giving the payment of a bill or two for things I shall want. I have much cause to be thankful. God is very good. May I be more truly and for ever his servant - and thus of the Church of God! Pray for me and for all of us - that our souls may be strengthened in grace, our bodies in health - and our way made plain. Praying that God may always bless you, I am &c.

(Signed) D. Seddon.

P.S. I hope to write again soon - more particularly in reference to Miss Paul - and her coming out. I shall use no other argument here than to say, that if I continue unmarried long, I may lie under censures and aspersions which might have been avoided by this step - and although I might not merit the least suspicion the ill dispositions of the enemies of Christ here who are numerous may produce or endeavour to produce an impression concerning me - tending to my great injury. I say nothing of my great desire - and the absolute desirableness of it. I leave it with the Committee as my kind friends and well-wishers in the Lord.

Rec. June 11/35 A. 6

Com.

Ack

Revd R. Panton to the Lay Secretary.

My Dear Sir, Bath, St Thos in the East, Jamaica, Apl 14/35

Mr Seddon, according to your request, informed you, by the last Packet, of the arrival of Mr & Mrs May and himself in Kingston on the 14th of March.

By them I received your Letter of January 13/35 - with its enclosures - and by the Packet which has arrived since, your Letter of Feb. 2/35.

We feel very grateful for this small addition to our numbers in the Island, and hope that they are the forerunners of many faithful and devoted labourers in this promising vineyard. We pray that God may bless them with abundant success.

We must, however, express our regret, that they were not accompanied by other ordained Missionaries. You informed us in your Letter of Novr 8./34 that the Revd Messrs Bernau and Morris were to come at the same time, and you requested us to "be taking preparatory steps". We accordingly did so; and fixed upon Stations for

them, that they might not be unnecessarily delayed from their work after their arrival in the Island. The particular Station, chosen for each, you will have seen named in the "Answers", which we returned to the "Questions" from His Majesty's Ministers. Besides the mere fixing of the Stations, other preparations had been made; - such as collections of money, and materials, for the purpose of purchasing, or erecting the necessary buildings &c; - and expectations had been raised in the respective Districts, which we felt great pain in being obliged to disappoint. Our friends in the neighbourhood of Appleton in St Elizabeths are much grieved at the detention of Mr Morris, whom they expected to officiate among them. They had made preparations for building a Chapel; and had already spent £200 in fitting a House for his reception: - and now I cannot even tell them why he has not come, as you do not mention him in your last Letters. Perhaps our Committee exceeded their powers in fixing Stations for the Ordained Missionaries, and entering into engagements on their account; but this is what we understood by the words "taking preparatory steps". We should be able in general better to meet the views of your Committee, if we received more explanatory directions, as to the part which we have to perform.

We have been similarly circumstanced with respect to Birnam Wood in the Parish of St George. This, we expected, would have been the Station of Mr Bernau - A considerable Sum of money had been raised in the neighbourhood for the purchase of premises, which would have afforded to the Society's Missionary an excellent Dwelling house in the most healthy part of the Island; and a large Chapel with School rooms at a very small expense to the Society. This District is in every respect desirable as a Station: and we have been the more unwilling to relinquish it, as two of the Bishop's Commissaries (the Revd Mr Campbell & the Revd Mr Bolton) have greatly interested themselves, and rendered assistance in raising the funds, and facilitating the purchase. To meet this good feeling towards the Society on the part of these Ecclesiastical authorities, to occupy this desirable district, we have taken on ourselves to deviate in some measure from the Instructions brought out by Messrs May and Seddon. - Mr Seddon has been requested to take the Station at Amity Hall; - while Mr May has been presented to the Bishop to be licensed to Birnam Wood. His Lordship received him very kindly; and, according to his promise, gave him a License for the Parishes of St George and St Andrew. These include an immense field, extending across the Island, and containing about 30,000 souls! Mr May will make Birnam Wood the centre of his labours, and may extend them as far as he can, in all directions.

A Sub-Committee has been appointed to complete the purchase

of this place. The Sum of money which will be required, above the subscriptions, to make up the requisite Sum, will be furnished by Mr. Farquharson (a Member of our Committee) who will "convey" the premises to the Society, should your Committee approve the purchase; or retain them as his own property, and charge a moderate rent, should this plan be preferred. On this subject however I am to receive authority to communicate with you by the next Packet.

I have, as yet, no tidings of Mr. Bernau. Messrs. Stainsby Betts and Farquharson will attend to him immediately on his arrival; and will see what facilities are afforded him for the discharge of his duties at Swanswick. On this subject we are very fearful. The Attorney and Overseer, we learn, are by no means religious men; and we have been taught by long and painful experience that on an Estate, where this is the case, the religious teacher, can effect little or nothing. The orders of the Proprietor may be obeyed in appearance; but the covert opposition which will always be attempted by a profligate character, will paralyze every effort.

There are other subjects on which I am anxious to write, but which must be deferred to the next letter, as this (Easter week) is a very busy time. We look with extreme anxiety for your next Letters, which we hope will convey to us your Committee's approbation of our arrangement with the Bishop.

(Signed) Richd. Panton.

Rec. June 1835 A. Com. Ack.

Mr. W. Stearn to the Secretary

(6½

My dear Sir,

Low Ground, April 3. 1835.

Although six months have elapsed since the date of my last Letter, I have but little to communicate and therefore write more from a sense of duty than inclination. About two months ago, my little boy had a severe attack of bilious remittent fever, attended with strong convulsions which nearly proved fatal; and I am sorry to add, he is now suffering from fever; and Mrs. Stearn is far from well. We have been here about a year and half, and I can truly say it has been almost a continued course of sickness; in consequence of which I have been obliged to apply to the Assn. Com. for a speedy removal. I am still unable to report favourably of the spiritual condition of the people under my more immediate charge; yet upon comparing the past with the present, I feel that a considerable change for the better has taken place in their outward conduct, and we have great reason to be thankful that so much has been effected under the peculiar disadvantages we have had to contend with. Eighteen months ago we had no separate building for public worship, and were obliged to use the piazza at the Overseer's house or a room in our own little dwelling for that purpose - No Sunday school - and the congregation for public worship

frequently under 40 including children - Now we have a nice little Chapel 50 feet by 22 - a Large and rapidly increasing Sunday School - about 80 or 90 persons belonging to the Estate on which we live, and nearly 200 from other properties, in this, & the adjoining parish, at the public services - many of them live 8 or 10 miles distant, and manifest the greatest seriousness and attention - and are also regular attendants at the Sunday School. By far the greater part of those who come from other properties are baptists, but being 15 or 20 miles at least from the place of worship to which they belong are unable to go very often, and therefore frequently attend our Services here; and I doubt not were I permitted to administer the sacrament, that many of them would eventually join the Church - I have no hesitation in saying that an ordained and married Missionary would soon collect a congregation of 500 or 600 people, half of whom might be induced to join the Sunday School.

I am happy to hear that all our differences with the Bishop have been amicably arranged, and that he is now anxious to have as many Missionaries as you can send him. I called upon his Lordship the other day, in company with Mr May, he received us in the kindest manner, and manifested a disposition to forward the views of the Society to the greatest possible extent -

(Signed) William Stearn.

Jews Catsm		Hymns		Church Catsm.
No of Children	Pages	No of Children	No of Hymns	
7	have learned 10	6	have learned 14	18 can repeat the whole
7	do 7	6	do 10	18 do. from the beginning of the book to their duty to God.
6	do 4	6	6	10 Creed - Lord's prayer & 10 Commandments
6	3	6	3	12 making progress
10	1½	8	2	8 have learned 6 Collects each.
3	1	3	1	
5	½			

The first and second blasses have committed the glossary at the end of the Church Catechism to memory - can prove the attributes of God from Scripture - explain the meaning of omniscience &c in their own simple language, and question each other upon the creed very prettily - and will soon be sufficiently advanced to learn Old & new Testament biography and question each other upon the Scriptures. The children have improved a little during the quarter in reading - The 1st blass are spelling words of 3 syllables - the 2nd - 2 do - 3rd - 1 do. 4th first principles, 5th learning the Alphabet - 47 names on the daily school list, 18 do on the weekly school list.

There are 176 names on the Sunday School list and almost every week has brought an increased attendance; and last Sunday 133 were present - but I am unable

to state the average. The attendance on divine Service is nearly 300.

Rec June 11 1835 A.
Com.
Ack.

Mr D. Seddon to the Lay Secretary. (7)

Dear Sir, Bath, St Thos in the East, Jamaica, Ap. 14. 1835

Considering, that in compliance with your request I was bound to write to you on my arrival here, and that the few lines I sent you about 3 weeks since could not be accounted a sufficient recognition of my duty, I feel inclined to communicate to you a more particular account of my future sphere of labour, and of circumstances connected with it.

With a special view to the good of the children youth and I may add, adults of this neighbourhood (Plantain Garden River), the Committee here have appointed me to superintend a School (for which a large Room is now building at Amity Hall), to be commenced in the course of a few weeks. The building alluded to is situated on a high rock, and may be seen for a great distance. The spot seems well selected for healthiness, and also for the convenience of the children of the several estates around, who are to attend. The circumstance that regular religious and other useful instruction is about to be established among them, has a very pleasing effect upon the minds of very great numbers, both of old and young. I have the greatest reason to expect, that my school will very soon be filled; and I trust and pray, that the evident desire shown by infants, youths and adults to read and acquire other instruction will urge them all to constant attention to the means which shall be afforded them. Their present eagerness and anxious enquiries are symptoms which excite in my mind, and in the minds of all who watch them, the hope and prayer, that God will own and favour my future weak efforts among them. But our confidence must not be in these things, only so far as they indicate the wise and good will of God for their eternal good. Success must come from Him, and from him alone; and to Him must ever be the praise.

I hope to be able to teach 300 or 400 children in the room; but if I can do so, numbers in the very precincts of the place will be unable to come. It is now a subject of some jealousy, that the people near Amity Hall should have a School, while those towards Port Morant are left destitute. "Why," say the Negroes, "is this?" and sometimes no satisfactory answer can be made. It is a fact, which no one can help feeling powerfully who has been but a week or two here — that both parents and children would do anything to obtain that instruction, which is afforded abundantly in England.

It is necessary that my residence should be near my school; and, as this is the case, I shall have rooms at the end of it: so that domestically I shall be alone by no means an enviable condition in this Country, where scandal always attacks the

peace and character of every servant of God indiscriminately, however holy his life. You, dear Sir, will doubtless fully understand what I intend to be inferred from the above statement, which I make upon the best authority. I am fully aware that you may answer, that I cannot have felt this yet; there can have been no charges of so foul a nature as yet made against me. This, I admit, is true; but what I desire is to avoid and totally prevent calumnies which however untrue, are sometimes inimical both to comfort and usefulness. "To be alone is not good for man", and this is the case more especially in regard to some persons than to others. I confess that I am the last person almost who could voluntarily assume the monastic life. It is not possible, also that I should be able to follow up my labours as I ought to do, if at the same time, my domestic affairs (which should be well regulated in this climate where health and ease are very important, but easily impaired and interrupted) are to be under my own eye. I have shown this, so far as I have written, to Revd. R. Panton, who desires me to add, that a lady's superintendence in the School is as indispensable as my own. I add also, that when I left England, I was under a full persuasion that Miss A. Paul would join me here in October next, which I still trust will be the case. The future health of Miss P. is one of the most powerful reasons why I so much press the matter on the attention of the Committee; and when I mentioned the subject to yourself in Decr. last, the only thing that set my mind at rest was your assurance that you thought there could be no objection to it when the time arrived. That time will have arrived, (as it regards needful arrangements for leaving her present situation - and for settling here -) by the arrival of this Letter. So that I trust you will not fail to consider the above reasons as well as many others, which have occasioned my making this strong appeal. Perhaps you will on the receipt of this, write to Miss P. and give her those directions you know she will require. I shall confidently rely on the favourable conclusion of this matter, and, therefore, under that feeling, shall send to Miss P. a list of those things which ought always to be brought from England - and not left to be purchased here - I am very sorry I did not know more of this climate and country before embarkation; if I had done so, I would have left some things I have, and brought others. Every thing excepting wood furniture (which may be better purchased here) ought to be brought out from England - I shall probably request you in a few weeks to transfer a sum of money to Miss P. that she may bring out several Articles I am and shall be in want of; and when I do so, I shall act upon the advice of Mr. Panton. I find I have left a small debt unpaid, the occasion of which was that the bill was not sent to me - In a few weeks, I may request you to meet the bill when sent. If you write, (as I should

be obliged by your so doing,) to Miss P. perhaps you will be so kind as to say, I have had one or two short sicknesses from which I have recovered, and am the better for, but am at present rather weak.

Until my rooms and school are finished, I shall continue to reside at the Revd. R. Panton's near Bath, to whom I wish letters sent to me to be directed. That kind Gentleman and his good lady have been very kind and attentive to me and I pray God to bless them abundantly for their hospitality.

In concluding, let me say regarding the great desire there is among all ages of negroes and browns here to learn to read &c that Mrs. P. took last Sunday fortnight 36 First Class books - and last Sunday 48 of the same to Church at Bath, and sold every one both times in a ¼ of an hour - and numbers came who went away disappointed. This is a great proof of an earnest wish to learn - and as great a reason why large numbers of books should be furnished to us here -

I trust you will be so kind as to let us have the Missionary publications as regularly as possible. Mr. Panton complains that they are never sent to him. I saw Mr. & Mrs. May in Kingston last week, and they were then in good health, and I trust will continue to be - Dear Sir, pray for the constant teaching of the Holy Ghost to be given to me - and that upon this lately enslaved people, the blessing of eternal peace and liberty may descend - I do sincerely trust, that we who labour here - and you who labour in England, shall be constantly united by one faith and one spirit to one God - through one Saviour -

Praying that upon yourself and on the Committee whenever assembled, the Spirit of faith, wisdom and love may always rest, and that our Society may be increased in all its operations a hundred fold, I remain &c

(Signed) D. Seddon.

Rec. June 2/35 A. Com. Ack.

Messrs. Fargusharson & Hylton to the Lay Secretary. (7½

My Dear Sir, Spring Mount St Elizabeths, Jamaica, May 5. 1835

As Members of the corresponding Committee of our Jamaica Church Missionary Society we take the liberty of calling your immediate attention to the following circumstances. The Church Missionary Society have been at great expence for several years past in establishing and supporting Missions among the Maroons of Jamaica. These people totally neglected hitherto by the Government were sunk into that demoralizing, savage condition which is the invariable concomitant of heathenism. The Auxiliary Society sought them out, erected School houses, and hired residences for teachers, upon their different Settlements; and we trust that our labour among these people has not been altogether in vain in the Lord! - Surely under these circumstances it is not too much for the Government to allow a Free

of £100 Sterling to assist in erecting a building at each Maroon Station and the sum of £50 Sterling per Ann. to each Teacher that is now employed by the Society. These people have been neglected for upwards of a century by those upon whom it devolved in a more special manner to see to their Christian Instruction and as the Government has openly avowed their intention of appropriating a fund for the education of the lower orders in the West Indies, surely we may come forward upon good grounds for suppat in this instance. From a recent visit to the Accompong Maroon Station we find that the house which has, in part, been erected by the Maroons themselves for the residence of a teacher cannot be completed without a heavy expence to the funds of the Society. This will plead an excuse for our writing to you direct upon the subject without previous communication with Mr. Panton - Praying that yourself and all the members of the Parent Committee may be guided in all your doings by the Spirit of love and of a sound mind. We remain, &c.

(Signed) Matthew Farquharson (Signed) William Aylton

Rec. June 27/35 A. Rev.d A. Bernau to the Secretary 9

Com. Ch.n 22 Sect.s July

Dear Sir, Bridge town May. 16. 1835.

I avail myself of the first opportunity of communicating to you our safe arrival yesterday afternoon in Barbadoes. We enjoyed, blessed be God, a prosperous and expeditious voyage; only I am sorry to say, Mrs. B. suffered much from sea-sickness owing to the fatigue she had in travelling two nights without rest. She is, however, now quite recovered and feels no inconvenience from the heat. I myself am tolerably well, but perceive I am in a tragical climate. We have been kindly received in his Lordship's palace, and expect very likely to remain here till the Bishop gets an answer from the Rector in Amsterdam. His Lordship has shown much kindness to us during the whole voyage, and always asked me to assist Mr. Gittins (one of his clergy) in reading prayers on board & the Bishop himself gave us the sermon. Next week we shall have the pleasure of seeing the Schools, College &c, we shall also have a peep in the Moravian settlements at Mount Thabor and Sharon. Particulars I shall be more able to communicate to you when arrived on the spot, his Lordship himself not being sufficiently acquainted with the real state and condition of those plantations where he would like to place me. On my first arrival at Berbice I shall be obliged to reside in the town; but as this will be too great a distance from the people under my charge, I should wish to continue means

of being nearer them, though his Lordship thinks I shall find great difficulty in fulfilling my wish, unless I find a house of a planter at liberty - With our united respects to yourself and the respected Gentlemen of the Committee I remain, Dear Sir, Your's respectfully.

(Signed) A. Bernau.

Rec. June 8/35 A

Com.

Ans.

Mr. C. Carter to the Secretary. (8)

St Matthew's Rectory, Demerara,
April 3. 1835.

My dear Sir,

I am still remaining with Mr. Strong, and have been ever since I last wrote you. I have been keeping a school here until within the last month, when not finding it attended so well as we had anticipated and I myself wishful of being engaged more in a ministerial capacity among adults than that of being confined in my labors to children only, and that a small number. Speaking to Mr. Strong to that effect, he proposed my discontinuing the school, and that I should go up the river and labor among a free people who are residing on its banks, shut out completely from all means of grace by distance, and of course in a lamentable state of ignorance. They are considered as adjoining Mr. Strong's cure of souls and he therefore considers himself as duly bound to do something for them. He has a Catechist that he himself has stationed about twenty miles up the river. Three weeks ago we both went up the river in search of an eligible situation, as we had never been up before a sufficient distance to be able to judge as to a situation. We went about 70 miles up, and consider that the most central as well as eligible situation is about fifty miles distant from this place. We did not then decide in favor of any place in consequence of waiting for an answer from an individual higher up the river, which answer Mr. Strong has since received, which is in favor of the above, fifty miles distant. I intend going there as soon as Mr. Strong can find leisure to accompany me, which he has promised to do in a week or two. The number of apprenticed laborers resident sufficiently near enough to attend this projected place is between three and four hundred, besides some Indians and free colored people; how many I cannot say. Of course it is not my intention to confine my labors to that spot only, but to extend them higher up as opportunities occur, and the Lord shall enable me and open the door. I shall be under the necessity of drawing upon you for an increase of salary, but what that will be I cannot say. I will make trial of £100 Stg. With this exception I believe there will be little extra expense, as the people have promised to assist in the erection of a building. If it be the will of the great Head of the Church that I go, Oh! may He who went before Moses, go before, uphold and guide me in the way he would have me to go. Mr Youd has just been here. We were much pleased with hearing some of the little Indians, that he brought with him, sing. I should most likely have gone to Berbice, according to the wish of the Society, but that from we have heard we expect Mr Armstrong

out daily to return there, when we consider there is a far larger sphere of labor up this River Demerara than there would be up the Essequibo for a third person. I thank God that I never enjoyed a better state of health than I continue to do.

(Sig.d) Charles Carter.

Rec. May 12/35 A

Com.

Oct. Rec'd

Mr. T. Youd's Journal, Oct. 1 to Dec. 31. 1834. (3

Oct. 3. 1834 We arrived safely at Barbica from Town, having had a narrow escape from being sunk at the mouth of the river, a place where many a vessel and boat has yielded its last services. When man comes into danger, how comforting to be able to rely on the mercy of God, whether life or death be the result accompanying each visitation.

Oct. 5. 1834 Lords Day. A woman of the name of Bradford having died, who lived about 30 miles higher than the station, was buried yesterday, so that many who went to the burial did not until Monday return, which caused us to have but comparatively few present to day

Oct. 6. 1834. The Indians mentioned particularly in my last Journal are now come to settle; the chief, whose name is Drunkaman and his son Aramoony are now present, but a few of the people are a few hours distant. Drunkaman informs me that the Postholder, as he came from there, told him not to come to live by us; the like Arrani, a Carabeese chief told me of him more than once, and yet this said Postholder in all places strives to pass as friendly to our cause, but it appears very evident to me that he is jealous of our increasing influence over the Indians, in which fear he is perfectly correct, for even now we have much more influence than he; but I trust after a godly sort, and their confidence is fast increasing, which will, I believe, shortly appear.

Oct. 7. 1834. Went with the Indians to seek for a good place to settle them upon, when we found that the ground near or close by my own house, would be the most productive and pleasant.

Oct. 8. 1834. Took a few of the Akawis to purchase a field of Cassava in the Cume, to supply the whole body while making one themselves on the Station. Succeeded in part only, as some were from home who have a field to dispose of.

Oct. 9. 1834. Had about 30 of our settlers at school today. This morning I went to give directions to our people how to proceed to make immediate comforts, by erecting temporary sheds, then to cut the bush, and prepare to plant out a field as soon as the weather will permit them to burn the fallen trees. Three weeks sun is generally necessary to dry the bush, after being cut for to burn a field in a proper manner.

Oct. 10. 1834. Engaged much all day with the Indians.

Oct. 12. 1834. Lord's Day. Completely thronged today, having about 60 Indians present, chiefly Akawis, but among them were Arrawaks and Carabeese. I should

suppose there were about 120 present. The Indians who never attended service before were quite delighted, saying, A good day to day!

Oct. 13. 1834. Engaged in the school and among the settlers.

Oct. 14. 1834. Mr. J. Jones, Mrs. Jones, and daughter, from Leguan (upon whose Estate Mr. Carter was long stationed) and a large party called upon me, who are going to visit the falls. They requested the loan of our corial, which I lent them for a few days. They were surprised to see our boys writing, particularly the freedom of their hand, having been with me only 18 months; their singing too pleased them much. Toward evening I went to settle another body of Akawais to the left of my house at the grove, as the other body have chosen the right side; only eight of this tribe have as yet come, but the others will not be very long after them.

Oct. 15. 1834. Visited our new settlers; the first company have almost finished four houses, and the second company have begun to clear and cut down the bush. Afterward engaged in teaching in the school. Since I last wrote I have had much labor of body and mind to pass through with regard to the properity of my work; I have been a good deal among the Indians, encouraging them in their determination to settle where they can hear about God & his Word. I have been twice among the Carabeese a few days ago. There is a grand opening for a school about three miles higher than our present one. The girl mentioned in my last Journal or letter has since been enticed to return home to stay with her mother. One child belonging to the Indians with me, has died from eating greet or sand, a thing which a great many children do up these rivers; some die of it soon; others outlive their childhood so doing, but others suffer from it and become swollen. I have been obliged to break three or four of my own pupils from eating it, by harsh means, since I came here. On Thursday last I went to see Mr. McKie, a white man, who is dangerously ill, living about 12 miles below Barbica, where I have often been to teach the negroes. The following Saturday I also went to see him.

Nov. 2. 1834. Lord's Day. Had a good time with my people, finding God among us.

Nov. 3, 4, 5. 1834. Much engaged with the Indians settling beside me.

Nov. 6. 1834. Went again to see Mr. McKie, and as aforetime I endeavored to loose him from his strong hold of personal satisfaction, because of having done well unto men, a duty which all must confess he has to hundreds duly performed; a man remarkable for his hospitality; to this he is desirous of clinging, but I trust I cleared my soul of his blood by showing the greater or first commandment as having altogether been neglected; for pardon of which to Christ only he was told and exhorted to look. I had to go down in a wood skin or bark of a tree; on coming back we found it too rough to cross, so that I was obliged to remain some hours in the bush to wait for safer craft. Several bodies of Akawis have been to visit me, who seem half inclined to come to settle.

Nov. 8. 1834. Held a Church meeting in the evening; our numbers have increased to seven in number, for which I thank God and take courage, for I know Satan will not get all my people as a prey, although he has long reigned as Emperor here.

Mr. J. Youd's Journal.

Nov. 10. 1834. Began to remove into my house at Barbica Grove.

Nov. 11. 1834. Our neighbour Mr. Mc Kie died and was buried the same day on Lequan, where he had gone for medical aid; one of his negroes, who was drowned, having fallen as is supposed into the river through drunkenness, was buried on the same day.

Nov. 12. 1834. Set our settlers to plant their field. To cut and to burn is chiefly or always the work of the male Indians, but to plant and reap, the work of the females; but I have changed this and laid the planting to the lot of the men, for they are able to work the ground better, and to make it more productive; at this the women rejoiced greatly, and laughed to see men performing that work at which they had long been bound to labor, though the men took it up cheerfully when spoken to respecting it, but indeed I have always shown them an example by working occasionally my own field and garden, both in digging, planting and reaping, so that they turned to work with joy, joking one another as to the change.

Nov. 14. 1834. Held a meeting at Hoobo, but had but few present on account of the heavy rains.

Nov. 15. 1834. Went down to Hampa to see the late Mr. Mc Kie's family, and to enquire as to what is to be done with a son of Mr. Mc Kie's, who has been with me about nine months under instruction, but this will be left to the executor to consult upon.

Nov. 16. 1834. Lord's Day. We have had a very stormy day, in consequence of which the number of our Congregation was but small. One of our settlers told me of the awful death of an Akawi which happened yesterday. On passing up the river his corial upset, in which he had a large glass bottle of rum; grasping at this the bottle broke, and cut the bloodvessels in or near the wrist; in consequence of this he bled to death.

Nov. 17. 1834. Our new settlers seem to be advancing rapidly in knowledge. I find my nephew of great service in the school.

Nov. 18. 1834. Engaged in preparing a place to hold family prayers at the grove, as the Indians regularly attend. Some of the little children sing well and loud; though they know not the words we make use of, yet they sing in tune.

Nov. 19. 1834. The people are busy burning their fields, but the women and little ones are at school.

Nov. 20. 1834. The Indian who has been under my care for some time having been afflicted with four very large and succesive swellings, is now, by God's blessing, about to begin to walk; he was first afflicted in the buttocks, which were little less than a mass of corruption, then on the right side, which pained him very much, being upon the ribs, and the two last places on the thigh and knee; three of the four places broke of themselves by means of strong poultices; that on the ribs we had to lance deeply, the humour being much below the surface of the swelling.

Nov. 21. 1834. Was visited by the chief Vande and a part of his people; he speaks of coming to live near next half moon, the middle of December.

Also by a part of the chief Peramui people. They too speak of settling by me shortly. I found it difficult to make known to them clearly what God's Word reveals, for their understandings are very dark. In the evening held a meeting at Hoobo; about 20 present, some being detained at home on account of the heavy rains. I feel much wearied today both in body & mind

Nov. 22. 1834. Several Indians visited me today; some about one thing, some another; some wish me to settle their differences, others to give them advice as to their worldly concerns. How would it be possible to act for all here, were it not for the assistance of my nephew and assistant in the schools? Preparing in part for the coming Sabbath.

Nov. 23. 1834. Sunday. Had more than a hundred present, chiefly Indians. We have not benches enough to seat the people. I must get three or four common ones, which will cost but a few guilders. Held two services.

Nov. 24. 1834. I have been very restless the whole day about the spiritual welfare of the Indians. Chief Eli, a Carabeese, and a few of his people, called upon me; he appears to be a candid and open minded young man, to whom I trust our friend Armstrong will be made a blessing, for he lives near his intended station. A few Akawis called, to whom I said but little, as their minds were too much occupied about selling their fish. I am almost daily engaged in getting up my Carabeese Dictionary, as I long to be able to speak that language, for it is a grand key to several others.

Nov. 25. 1834. Studying Carabeese. Had a good number of Akawis at family prayer this evening, to whom I spoke (through an interpreter) respecting God's precious gift of the Scriptures, telling them a few things which they contain, with which they appeared much delighted.

Nov. 27. 1834. Went to visit the Carabeese high up the Cuine, where I was very well received. On asking the chief Kiatan why it was that did not come to live nearer, and putting the question, What are you afraid of? he said, Fever reigns on that place, Sir, to which I scarcely knew what answer to give, for if I speak from experience and observation, I should be apt to coincide with him, for both myself and boys have continually suffered from headaches and slight fevers, though not altogether laid up; but, as I told him, where I now live at the grove, I find it to be at present very healthy, and so do the whole of my people. The land breeze or little air which we have in a morning, during which time it is very sultry at Barbica, and so continues till the middle of the day, strikes us in a directly opposite direction; for it strikes the chapel on the west, but the house at the grove one the south east, which I can only account for by supposing the current of air to be influenced by the two rivers, and the low and high bush, but at the grove we have the purer one, for it comes in a direction from the sea.

Nov. 28. 1834. The late Mr. Mc Kie's boy, now with me, was bitten by a Labarria snake while on his way to school through the bush; he immediately ran back to the house; I then washed his foot, lanced about the place bitten, sucked out the poison as much as possible, then poulticed it with burraburro root, giving him half a wine glass of the juice; also a dose of salts with a few drops of brandy; he suffered for some time, when I gave him 25 drops

of laudanum in a little brandy, through which he slept for several hours; we shall continue poulticing until all pain is gone; by the blessing of God he is doing well. In the evening held a meeting at Hoobo; had a good number present. The Lord will bless that meeting to the souls of some, for it prospers outwardly, and this gives hope that an inward work shortly will make its appearance.

Nov. 30. 1834. Lord's Day. Had a blessed time at the chapel; full congregation, not having seats enough; but after service had pain of mind by having sharply to reprove one of my hearers, having fallen into sin.

Dec. 1. 1834. Have been much engaged among the Indians. The little boy bitten by the serpent on the 28th. of last month, is now out from confinement, for which I thank God, because he has saved us from having sorrow in our hearts.

Dec. 3. 1834. Visited the Carabeese in Cuine.

Dec. 4. 1834. Visited the Carabeese in Cuine, and endeavoured to make known the way of salvation, but with a heavy heart, because of the extreme difficulty in making any point clear to their minds, as they continually forget what they have been already taught.

Dec. 5. 1834. Much occupied during the day. In the evening held a meeting at Hoobo, where the people were very attentive, and I believe profited. It gives one much comfort to be able to speak to these people in their own language upon this all important subject of man's salvation.

Dec. 6. 1834. My time is much occupied by the Akawis, who now visit me in great numbers, most of them willing to settle if I could but support them by any means until they could plant a field for themselves.

Dec. 7. 1834. Lord's Day. Held two services, being well attended by Indians, in number about 60; the rest of the Congregation were colored people. I have a great many of those who may justly be called wayside hearers, which gives me much grief.

Dec. 10. 1834. Revisited my Indian brethren in the Cuine. On Thursday morning called at a few settlements, when I felt much comfort in being urged to speak more faithfully than usual. The chief Sero menhoned some restrictions which the Spanish Roman Catholic Priest lay upon their hearers; one restriction was to keep from drinking water for many days; this Chief is from the Spanish Main. While returning home I was seized with a violent pain in my eyes; I was almost distracted with it, suffering much the whole night, since which I have been confined to this day, my eyes being so inflamed as to make me incapable of doing any thing by way of duty, except speaking, being altogether blindfolded; in this way I assisted in the services of last Sabbath, which though in pain to myself, yet I believe to the joy of a few others among the Congregation, who came to seek after God. During my sickness which is now better than a week, several Indians came to see me among other friends, to whom I spoke on divine subjects as they came around my bed. I trust my days have not been altogether lost as to usefulness, God knoweth, but one thing I feel, my own soul has benefitted, for

which I thank my God and Saviour, hoping that my profiting may remain to the end of my span-like life.

From the above to the end of the month, my labors have been much as during the preceding part, which through neglect are not recorded, yet the fruit (if any) will be seen at a future day.

Mr. T. Youd to the Lay Secretary. (3

Dear Sir, Barbia Point, Dec. 30. 1834.

Could you but personally witness the outward prosperity of this Station, you would rejoice in heart and thank God; I say outward prosperity, because at present it is the only thing I can without doubt on my mind speak of with respect to the Indians that have lately come, though I do see signs of a good work in some hearts. I have one elderly female Indian of the Prouvean nation, far from the interior, who is now under instruction, and is a candidate for the sacrament; she has been living in this quarter for several years, and is now assisting me in the Carabeese language. You will perceive dear Sir that in consequence of the seventy Indians now settling by me, taking up much of my time and labor, I have confined myself more than usual at the Station, where much attention has been required, and is likely to increase, especially if the Society, or rather Committee, should countenance my supplying the settlers with cassava fields for the time they are making for themselves such fields on the Station. The seventy Indians now in part settled by me, together with a few others residing by the chapel, only cost the Society Ten pounds, which expense will shortly cease, and then the Station will have resident Indians to the above number under instruction free of expense. This Sir is the only effectual and reasonable method of drawing together such a squandered race, that I am at present aware of. Four of the Indian youths with me of the Akawi nation, I now settle with the said bodies; so that the Society will be freed from their expense for the future.

It is with great pleasure that I daily meet, when on the Station, such a number of half wild Indians at morning and evening prayers, giving me an opportunity each day of instructing them gradually in the knowledge of Christ. I forbear to mention the progress which the youths are making in knowledge and usefulness, merely sending a few pages of their copy books to show their handwriting; of the rest you will perhaps be informed by our friend the Rev. L. Strong, who with his wife and a small company are coming to visit the Station in about two months. Mr. Strong and a few christian friends in town, speak of assisting me, by paying small expenses that I may find it necessary to go to, in providing for the settlers such articles as they may especially need, when I lay such cases before them. One gentleman in town, an utter stranger to me, made many enquiries respecting the Mission, seeming to have it much at heart, though

unknown to our Wesleyan friends there; he spoke as for a body, saying, We have long neglected that lost people the Indians, having done nothing whatever for them, but we must do something; go on and advance them a little farther, and get them to settle and then come and make your appeal for pecuniary help. His name is Pontifex, the head coppersmith in Demerara. I mentioned to him my appeal already made to the Governor, but he said, Mind not that; proceed a little farther, and then we must come forward.

Now I know what it is to have a mind exercised from the dawn of the day until long after dark, with the duties and cares devolving upon me of necessity, from the peculiarity of the Station, and the people I have charge over. Divine wisdom! how desirable art thou to me, so that I might act in all things aright.

I would, Sir, that you could send me a few more cottage hymn books, as well as a few prayer books, which in my last letter I requested, for the Indians are too poor to buy, having little or no money at all, so that I am obliged until they become improved, to ask them as a gift. This and the New Holland Station seem to be somewhat alike, and the difficulties to be encountered much the same, and their love of gifts parallel, for a little tobacco and a few books seems to make interest with their leaders, when you first see them. It is but seldom that I do give even a pennyworth of books &c. to any, but oftentimes am I obliged to give a little food to such bodies as call to see me, and a little kindness in this way shown to them when hungry, having come from far, is not soon forgotten by them. I have not heard any thing from Miss Davies, so that what she may be about to do I know not, whether her mind be to come out or to refuse, or whether she be on her way from this place; but one thing I know, that one of her sex, once connected with the Society, is not one of her best advisers on the subject, she having fled from the field herself, but I forbear to give my opinion. I expect Mr. Armstrong, for whom I have long looked, being assured he must be heartsick of doing little or nothing for God; such hours are as heavy as lead to an active mind.

Sir, you would oblige by sending me Sumner's little work on the Evidences of Christianity. I thank our gracious God that we are all enjoying good health at present.

(Sig.d) T. Youd.

Rec. 4 May 1835
Com.
Ack.

A — Copies of the Indian Boys at Barbca Point. — 1

Rec. 4 May 26/35
Com.
Ack.

A — Mr. T. Youd's Journal, Jan. to March 1835. — 5/3

A flying Squib. I know not whether it be right to plague the Comtee with flying reports at all, for they chiefly come in such a roundabout way, that it might sometimes be difficult to make out a case at all clear, to a person altogether unacquainted with the peculiarities of such cases; but however, the following is so monstrous, that there can be no difficulty in seeing through it at once.

I first give you an Original letter – the answer given – the investigation made, and the result.

Sir, Post Mapauny, Dec. 27. 1834

Understanding that you have caused a great sensation of fear among the Indians of the upper River, by your having informed them that some dreadful occurrence is shortly to take place, and that total darkness will prevail for several days, and that unless they all come down to Cartabo and erect houses, and remain there, that you may visit them and pray, they would certainly die; and that they must bring down a quantity of Simery gum with them to burn during the darkness, or they would not be able to prepare their food—

I beg if there is the smallest foundation for said Report, that you will lose no time in contradicting the same, as you must be fully aware of the awful effects of such Reports, on poor ignorant people of their description.

(Sig.) Thos. Richardson, Postholder, Essequibo.

P.S. I addressed you officially on the 10th Inst., but have received no answer.

Sir, Grove, Barbica Point, Dec. 30. 1834.

In answer to your official letter dated Dec. 27th I merely have to state, that I know nothing at all about the things therein stated; and as to such opinions I hold them not, neither have I directly or indirectly taught them to any person whatever, and moreover I should count the person who should propagate such opinions, as being little better than insane. However I purpose this day to call at the Post, and if possible will find out the person who has made such an evil Report, for I am very suspicious that it has not originated with the Indians.

You speak, Sir, of having officially addressed me on the 10th Inst. to which you have received no answer. I have not the note at hand just now, but if the note to which you allude be the one I received while passing the Post about that time, I would say of it, that as far as I can recollect, it required no answer; for you merely requested that in case of any resident Indian dying while with me, that I would report the same at the Post, in order that it might be recorded in the Post Journal. If this be correct, what answer is it that should be returned? but duly to report in case of death, according to your official request. This sort of answer I have already given, for when you called to see me during my sickness, I then verbally reported the death of an infant, which then lay unburied on the premises. I am not aware of having received any other of late from the said quarter. With due regard to all authorities, I subscribe myself, &c.

(Sig.) T. Youd.

Investigation.

I went to the Post along with my Assistant, to see about this wonderful affair of many days darkness, and found out the first link of that chain, that had caused this

rumour about me, which was an old coloured man who does not like me very much, because I will not take his boy as a boarder at our school; but being about to proceed to town, I pursued the matter no farther for the present, intending when I came from town, to follow up the subject. The first week after my return, I proceeded, and came full handed (having many paddlers) upon the old gentleman. Morning, I have come to you with bad news this morning. Aye, what em bin? You have been carrying my name to the post, and have told the Postholder &c. (I read the substance of the Postholder's letter). Now, sir, it is a Fiscal's action, and you must bring your proof that I said such things, and those persons who told you must come forward immediately. The old man became frightened and he said, Stay, stay, em ne ben you, em ben ander Domine, de swarte Domine be de Fort." (It is not you, it is another minister at Fort Island. Why then did you go to the Postholder and say that it was I? that you did do, Sir! I then waited to hear what he had to say, the substance of which was, that a relation of the chief, Capt Peter, who attends the ministry of one Marcus Peter a black man near Fort Island, had come up from thence to spend a few days with the said Capt. Peter, and told him that the Domine had said that darkness was to come upon the earth &c. A few days after Capt. Peter saw this old coloured man, by the name of Santo, and told him the circumstance, saying, the Domine said &c. Old Santo taking the words, the Domine, as relating to myself, carried it to the Post, as tho' I had spoken of these wonderful occurrences. The Postholder grasps at this eagerly, and sends the aforesaid letter to me. While I was at town this old man Santo, (as I suppose) heard that it was my intention to look into the matter; he therefore sent for the said Capt. Peter to ask him again about the subject, and whether he had used the words, The Domine, as relating to the Domine Gould or not, and he was soon told, Cabba, em ben de swarte Domine be de Fort. (No it is the black minister near Fort Island. After hearing him out, I sternly replied, You had better take care how you carry reports, and understand well what you are about. I then called at Capt. Peter's, and found all had come from the said quarter. I called at the Post and told the Postholder the results of my investigation. I have no doubt that the Indian has misunderstood the said Marcus Peter, but as I was clear, I had no need to trouble myself farther. Thus the Committee will see how easy it is for a man to be blamed when he is innocent. The old man Santo in conjunction with the Postholder, had not failed to spread the subject far and wide before that I was at all fully aware of it. The Postholder asked several of my Congregation if they never heard me say according to the letter, when they soon told him that they never heard such things at all mentioned; he would fain have it so. Thus an ending was put to the squib.

I had scarcely returned from town, when the Chief Englishman called upon me, requesting that I would take two of his children to remain with me, that they might

be taught. I said I could not take any more children, for I found it too expensive in this expensive country, but if he wished to have them taught, he must come with all his people to live near, that the youths might remain with him, and yet attend the school. He stated that a relation of his who had visited this our Station and seen the Indians already settled around us, he had also heard the Word of God, had called at his house, and told him, that many Akawis were gathering round the Domine, and that we were teaching, not our own word, but the word of God, and therefore that they must come to hear what God said. This unknown Akawi forerunner has thus been the means of bringing a body of his fellow men to settle on the Station. Englishman held out some time with the request of leaving his children. I had a great deal to look after this morning of my present people's affairs, but wherever I went, this Capt. followed, asking questions about God, so that when I found that he was desirous of hearing, I sat down and told him of God's love to man, which he listened to attentively and then said, I will come myself together with my people that we may learn more. He remained a few days with us, and then concluded to leave a part of his people, and his two boys, and to go to fetch the rest.

Jan. 20. 1835. Englishman has now returned to settle; he is now building his house, & as soon as his people have finished that, he intends to cut a provision field. Our people are becoming numerous, and it will not rest here, for I am told by a gentleman who has returned from the upper falls, that the whole way where he stopped the people were talking of coming. I once thought the Arrawak nation would be the first to seek after God, then the Carabeese, but those whom I judged to be afar off, are come the first to give up themselves to be taught. The first are last and the last first. I met with a Carabeese chief from Moroco at the chapel this morning, with whom I had a long conversation. I mentioned a few advantages which are derived from education, but I only used this as introductory; this did not interest him much, but taking the Bible in my hand, & showing him that, speaking of its contents; he then broke out and said, Will you not come to Moroco and visit us? I said I should like to do so, and perhaps should at a future day, but I could not remain, for our object was to gather the Indians, and teach them of God and His Word, also of the love of Jesus; he then said, I must try to get him a field of cassava, that he and his people might not hunger while cutting for themselves, and I must expect him in about four months. His name is John; there are other chiefs of this name, but of different nations. This chief is a Carib.

Feb. 15. 1835. Lord's Day. Buried an infant belonging to one of the Indians with me this morning, having many of the people present who seemed to be much impressed; the father of the child sung with us our mournful tune in a very overcoming voice. Afterward held two services at Barbica, having a good Congregation.

Feb. 16. 1835. Had Chief Eric and his people with me yesterday, and today he is on his way for the Macuske land. His mother, a very aged woman, is rather sickly; I gave her some medicine, and a little port wine to assist in binding up her bowels, now out of

order. Held a meeting in the evening.

Feb. 17. 1835. Have been quite occupied all day with the resident Indians, school, and strangers calling. Chief James called, but he (as his manner is) wants to hear very little about God; the name of rum or so-pë, is much more charming to him. His continual dealing with managers on estates, proves an awful snare to his soul.

Feb. 18. 1835. Visited a few Indians in Maparuny, having a good number of our settlers with me. I found that one chief Eric and one of his relations had played me a trick by endeavouring to sell me a cassava field as his relation's, but which belonged to another. I could not well suffer the loss, neither did I feel inclined to pocket the deception; therefore on Thursday morning I gave him chase full handed for the Essequibo falls, a distance I have not as yet been up that river. On Friday morning I found him at Cumac-serima, and obtained the price without much ceremony, giving him coolly at the same time my opinion of the conduct manifested by the party. On Friday about noon, I conducted a dutch service, having about 20 present; I then went up to the falls, and was much delighted with the wonders of nature, they being clearly stemped with their founder's name Almighty. One very remarkable sight is the preack-stool or pulpit, and pews. It is one solid lofty rock, standing upon one grand pillar, then hanging over in the front for several yards; at the back is a road by which to walk up; on the top is the pulpit having an entrance open like a door way, with a seat inside, all round, (with the exception of the door) is enclosed by perpendicular slab-like rock, formed by nature's powerful effects on itself in course of time. The pews are chiefly square, much like the double seats in our churches, and are fully as deep, being sufficient in number to hold a congregation of about 40. I was informed that a minister preached in the above pulpit many years ago, during the time the Dutch had plantations in that quarter; the whole is only one rock, so formed by water as I should suppose, from the forms of neighbouring rocks at times covered by water. There would be little difficulty in accounting for this wonder of nature, were it not that it is so many feet above the level of the island on which it is placed; its diameter is abut 30 feet. The sight of this brought many sweet thoughts to my mind. We came very rapidly down the falls, and I might say very majestically too, passing beside the rocks at an immense rate, bidding adieu for a time. In the evening held a meeting at Cumac-serima, having a full house.

Feb. 21. 1835. After morning prayers I came down as far as Epia, where a good number of coloured people live; also a few Bucks. I am glad that I was obliged to go up so far, because I found a great number of people who are utter strangers to me, living at least 25 miles from the chapel. I purpose to hold service at the same Epia, as soon as I get an assistant Missionary, for I think a congregation of sixty persons might regularly be gathered there, the population within ten miles, but chiefly within six must

be about one hundred, including the Indians. They requested me earnestly to continually visit them, I promised to do something for them shortly, but at present the work on and near the Station is fully as much as I have strength and time to perform, for I feel keenly the anxiety and care both temporal and spiritual that of necessity is connected with this peculiar Station, for we have to do with a very squandered race of people, and to collect them is not easy, on account of provision. Indeed I am obliged often to cry, Lord direct my ways and give me wisdom that I may know in all things how to act; and again, I have to thank God for the little prosperity we enjoy at this present time. We look for the Spirit to give a small harvest shortly. Then shall we take our harps off the willows, and tune them to his praise.

Feb. 22. 1835. Lords Day. Had a congregation of about 120 today. I felt quite alive in spirit though weak in body. Held two services and a third at the grove. On account of the great distance the chief part have to come, we are obliged to hold the Dutch and English services soon after each other, which is very trying to my lungs, taking about four hours in the whole to pass through them; sometimes God so blesses me that I feel a sweet satisfaction afterward, though when the sun is hot, I feel a little spent for an hour or two.

Feb. 23. 1835. Engaged with the Indians settling here; in the afternoon set out for ~~Creola~~ Cune.

Feb. 24. 1835. Among the Caribees all day.

Feb. 25. 1835. Occupied in the school with the Indians, and persons calling; also went to look at our settlers fields, who are getting on as well as I can expect. They will soon begin to burn and plant them. These fields are the second they have had to cut, the first to build upon and to plant a little, the present wholly for provision.

Feb. 26. 1835. Occupied all day and long after dark with our people.

Feb. 27. 1835. Held a meeting at Hooboo; was much blessed with fluency of speech, and a sweet view of my subject. Sickness prevails a little at present, so that I am almost daily called upon to practise upon some patient or other, and, thank God, I generally succeed. I have found out some valuable medicinal plants here, for several diseases very common in this colony.

Mar. 8. 1835. Had a good Congregation; some few strangers were present; was much blessed in mind. We now begin to see Gods Spirit openly at work. There is one poor negro of the name of Baby, who I am persuaded is under strong convichon of sin; which, as she with tears often says, Sin lies heavy on my breart. I never saw a person who under the word could be so overcome, for twice in particular she became so affected, as to make it necessary to lead her into the vestry. From her tears I can conceive and see in a figure, the possibility of Marys washing the feet of Jesus with tears alone. She has lately been admitted as a member upon trial. There are several others much in the same state with respect to convichons, but not so much in outward appearance. On Sunday evening, having just got home, I became unwell quite, fainting away a few times in quick succession. I recovered a little.

March 9 to 13. 1835. I was enabled to do little; still I endeavoured to keep up our evening services of a catechetical nature, which I find is working its way very well with my hearers; enquiries are made from day to day by the Indians, not so much from myself as from others, to whom they think they can open their minds more freely. On Friday evening I held a meeting at Hooboo, though suffering from a severe cold. Saturday in part preparing for Sabbath.

March 15. 1835. Lord's Day. We have had much rain today as well as yesterday, so that we had only 60 or 70 present. I found it very difficult to get through the services today, being almost laid by through a severe cold. I feel myself comforted this day, having a few Indian children or youths, who are now able to guide a Congregation in singing, aching each Sunday as leaders in that pleasing part of our service; and the more so because I am unable today either to continue or start a tune; they are now beginning to read the responses tolerably well, which is another comfort to me. During the night I felt rather unwell, but toward morning slept a little.

Since the above date I have been tolerably well and have been laboring much as usual, but have neglected to write.

March 20. 1835. Held a meeting at Hooboo, and I trust a profitable one to all our souls; some of the attendants value this meeting much.

March 21. 1835. Quite employed all day with the people and getting the chapel cleaned and regulated. In the evening held our church meeting, having ten members, half of whom are upon trial; the others I shall recommend as received members for the holy sacrament, when a fully ordained minister visits us.

March 22. 1835 Lord's Day. Had a good Congregation; was much assisted by the spirit to our great comfort. Held two services at the chapel, and a third at the grove.

Mar. 23 & 24. 1835. Chiefly occupied in preparing papers for home. I hope to find my fellow laborer, Mr. Armstrong, in town; I am sure he must be well tired of doing nothing. I hope I shall get Orders in a snugger way than what he gets them, or not at all.

Rev. G. Griffiths to the Lay Secretary.

(See p. 70).

Port Antonio, Jamaica,
May 22. 1835.

My dear Sir,

The bearer, Mr. J. Orgill, the son of pious parents, being about to embark for England for his education, and having no friends in London, I took the liberty to direct that the sum of £15 should be lodged in your hands to await his arrival, so as to furnish him with sterling money to enable him to proceed to the place of destination. If such a deposit has been made, you will be good enough to pay it over to him. Hoping you have not experienced any serious inconvenience by this

Rec. July 21/35 Com. Ans.

A Revd. G. Griffiths to the Lay Secretary. 16½

My dear Sir, Port Antonio Jamaica. May 28/35.

The Bearer of this Captn. Coward of the Ship Medora, who resides during his stay in England at No. 4 Arbour Street Commercial Road, takes charge of my wife and children to my native land He will present for acceptance an Order drawn by the Treasurer of the C.M.S. here in my favour, should my wife require any money previous to her leaving London you would confer upon me a great favour by having the Bill carried for her. Captn. Coward will sail for this Island in the fall of the year. He is a very friendly man and has good accommodations for Passengers on reasonable terms. He maintains I understand a religious appearance on board his Ship. Should there be any of your Missionaries coming out about that time I can confidently recommend their coming with him, and they could stop with me free of expense till arrangements could be made for their final destination. I am looking out anxiously for the decision of your Committee respecting poor Jamaica. I trust you will not abandon us we have fought long with the Bp. and at length as we thought obtained an amicable adjustment of all our differences; the Bp expressing a hope that "every thing unpleasant which had previously occurred would be allowed to pass sub silentio or rather be buried in oblivion." We were indeed greatly cast down when finding the Bishop after that interview treating all the Missionaries with the most marked kindness & removing every practical obstruction to their Ministry we observed the correspondence in the Record respecting Mr. Berman At the last meeting of the Committee we received from two of the Bishop's Commissaries an expression of their desire to join the Society. The other two are doing all in their power to second the Society's object in the appointment of the Rev. Mr. May. They have repeatedly declared their cordial wishes for the best interest of the Mission. Are not these favourable tokens? Let the Committee discuss practical & not theoretical difficulties & we shall soon have every thing right. Never my dear Sir did the man of Macedon cry louder than at the present pregnant moment "that there were a voice and some one that would answer." The Missionaries here are all well, we expect to have an

interesting meeting in St. Elizabeth the western part of the Island in June unless your decisions shall have involved our little but increasing band in gloomy despondency.

/signed/ Ly. Griffiths.

Rec. July 28/35 Com. and. Ans. Aug. 1/35

A Mr. John Armstrong to the Lay Secretary. 17.

My dear Sir, Bartica point Essequebo. May 26/35.

It is with feelings of gratitude to a gracious God who hath brought me safely to my station that I now write to you, I am sure, I have great cause for thankfulness to a kind Father for his care over me & his benevolence toward me in sup. -plying all my need. I think it due to the Society to inform them of every thing of importance since we left London, but indeed every thing we do ought to be deemed of importance. After a voyage of little more than six weeks we arrived in George Town Demerara on Sunday 26th Apl. on the 27th & 28th we were with Mr. Strong & on the 29th we proceeded to Bartica accompanied by Mr. Strong Mr. Carter & Mr. Pollard who remained with us a week during which Mr. Strong visited different settlements of Indians & people of colour a detail of which he will give you. We found Bartica in a very dilapidated state. Mr. Youd had left it I suppose nearly a year how far he was justified in doing so, I do not pretend to say. If it happen to rain in the night we have to remove or cover our bed and furniture to prevent them from being wet. I state this merely to shew you our present condition, it is not for us to complain.

There are now nearly a hundred Indians settled upon Bartica I do not know much about them yet. I have not been able to attend to them the principal cause of which is the distance to which Mr Youd has removed from the buildings & I have also been very much occupied in trying to make the house & other parts belonging thereto habitable for the time being. May 21st Mr Youd & I went up Cuyuny to consult with the Canbee Indians respecting the formation of a School among them, as a preparatory step necessary for such an undertaking. The person intended to conduct the School is a coloured man, who ha been living with Mr Youd some time. I know nothing of his ability or principles, but Mr Strong thinks him a suitable

person. On the 25th Mr. Armstrong & myself visited a Captain of the Arrowack tribe. Both he & his people apparently were interested very much in the word that was spoken. I trust the method we pursue with them is one that God will bless. I endeavour to translate portions of the Scripture to them, as my only authority by which alone we may hope to succeed I think I have observed in my Missionary excursions that the presence of the Bible has great influence over the mind of the poor Indian especially when he is told that it is the word of God. You will naturally expect something to be said respecting our voyage. The Captain was very kind in his general deportment toward us, & readily consented to have divine service on board when convenient. Our voyage was rather a pleasant one; but notwithstanding we were troubled with nausea at our stomachs the greater part of our voyage. We have all been very well considering our situation since we arrived the Colony.

There are two or three things in our outfit I think necessary to mention as due not only to the society but also to the Missionaries Mr. Armstrong's stockings are very bad indeed & her work box is coming in pieces & her clothing is far from being what it ought to be.

When I left Valpy's Greek Testament with you I expected you would give me the Greek Testament published with the Bishop of London's notes instead of which, you have given me Bloomfield's on the four gospels only, a work which I do not at all admire & moreover I am in want of a Greek Testament now. Please to send the amount of our Linen that we may be able to deduct it from our salary. We shall send you our amounts at the end of the quarter if we be spared. Believe me yours very respectfully

Signed / John Armstrong

P.S. A Blacksmith hammer & tongs for the portable Forge have been omitted to be sent.

Rec. July 22/35 — A Rev. Leonard Strong to the Lay Secretary. — 12

Mr. May / My dear Sir, St. Matthews Demerara June 1/35.

This letter will be delivered with its accompanying packet by my friend Mr. Ellis J. Troughton Junr. elder brother of Mr. L. Troughton who once bore a letter from me to you expressing his desire of engaging and under the Society's auspices. Mr. E. J.

Troughton is one of the Members of the Committee formed in George Town as explained and set forth in my official communication which see, and he will be glad to meet your Committee and confer with them on the prospects of this Mission. In the Packet accompanying this you will receive a full account of Mr. Armstrong's arrival and my visit to the Mission. Since those letters were finished some time has elapsed as you may perceive by the date of this. On Friday last Mr & Mrs Armstrong arrived from Barbica & are with us still; I can say nothing yet about the prospects of a blessing, we shall wait before we judge, but this much I say, that Missionaries and their wives should be seperated by the Holy Ghost for their work & sent forth by Him furnished for their work, dead to the world, devoted to Him alone. In my letter you will perceive I said Mr Youd advised the immediate study of the Caribbean language and indeed had advanced some way in it, that it was generally understood by all the tribes, Mr. Armstrong now contradicts this & says neither the Archois nor the Macusies understand the Carribees, so they must learn all the language at once. If it were not presumption I should suggest to the Committee a very careful matching of Missionaries who are to labour together. Alas we ought all to be of the same mind to love one another, crucify self and be absorbed in one aim & object, the Lord grant it may be so. I was indeed much pleased with Mr Youd in my late visit & think that since his arrival here he has grown much in spirituals. I have heard from him relating to Mr. Armstrong or your Society Mr & Mrs Berman are arrived with him and announced for Berlin, so that I cannot obtain them for the head of this River, but hope the Lord will direct you to some spiritual devoted man who will be ready to come out for the station. If you can possibly afford it I humbly petition assistance in supporting a most devoted holy young man who is labouring already in this river & who will much participate in the labours of Mr Carter viz Mr. Benjamin Spooner whom you once directed me to employ & if he proved faithful, the Committee you thought would take him on their list, a more devoted laborious holy young man is not sent out by your society, he has the ministry of two chapels within 4 miles of each other has been an instrument

in winning and building up many souls, if the Committee could but allow him £80 ℔. ann. at present it would not be misapplied. The Lord be with you in all things is the prayer of yours in the Gospel of Christ.

/signed/ Leonard Strong.

Rec. July 23/35 A Com. Am. Rev. L. Strong to the Lay Secretary. (13

My Dear Sir, Demerara, May 19. 1835.

I have been purposing a letter to the Comtee for some time, but having postponed it weekly in hopes of Mr. Armstrong's appearance, I have now the pleasure of reporting his safe arrival in the harbour on Sunday afternoon the 26th. of April, the packet having brought me your second and last letter on Saturday previous. On Monday morning Mr Strong with myself drove in to town, & brought them out from our dear christian friend Mr. Pollard's to our cottage in the evening; before I give you an account of our voyage to Barbica, and my inspection of this most interesting Mission, I must first inform you, that on the report of Mr. Youd that God was inclining the hearts of many Indians of the Acharo nation to settle on the Mission ground, I immediately petitioned His Excellency the Governor according to the enclosed copy, and received, after the legal advertisement of the same a further grant of land for your Society now comprising altogether 560 acres of good land for the express purpose of settling thereon as many of these poor wandering tribes of Indians as the Lord may graciously dispose to establish themselves. Together with a copy of my petition I send you a correct copy of the Governor's grant with a small chart of the land now occupied by your Society, and as the originals had better perhaps be lodged with me or any other approved agent of your Society in this country to prevent future disputes concerning the land, I shall be obliged by your returning as soon as convenient the former grant of Sir B. D'Urban reserving to yourself a copy of the same. Having succeeded in obtaining the land, I called a meeting of some gentlemen whom I knew as professing love to the name of Jesus & interested in publishing among the heathen glad tidings of peace, and having laid before them a brief history of your Mission, formed a Comtee of Correspondence with your Society for the purpose of aiding and encouraging the settlement of Indians on the Society's ground at Barbica as well as affording countenance and protection to the Missionaries at the station; a copy of their proceedings with the Minutes of the Meeting, I also enclose for the Society, and beg leave to request the sanction of your Society, for this as well as the adoption of our Comtee as fellow workers in the same blessed cause. I shall now proceed with an account of my journey up to Barbica with Mr. Armstrong, and my inspection of the

Mission above three falls in the Essequibo, which had better be staked in the form of a journal.

April 28th. We hired a Schooner for £20 to convey Mr and Mrs Armstrong with their luggage, which was no small load, as far as Barbica; on Tuesday the schooner was employed alongside of the ship taking in her load. on Wednesday morning at half past 8, I embarked in company with my christian friend and one of our committee Mr. Wm Pollard and the Armstrongs, and sailed from Demerara for the Essequibo River; at one o'clock we had entered the river with a flowing tide and strong favoring breeze and at 7 anchored, the tide running against us, about 45 miles from the mouth of the river. The night was dark with heavy showers, & to preserve herself from the wet Mrs Armstrong was obliged to creep down below among the baggage to pass the night. We had passed a pleasant day in scripture reading and hymns of praise, and summoning the crew at 8 o'clock, we read a chapter and commended ourselves with all the Church, also the ungodly around us with our poor Indians, to the abounding grace of God. The Capt. would not weigh anchor before daylight; then, the floodtide favoring us, we made sail with light airs and showers up this majestic river; about 8 o'clock the new settlement of Mr Gould was conspicuous, and we then, summoning our crew around, once more intreated the Lord for ourselves, the Church of Christ, and the world at large, not forgetting the Mission we were upon, nor the poor Indians; a fine fresh breeze springing up we rapidly approached our destination, and as we appeared in front of the Grove (Mr Gould's settlement) we observed the large corial belonging to the Mission, paddled by 18 Indians, push off from the shore and make toward the schooner. It was an interesting sight; the morning cleared up fine, Mr Gould was soon on board, and the Indian boys, the only persons of the party who had seen him before, seemed much pleased to greet Mr A. on his return. We anchored the schooner safe under Barbica Point, and having ascended the hill to inspect the buildings, embarked again on board the canoe with Indians, and were conducted by Mr Gould to the Grove, his new settlement, about a mile east of Barbica Point. On our arrival in Mr Gould's house, I summoned every person connected with the Mission, consisting of Mr Gould, his nephew Wm Gould, Mr Doyce the Schoolmaster with the Armstrongs, and solemnly invoked the blessing favor and mighty power of God to rest on these labourers for Christ's glory; that the Lord might knit their hearts in one, and cause one heart and mind to pervade them all, even the mind that was in Christ Jesus. The whole of this day (Thursday) was occupied in landing Mr Armstrong's things from

the Schooner and carrying them up into the chapel. This was performed by the Indians with much cheerfulness, though it was no small labour, the hill being steep. The roof of the chapel being almost every where pervious to the rain, I left them in the afternoon, very anxious lest the showers in the night might not only be inconvenient but very injurious, to Mr. A.; but she seemed wonderfully strengthened in mind against all these trials, and discovered much firmness in having her bedstead fixed in the very spot from whence we had in the morning driven and destroyed a serpent nearly 8 feet long.

It is time that I should give you some account of this new settlement. not quite a mile from Bathica. Mr Youd has cleared a front of 1400 or 1500 feet; in the centre he has erected his own house, a very suitable building; on each side of his house the Indian houses are to extend; at present they have only erected their kitchens or sheds, under which they now reside; near to the house is the schoolroom, a building about 36 ft. by 17, for which no charge is made, erected by the Indians. There are now resident with him 95 Indians, all of the Achoi nation, and never can I forget the joyful, hopeful sensations of my heart at this infant settlement; the broad sandy beach is covered at times with the Indian children gambolling before the village; every countenance seems cheerful, and their obedience to, reverence for, and confidence in Mr. Youd, are astonishing – yea, as Mr. Youd says, It is of the Lord. The Indians are now very busy in planting up their provision grounds aback. Mr. Youd's domestic arrangements are these: About halfpast 7 the horn is blown for prayers, when all assemble in the schoolroom. A hymn is sung, in which all join; a portion of Scripture is read and expounded in Creole Dutch by Mr. Youd, who then concludes with prayer in the same language. Then the adults go to the fields – the children to their school. About one o'clock the horn is blown for the adults to leave their fields, and at two, the children being dismissed, the adult school commences, and is continued till four; in the evening at half past six all are once more summoned to the schoolroom for hymn, exposition, and prayer, as before. The Thursday evening on which I made my first essay in preaching through an Interpreter from Rom. III. beginning at the 10th verse – Mr. Youd interpreting sentence by sentence in Creole Dutch, the school was filled with Indians who were very attentive. On Friday morning after prayers in the school room, at which the Indians attended, we visited Mr. and Mrs Armstrong; the rain had fallen heavily in the night, and completely washed them out. Examined the chapel as to repairs, and discovered that it required an entire new roof in frame as well as shingles, and moreover that it was necessary to do it immediately; also that until the roof can be framed and erected, a temporary thatch must be put on part of the present roof

to shelter the Armstrongs from the heavy rains. Having passed the day in assisting them to unpack and arrange their furniture, as well as could be from the effects of the weather, returned to the Grove and from thence to the house of an Arrowack Indian, where we had a meeting of about 40 people, preached to them from John III, Mr. Gould interpreting, and praying. On Saturday, after morning prayers, visited their fields aback, & was highly gratified on beholding both men and women industriously planting their provisions. There is a fair prospect, if the Lord keep them of the same mind, that they will entirely cultivate the back lands, which are at present covered with lofty trees and a thick underwood. In the afternoon visited Barbica on our way to preach at an Arrawack settlement, on the west bank of the river below the Mapparoony; found Mr. Armstrong more settled, having discovered a dry spot whereon to place his bedstead. They were busy making as much room as possible for the Congregation on the morrow. Proceeded to the Arrawack village; found the Indians ready to receive us; preached to about 25 men and women from our Saviour's words in Mark XVI. 15. 16; returned to the Grove and in the evening held a meeting at Mr. Gould's house for those first fruits God has given to His ministry. One free man of colour; 6 women of the same, and one old Indian woman; passed the evening with them in catechetical instruction and questioning them as to their experience of God's grace in the heart, their conviction of sin, their justification by faith, and consequent peace with God. They seemed to feel very much and Mr. Gould appeared to look on them with gratitude to God, as the beginning of his joy and crown at the appearing of Jesus Christ. Closed the meeting with prayer (we had held the usual prayers and exposition of Scripture in the schoolroom before this meeting) and we retired to rest, filled with gratitude to God for what we had seen and heard with joyful expectations of a blessing on the Sabbath before us.

Sunday May 3d. Soon after daylight we perceived corials with people arriving from all directions; after breakfast we went to Barbica; at ½ past ten the chapel was crowded with free people of colour, so that there was little room for the Indians; half the Congregation understood English, half only the Creole Dutch. Mr. Gould ascending the pulpit, opened the service with a hymn and prayer in Dutch. I then took his place and preached from Hos. X. to the end of the 17th verse, Mr. Gould interpreting sentence by sentence. After this we waited half an hour, then commenced an English church service, our congregation the same, augmented by two white men residing in the neighbourhood. Preached from Zech. IV. latter part of ver. 6. After which we partook of the Lord's Supper in communion with those eight persons who formed

our meeting on Saturday night. I must confess with gratitude it was a time of refreshing; the Lord was truly with us and never have I officiated at the holy table with greater delight. In the afternoon we returned to the Grove, and had a crowded school room in the evening, when I preached from the parable of the sower, Mr. Youd interpreting as before. Thus closed a blessed and a happy Sabbath in this wilderness; a beginning of days, in which a church was gathered in the communion of the Lord's Supper as a first fruits unto the Lord in that region. May they walk in the fellowship of the Apostles and may the Lord add to them continually His saved people. The comforts of this Sabbath were not a little enhanced by the consciousness that my dear Brother Williams was in the power of the Spirit ministering the word of life to our flock in St. Matthews, and they had been and were continually lifting up their prayers for the blessing of the Lord on our journey & Mission. Monday. May 4th after prayers and exposition in the schoolroom, began our preparations for proceeding up the Essequibo River; about 12 or 1 o'clock set off in the large corial with 18 Indian paddlers; passed the place I preached at on Friday evening, and several other small settlements; put on shore for a quarter of an hour at a place called Agalash; spoke the Word of Christ to a man I met on shore, who seemed to feel it even to tears; proceeded up the river; at 5 o'clock the tide was so strong against us, we put on shore at the house of a coloured man. As I conversed with him on his sins and the grace of the Gospel he was much affected. Before we proceeded, all the neighbours with our Indians being assembled, I preached to them from Tit. III. 3–7.

We then started upwards, and the former part of the night enjoyed bright moonshine. The river still keep up its breadth, and we were enabled to rejoice in spirit, singing together hymns and spiritual songs. At 12 o'clock Mr. Youd put in at a place called Epaia, from whence we took on board two able coloured men as steersman and foreman to conduct us, the navigation becoming dangerous, the river being every where interspersed with rocks and islands. A little before four o'clock we reached our destination called Cormaca serena, where we were most kindly received by Mr. Bradford, free coloured man; we hung up our hammocks and were soon asleep. At half past six we were up again preparing for our journey; before we set off having summoned all the villagers with our own party, making upward of 40 persons, I preached under a tree from the first verses of the 103d Psalm, Mr. Youd interpreting in Dutch; then taking on board four more coloured men to pilot us up the falls, we proceeded; before our arrival at the first fall, we stopped to inspect a very extraordinary rock based on a point and extending its broad surface over a large space on each side; the outside is fluted in large columns from the incessant rains dropping from the spreading trees that grow upon it, I suppose for 2000 or 3000 years, the upper surface is excavated into a variety

of recesses or small chambers; one being more elevated than all the rest. has acquired for the rock the name of the pulpit or chapel rock; we ascended it by a natural winding staircase, and standing on its summit with all the Indians, we sung the beautiful hymn, Rock of ages, cleft for me. As we sung my heart felt particularly lifted up, and during the last stanzas my eye resting on the naked Indians standing round, some on the points of rock, some on the branches of trees, with their long dark hair falling over their shoulders, I felt an irresistible impulse, and when the hymn concluded, poured forth a prayer to Him who hears and answers, that He would lift up these poor souls upon the bosom of our Rock Jesus, and that we might soon rejoice over them as lively stones cemented on the true foundation; from thence they brought us up three falls; and descending them all in our return, floating down the boiling current with amazing rapidity we reached Cormaca serema about 2 o'clock, discharging our coloured men we proceeded down the river, and landed for the night at Epaia, having passed two small settlements. Here we propose making a preaching station for one of the Missionaries to visit every other Sunday. Above it are two small settlements, & Cormaca serema, containing 50 persons. At Epaia itself are nearly 40 souls, at Winepera and Weir below about 80. Also at Epaia there is a settlement of Macusie Indians. I wish therefore, if the Lord will, by and by to petition for a grant of land here, and encourage the Macusies to settle as the Achoies at the Grove; the coloured people seemed quite pleased with my proposition, and pointed out several advantageous spots for the erection of a little chapel. We then mustered all the people of the village, with our Indians, and I preached from Titus II with ih concluding verses, Mr Youd interpreting. We then hung our hammocks under a thatched shed, and slept till the morning.

Wednesday, at 7 o'clock, having fixed on a spot for a future chapel, obtained the use of a house for Sabbath worship, and appointed that Mr Youd should visit them every other Sabbath, we mustered our congregation, and I preached to them from John XV. 1-11. We then proceeded homeward, and reaching Winepera about 11 preached to the assembled village from Isai. LIII, and informing them afterward of our intention to establish Sabbath worship, and preaching at Epaia every other Sunday, they expressed themselves as very thankful. Arriving at Weir about 7 o'clock we stopped at Ayatash, where I preached to upward of 40 persons from Isai. LV. 1-3. At half past 9 we arrived safe at the Grove, and returned thanks to God for his strength and grace granted during our journey, the extent of which had been about 50 miles and back. The furthest settlement Cormaca serema being about 40 miles S. of Barbica Point.

On Thursday previous to my departure, I consulted with Messrs. Armstrong and Youd concerning the Mission, the buildings necessary to be erected, the repairs required, their salaries and labours, as you desired me.

In the first place Mr. Armstrong says he cannot do with less than £300 pr. annum; Mr. Youd requires £200; there are six Indian boys and one poor coloured girl boarded and educated at the Mission. These require £6 per quarter; i.e. for the whole of them. I do also propose to the Committee for their acceptance, as a teacher in the Mission, Mr. Doyce, who has been labouring for 16 months very zealously and piously as Schoolmaster; he is advancing in his knowledge of the Caribbee language, and is also very useful as a mechanic. We are anxious to establish him in the Demerara river among the Caribbees, and he is very anxious to undertake the Mission, setting up a school under the superintendence of Messrs. Armstrong and Youd. If the Committee will adopt this young man, I think £80 per annum will be sufficient for the present. Now as to buildings; in the first place I propose to the Comtee that they give Mr. Youd what he has laid out for his house at the Grove, since all the buildings should be the property of the Society. The sum required is £100. In the next place the building originally erected by Mr. Armstrong requires immediately a new roof; this is a work of necessity, which I have ordered to be commenced directly. We shall use the strictest economy, giving the market price for material, and paying at the rate of half the expense of material for the labour. I cannot send you an estimate of this, but must draw on you for the money as soon as the work is accomplished. I do not think it will exceed £120. Now for Mr. Armstrong's house: the house he requires will cost not less than £600. I think however we should be very cautious how we spend the money that is consecrated to God by the contributors. We are responsible to God for the manner in which we lay out this money. I wish your Committee had been more explicit in the powers conferred upon me; the last letter says, Send us an estimate of expenses necessary; Mr. Armstrong wants his house erected immediately; I hope therefore I shall not incur censure by acceding to Mr. Armstrong's request and building the house; especially as he says you told him I was to build at once, and build a good house; that the Society would meet the expense. I have therefore advertized to builders that they may tender for the building, and the lowest approved tender shall be accepted; payment to be made when the work is completed; ere that time I shall have received further advices from you. The house I propose to be raised on 7 feet hardwood posts, dimensions 30 ft. by 20 two stories; first 10 feet clear in the wall, second 9 feet, built of the best material hard wood, boarded and shingled, front windows glazed, the rest jalousied; I hope to have it completed for £350; the transportation of material from

town to the spot will cost £50 more; perhaps the house may take £450
he will want besides, a small kitchen; I will however write D.V. as soon
as the expenses are ascertained. We want moreover a small schooner
sailing boat, about 8 or 10 tons, to convey provisions from town; a boat of
this kind could be worked by two men, and is actually necessary. I will en-
deavour to procure such a one as cheap as possible. I also want a corial
or Batteau for Mr. Youd to convey him to Epaia and the Kuini alter-
nately to preach; the large corial belonging to the Mission is not enough
for both of them, and though very valuable to the settlement, they require
another. Now as to their plans of carrying on the work of the Lord among the
Indians, may the Lord direct us and confirm the Word with signs following.

We have decided on making the Carabeese the standard lan-
guage, to be written in Roman characters, and the Missionaries are in
prayer and faith immediately to carry on their studies of the language,
with a view not only to preach in it but translate the Scriptures. The
School is to be continued in English until they can print the Carabeese
vocabulary, and so teach them to read their own tongue; many child-
ren, men, and women, can already read the English, and would of course
readily recognize the Carabeese words when written or printed. All the
tribes of Indians understand more or less of the Carabeese language; the
Macusies speak it fluently. It is purposed by the Missionaries to open
a Station for preaching in two other places; on the west in the Kui-
ni river among the Carabeese Indians where we think of making a
settlement; on the east at Epaia about 25 or 30 miles further up the Esequi-
bo. One of the Missionaries will preach at each place on alternate Sundays,
while one will always preach at Barbica. I hope at Epaia to effect, if
the Lord will us so to do, a settlement and school for Macusie Indians.
This is a most important and promising Mission, and I am extremely anx-
ious to hear how the work goes on since Mr. Armstrong has resumed his
place. It is of great importance that Mr. Youd should be left entirely
alone to carry on his plans with the settlement that the Lord has es-
tablished around him. The Indians are like a flock of wild ducks; disturb,
offend, trouble them - they are gone in a moment. May the Lord prosper
the work. May the Missionaries look to and lean on him entirely. Perhaps
your Com^e may not be pleased with the term preaching as applied to
the Catechists; but to avoid the term in a public report would be deceit;
they are preachers, yea they are evangelists; they are sent by the christians
at home to do the very work the Lord separated Paul to do, the work of
evangelists. Paul said he was not sent to baptize, but to preach the Gospel

the mighty work done by the Spirit is turning them from darkness to light, opening their eyes, bringing them from the power of Satan unto God; communicating by the Word, remission of sins to the soul. This appears to me to be the great work these Catechists are sent forth among the heathen in the hand of the Spirit to effect: this is what God hath effected in some already through Mr. Youd; so that whether they have the laying on of hands or not, they are executing the office of evangelists in the Church of Christ. I am now about to proceed up Demerara river to establish Mr. Carter, and have already received two applications from white residents with an offer of land from one, for Mr. Carter's services; two or three months since, I went about 75 miles up our river in company with Mr Carter, seeking an eligible station and exploring the various settlements; our journey was very interesting; there are upward of 500 negroes scattered at different settlements (wood cutting establishments). Darkness and ignorance reign among them; I preached at several places; slept part of one night in an Indian village, and preached unto them the Gospel; they understood English. I also obtained much information concerning the Indians. The best road into the Macusie country is up this river; the falls are not so high nor frequent. You can cross over into Essequibo river above all its falls, before you reach the great fall in this river; at the head of this river there are more settlers and higher up than the other. At the Indian post whither I have been requested to send a teacher, there will be a Congregation of more than 200 negroes, & I am extremely anxious to place Mr. Bernau at that Station; it is very important every way, and he could easily have by and by good communication opened into the Essequibo and in fact he will be at once an advanced part of your present Mission. I particularly wish for an ordained minister at this Station, and petition the Committee to send one; he will also have great facilities for learning the Indian language. I purpose (D.V.) going quite up in a few weeks, and will endeavour to give you a sketch or small chart of the river. Mr. Bernau or any Missionary you might send to this proposed Station, besides his immediate usefulness among the negroes, would be immediately in contact with a large body of Indians, even more than in the Essequibo; and I also beg leave to state for the information of the Committee that if they wish to place a minister in this Colony at the request of any gentleman who will grant the land, that the Governor's license is all that is required; that land has already been partly offered to be made over to the Society (this is the only condition on which a Missionary should be sent) and I have now the prospect before me of obtaining an establishment at one end of a Scotch parish; let them remember this Colony is not Episcopalian or Church of England: appointments are made with the sanction of Government, salaries paid out of the Colonial chest, and that the

English Church, Scotch &c, and Roman &c are on the same footing. In order to the establishment of Mr Bernau up this river, nothing is required but the sanction of the Governor. I must now my dear Sir conclude this hurried and I fear almost unintelligible letter. I have scarcely time to give it any consideration, and beg leave to say that the Comtee in expressing their desire that I should represent them here, have placed me in a very responsible situation, as well as placed their confidence in one very unworthy and very incapable of doing them justice. I do however trust that we are all united in one desire and hope, the glory of Christ & salvation of souls! and that they will kindly without reserve, either approve or disapprove, either accept or reject those poor services, tendered in the name of Christ, as they deem them conducive or otherwise to the great end we all have in view.

I hope soon to give you satisfactory accounts of Mr Carter's settlement in a useful portion for the Lord's glory. Mr Strong unites with me in thanks for your kind wishes and prayers, as also in expressing the same for yourself and the Society. May the Lord make us feel daily more and more our vital union with him, in spiritual power and understanding. The grace of the Lord Jesus Christ be with you all now, preparing for the grace that shall be brought us at the revelation of the Lord at his appearing and kingdom.

(Sig.) Leonard Strong.

P.S. Will you kindly forward the enclosed letter to my brother in Christ at New Zealand, as also put the letter for Mr Christian in the Post Office, as I know not his direction. The Society will I trust grant the small expences which will be necessary for the establishment of Mr Carter, and not forget an Ordained Missionary for the Upper Demerary river. The grace of God be upon you!

Rec. July 23/35 Com. Ack.

A Minutes of Meeting for the formation of the British Guiana Corresponding Committee, Mar. 31/35.

A Meeting was held this day, March 31/35, at the house of W.B. Pollard, Esq., for the purpose of forming a Committee of Correspondence with the Church Missionary Society -

Rev. L. Strong in the Chair.

The Meeting was opened by Rev. B. T. Williams with prayer.

The Chairman briefly laid before the Meeting the operations of the Church Missionary Society in this Colony for the last four years, and it appearing

that the joint labours of Messrs. Armstrong & Youd at the Mission stationed at Bartica Point had been so far blest as to induce many Indians to settle around them for the purpose of hearing the word of God thus affording to themselves as well as to their children the advantage of religious instruction, the Rev.d Chairman and stated it to be the desire of those present to form a Committee to cooperate with the Church Missionary Society, and to give their countenance and protection to the Missionaries sent out by them and that it be designated the "British Guiana Committee of Correspondence.

The following Gentlemen with power to add to their number constitute the Committee.

Rev.d L. Strong	J.L. Smith Jr.	W. B. Pollard	C. L. Troughton Jr.	Esqrs.
Rev.d B. T. Williams	C. M. S. Smith	Wm Roberts	&	
Rev.d J. H. Duke	W. A. Parker	John Gibbs	Tho.s N Troughton	

Mr. Tho.s N. Troughton was requested to act as Secretary & Treasurer.

Mr. Youd, having been called upon by the Rev.d Chairman entered into an explicit and interesting detail of his proceedings, and having mentioned to the meeting his future plans, it was at once moved by J. L. Smith Esq. with a view by the blessing of God to carry them into effect, seconded by W. A. Parker Esq & passed unanimously

1. That a subscription be now opened for the encouragement of Indians to settle at the Bartica point Station and for defraying the expenses incurred on that account
2. Moved by Rev.d B. T. Williams and seconded by Jno. Gibbs Esq. that the Committee do meet once every quarter, the day to be appointed by the Secretary.
3. Moved by the Rev.d J. H. Duke and seconded by W. B. Pollard Esq. that the Chairman be requested to communicate to the Church Missionary Society concerning the formation of the present Committee transmitting at the same time a copy of the Minutes of their proceedings this day.

After the singing of some hymns to God by three young Indians pupils of Mr. Youd, Rev.d L. Strong engaged in prayer, and the meeting separated.

Then follows the list of subscribers

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Rec. July 23/35 - A

Com.

Ack.

Petition of Rev^d. L. Strong to Sir Ja^s. Carmichael Smyth.

15

May it please your Excellency, St. Matthews Rectory, Demerara, Mar-/35.

Your petitioner Sheweth, that as the agent for Church Missionary Society he obtained from his Excellency Sir B. D'Urban then Governor of this Colony, a grant of crown land in the Upper Essequibo River for the purpose of opening a Mission of the Gospel to the Indians inhabiting that portion of His Majesty's dominions, being 300 roods facade situate on the point of juncture between the Massaroom and Essequibo Rivers, commonly called Bartica Point. Upon which having erected a place of worship, a Missionary from that Society has resided and laboured in the gospel among both the Indians of every tribe and free persons of colour, as also giving Gospel instruction to the Negro population who residing in the neighbourhood attend since which time (the Summer of 1830) it has pleased God so far to bless their exertions that there is a constant attendance of all classes for the Sabbath services. Fourteen Indian children are boarded and given daily instructions. eight of whom can read the Scriptures and write well, Moreover there is now such a desire awa-kened among many Indians for instruction that seventy have come down to settle on the Mission grounds, and there are now 3 Captains with their parties, in number altogether 100 persons waiting for permission and room to come and settle round the Mission House, which disposition, so plainly and sincerely ma-nifested by them, appears to me a gracious providence, and a door set open for their instruction and conversion to the Gospel of Jesus Christ not to be neglected but rather immediately embraced and entered. therefore am I a petitioner to your Excellency for a further grant of land to the Society for the purpose of furnishing these poor Indians with habitations and provision grounds immediately contiguous to the Mission Station. And hereby do as the Agent for and in behalf of the Committee of the Church of England Missionary Society petition your Excellency for an addition to the former grant of lands lying to the East and South continuous from Bartica Point, running E.S.E 276 roods, then South and West 600 roods for the alone purpose as aforesaid, that is, the preaching of the Gospel to the Indians and setting forth the glory of God.

Which if your Excellency, do graciously grant

Your petitioner will ever pray
&c &c
(Signed) Leonard Strong.

Rec. July 23/35 Com. Act. A Grant of Land near Barbica Point by His Excellency Sir J. Carmichael Smyth, to the Church Missionary Society; dated George Town, Demerary, April 28/35. (16

J. Carmichl. Smyth

By His Excellency Major General Sir James Carmichael Smyth, Baronet, Companion of the Most Honorable The Military Order of the Bath, Knight Commander of the Royal Order of Hanover, Knight of the Austrian Imperial Order of Maria Theresa, Knight of the Russian Imperial Order of St. Mademir, Lieutenant Governor and Commander in Chief in and over the Colony of British Guiana, Vice Admiral and Ordinary of the same &c. &c. &c.

Seal.

License of Occupancy is hereby granted to the Rev. Leonard Strong for and on behalf of the Church Missionary Society to take possession of occupy and improve during His Majesty's pleasure, a certain tract of land the property of the Crown, situate lying and being on the East and North Banks of Essequibo River and butted bounded and described as follows viz. Commencing at the Eastern line of a certain piece of land licensed to the said Church Missionary Society and extending Eastward 276 Roods and from thence Southward according to the course of the River 600 Roods and comprising about 550 acres of land—

To have and to hold the said tract of land with all its appurtenances to him the said Reverend Leonard Strong and his Successor for and in behalf of the said Church Missionary Society for the purpose of extending the Mission formed on the tract of land above alluded to as having been granted heretofore to the said Society during His Majesty's pleasure only.

And I do hereby warrant and assure to him the said Rev. Leonard Strong and his Successor as aforesaid the full occupancy and possession of the said Tract of land during His Majesty's pleasure as aforesaid.

Given under my Hand and Seal at the Guiana Public Buildings in George Town, Demerary, this 28th. day of April 1835 and in the fifth year of His Majesty's Reign.

By His Excellency's Command

(Sigd) Henry Glouc[illegible]ster, Govt. Sec.

A [Plan of the Grant of Land as above described.]

Rec. July 15/35 A
Com.
Ans. Aug 1/35

Rev. R. Panton to the Lay Secretary. 10

Bath, St. Thomas in the East,
Jamaica, June 6. 1835.

My dear Sir,

1. My last letter was dated April 14/35, since which I have received yours of March 30/35, enclosing a Duplicate of your letter of Mar. 16th the original of which has not come to hand.

1. It is with very great pleasure we learn that your Comtee approve of our arrangements with the Bishop for the introduction of the Society's Missionaries into the Diocese. It was the opinion of our Comtee that the new arrangement gave every facility which we could expect: and that under it the Society might act with efficiency in the island. We rejoice that the Parent Comtee is of the same opinion, and we look with anxiety for the arrival of more labourers. The few now with us are working without interruption. The good feeling toward the Society, which has lately been shown by some of the Clergy of the Establishment, who have not hitherto rendered us assistance, appear to be increasing. The four Commissaries of the Bishop have each expressed a wish to join the Society; and to have our Missionaries located in the desert part of their extensive Parishes. Their wish arises from the expectation that our Missionaries will be active men. We hope that those who come out will sustain our character in this respect. Those Missionaries who have been for a time at Sierra Leone are, from their acquaintance with the Negro peculiarities and dialect, well adapted to Jamaica. They appear also to keep their health extremely well here after "a seasoning" in Africa; at least such is the case with Mr. and Mrs. Betts, and some Wesleyan Missionaries who are among us.

2. In the outfit of Missionaries to Jamaica, Saddlery, House linen, and Crockery should always be included. These necessary articles are very dear here, and of wretched quality, more especially the linen. Every article of wearing apparel is also dear and of very inferior quality. Furniture can be obtained here of solid mahogany at a much lower rate than in London. Every Missionary should have a full supply of elementary books, cards &c. These are not to be obtained in the island. I have long been endeavouring, without success, to get a few First Class books for Mr. Seddon's school at Amity Hall. I was so fortunate about 6 months ago as to obtain 100 first class books, which were immediately bought up by the Negro children in this district. There is still an unceasing demand, which 1000 copies would not

satisfy. I am desired by the Committee to entreat you earnestly not to forget the demands of the schools in this particular.

3. I am also requested to advise that all the Missionaries should sail in vessels bound to Kingston; from whence they can proceed to any part of the island.

4. There are many matters of importance to which in your letter you draw the attention of our Committee, and request their immediate arrangement with the Bishop. But you will have learnt, ere this, his Lordship's sudden determination to visit England: and I hope will have an opportunity of a personal conference. Whatever can be effected by us here, during his Lordship's absence, will be attended to.

5. A Special Meeting of our Committee has been called in this month for the purpose of forming the present Auxiliary Comtee into a Corr. Comtee, to transact exclusively the business of the Parent Committee according to your direction in your letter.

6. The Comtee will meet on this occasion in the Parish of St. Elizabeth, for the convenience of the members at that end of the island; and I regret that I cannot attend. To be present it would be necessary for me to travel upwards of 300 miles, and to be absent from my Congregations at least 3 weeks; which at the present juncture, when there is a great spirit of enquiry among my people, would be very unwise. Indeed the business of the Society presses hard upon me; and has caused a great deal of interruption to my ministry; and I regret that I am obliged to urge on your Committee the necessity of having another Secretary; who can reside near Kingston, and can attend to the calls of the Missionaries and Catechists. These calls will increase with the number of the Society's labourers in the island: and it will be quite out of my power to attend to them. I have two Congregations daily increasing, and the number of persons, not members, who attend my ministry (when they can get into the chapels) exceeds two thousand. This is employment too great for any individual; and should preclude his undertaking additional duties. I am sure the Committee will see the necessity of relieving me. The Secretary should reside in or near Kingston; and we have thought that it would be well were a Missionary established at that city. There is a great call for one; but at the same time it will involve the Society in some expense to give him a chapel &c. and it would always be an expensive Station. If however the Society look forward to having an extensive Mission in the island, Mission Premises will be required in Kingston, & some agent of the Society to receive and attend to the Missionaries. We once had many friends residing in that city, but now we have none; some have left the island; and others not liking the doctrine preached from the pulpits of the

Establishment in that city have joined the Dipenters. This we fear will be the course of all the members of our church who are earnestly seeking the truth; and this makes us the more anxious to have a Mission there. We will make a distinct proposal to your Comee on this subject shortly; but wish in the mean time to bring it under your consideration.

7. The proposal to establish a Normal School for training up teachers, all our Comee will rejoice to hear. It is a matter to which most of us have already turned our attention; and the enclosed letter from Mr Beth, justly represents the exigency. A number of pious and intelligent youths might be found in the island, who with a little instruction would make excellent teachers; but we meet with a difficulty in procuring their freedom; for although slavery is said to be abolished, these youths are still apprentices; and the planters are, almost without exception, unwilling that they should purchase their freedom. The Law certainly appears to remedy this by obliging the Master to sell to the Apprentice the remainder of his term of servitude on a valuation. But who are the valuers? Two local Magistrates (Planters) and one Special Justice. If the Special Justice does not enter into the policy of the Magistrates (and many of them do) he is out-voted, and an exorbitant value is placed on the apprentice. This has hitherto been the case in this neighbourhood; and yesterday one of the Special Justices made a grievous complaint on the subject in my presence. I enclose the copy of a correspondence which has passed between another Special Justice and myself on a proposal to purchase the apprenticeship of a youth on an estate near me with the view of placing him with Mr Sedgon until the Normal School is established. I mention these circumstances that the Comee may be acquainted with the difficulties in our way. A sufficient number of free youths can however be assembled in order to commence an Institution so very desirable; and if, under God's blessing, the school works well, the number of scholars may be increased at a small expense, as the term of apprenticeship wears away; and at its conclusion we hope all hindrances will be removed. I have not an opportunity of bringing before our Comee for two or three weeks, but I know that all are anxious to effect the object: and I am unwilling to lose this opportunity of saying that at least the majority of our Committee think it highly desirable and practicable. Other parts of your letter will be answered after the meeting of the Comee.

8. In consequence of the multiplicity of his engagements, Mr Anderson our Treasurer has been obliged to resign the office. It has been accepted by Mr John King, an old member of our Comee, by whom Bills will in future be drawn. I find that two bills have gone home without being advised by me.

9. Mr. Seddon requests me to say that he wishes to draw on the Society for £40.

10. Mr. and Mrs. Stearne have been removed in consequence of ill health from Low Ground to Accompong in St. Elizabeth's. Their health has already improved. The Station at Low Ground is not yet supplied.

(Sig.) Richd. Panton.

Rec. July 15/35 A Correspondence between Rev. R Panton and Maj. Baines, in reference to the Valuation of an Apprentice. 11

Com.

Ack.

Rev. R. Panton to Maj. Baines.

Sir, June 1. 1835.

I have been anxious to purchase the freedom of John Prince an apprentice attached to Stokes' Hall Estate for the purpose of educating him & bringing him up as a teacher at the school I am about to establish at Amity Hall. His father also being willing to give the boy to me for that purpose I directed him to bring the matter before you, that he might be valued. He tells me that he has done so, and that the price fixed is £45. I have understood that the following is the method of ascertaining the value of the apprenticeship of an individual;- to take the annual value of the services of an apprentice, and to multiply that by the number of years remaining before the expiration of the apprenticeship term; and then to deduct a third for the chance of life. If this be the plan to be pursued, the services of John Prince must have been valued at nearly £14 p. ann. But as able labourers can now be procured at a rate of £12 p. ann. – and it appears to me quite incredible that any one would give more than £9 or £10 p. ann. for the services of a young boy apparently between 13 or 14 years of age – I imagine that there must be some mistake; & therefore write to you to know whether the reported sum be correct. I beg to apologize for the trouble I give. I am, &c.

(Sig.) Richard Panton.

Rec. July 15/35

Com.

Ack.

Maj. T. Baines to Rev. R. Panton.

Rev. Sir, Fairfield, June 2. 1835.

I regret that the want of writing materials at Amity House prevented my having the pleasure of answering your letter sooner.

I beg to observe that you are perfectly correct in the extract you have favored me with as the Law that is to be our guide on the valuation of Apprentices

and it was in strict conformity to it that myself and 3 other Magistrates entered upon our duties. I lament that the interest of individuals in England could not be compromised by either the Magistrates or the acting Agent in this Country or a consideration for the cause in which the Apprentices' time became valuable to the Christian public, might have been taken into consideration - as it was, we had but one plain road to follow, the law as laid down for us - I take the liberty of correcting one error, the boy was proved to be 17 years of age and I now pay for one only £3 to £12 ₰ ann. for the first year, £15 for each succeeding year.

/signed/ Thomas Baines

P.S. A non-predial, a female was valued at the same time and although she has only 3 years unexpired she has to pay £48. T. B.

A Rev. R. Panton to Major Baines

Sir, June 3/35.

I beg to acknowledge the receipt of your polite letter of yesterday's date. As you appear to confirm the statement that John Prince was valued at £45. and as I believe there is no appeal from this valuation, I am sorry that I must suspend my intentions with regard to him. You do me the favour of mentioning that you pay £12 ₰ ann. in so far as this is a private matter of course I have no wish to remark upon it, but as the circumstance appears from the connexion in which you mention it to influence your estimate of the value of the services of an Apprentice and thereby to affect the interests of the community, I beg leave respectfully to express regret that you should have been prevailed on to give such high wages for a young boy. Able labourers can be procured at the rate of £12 ₰ ann. for proof of this I refer to Mr Turkland and to almost any Gentleman in Manchioneal or Portland. In this immediate neighbourhood where the owners of jobbing gangs are influential the price of labour is kept up to the ultimate injury of the interests of persons in England but elsewhere it has fallen

I am sorry to say learn that a non-predial female was valued at £48. This system of keeping up

exorbitant wages is a false policy, the effect of which will be severely felt in 1838 and 1840. Perhaps I should apologize for presuming to offer these remarks, but I am myself to some extent involved in these questions, and cannot help feeling deeply interested in them. This I trust will be my excuse.

(Sig.) Richd. Panton.

A

Note. The case of the non pradial female menhoned in the P.S. of Maj. Baines' letter is very strong. Her mistress, a female of colour, was present, and when she heard the value the Magistrates were about to set on her apprentice, she remonstrated, saying it was too much. She was ordered to be silent, and the sum of £48 was fixed; upon which she immediately struck off £10. 13. 4, saying that she would not impose upon her apprentice in so shameful a manner. (The local Magistrates were Barclay, the Pro-Slavery Writer, and a Mr. Loague.)

An apprentice on Holland Estate, a mason, was valued a short time before at £112. The Special Justice engaged in this matter (Mr. Blake) strongly opposed this valuation, but was out voted. The reason assigned by the local Magistrates for setting so high a value on the services of this apprentice was his character for industry. Since his disappointment (for he could not pay so much money) the other apprentices have taunted him, saying, This is what you get for working so hard for your Master. The matter of course has had a bad effect.

This principle of valuation imposes a fine on industry, and makes a good character a disadvantage. The more industriously a man has worked for his Master, the more he must pay for his freedom.

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Ack.

Jn.o King Esq. to the Lay Secretary. 17

Dear Sir, Kingston, 9th. July 1835.

I beg leave to apprize you that, as Treasurer of the Jamaica Auxiliary Church Missionary Society. I have drawn two Bills on you: one in favour of the Rev. S. W. Hanna who sailed in the Flora on the 5th. Inst. for £122. some odd shillings Sterling, and the other in favour of Reid Irving & Co London for £300 Sterling p.r the present Packet.

I believe the Rev. Mr. Panton our Secretary has informed you of my appointment, and that I would in future draw Bills for the purposes of the Society here.

(Signed) Jn. King

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Rev. Chas. T. May to the Lay Secretary. (18

My dear Sir, Jamaica. St. George's, Wallenford June 16/35.

You will doubtless be surprised that you have not heard from me before this, but as Mr. Seddon wrote to you a few days after we landed to inform you of our safe arrival in this Island, my own time being fully occupied by the new arrangements of the Committee here. I thought it better to defer writing, until I could give you some account of the station to which they had assigned me. I was much pleased to find on my arrival how the aspect of affairs so entirely changed that the prospects of the West India Mission were of the most cheering character. I waited upon the Bishop a few days after my arrival in company with our worthy Secretary the Rev. Mr. Panton & he received us with the greatest kindness, and when Mr. P. requested a license from him for me, he immediately complied with the request and said that he hoped the Society would send out as many Clergymen to Jamaica as they could spare, and he would very willingly license all they could send. His Lordship only objects to the use of the term Missionary, and he has substituted in its place, Assistant Curate.

I am licensed to two Parishes, St. George's & St. Andrews' but I am to reside in St. George's at a property called Bissam Wood which the Committee here have lately purchased for the sum of £1200 Currency, which is little more than £700 Sterling. There is a good dwelling house & garden a Coffee Store, which is to be converted into a Chapel & which will hold from 800 to 1000 people, & a Mill house which will make a large & excellent School room, there are other outhouses and between sixty & seventy acres of land included in the purchase. This is one of the most desirable situations in the whole Island for a Missionary Station, as the neighbourhood is very thickly populated & there is not a place of worship within twelve or fourteen miles. I think it is also a station of much importance for a School, as I think a large one might be formed of the children from the adjoining properties. There are no free children residing here except those who were made so by the Slave Abolition Act, consequently our School must be composed of children who were under six years of age on the 1st. of August last, but as the desire to read appears general we hope to have a very large Sunday School composed of both

sexes of all ages. This station is important in another respect, being so situated as to enable me to take in about 12 different Estates to catechize upon. It is also a very healthy spot. We have not yet been able to obtain possession of Birnam Wood in consequence of the Overseer not being able to leave before the Crop was off, but we expect to remove there in about six weeks. Wallenford (the place where we are now residing) is about five miles from Birnam Wood. We found it very difficult to get our luggage conveyed over the mountains as we were obliged to have it brought upon Men's heads and all the furniture for the station will have to be carried in the same way.

We are anxious to get settled at our station as soon as possible because we are able to do but little in our present unsettled state. We have service in our house at Wallenford every Sunday and our room is generally crowded. All who are willing to receive instruction whether old or young come to us two evenings in the week, and they also receive instruction after Morning Service on Sundays. We also encourage all who can attend to be present at family prayers as often as they are able. I hope soon to begin catechizing upon some of the Estates, but at present the rains are too violent. But I must say a few words about our voyage. We were seven weeks upon the water three of which we were in the Channel being driven about by tremendous gales. I would just remark for the benefit of others that the outfit you gave us was too small, being only sufficient for 5 weeks. I performed Divine Service on board as often as the weather would permit, and generally both Passengers and Crew were very attentive; there were one or two painful exceptions. I distributed 5 Bibles, 1 Prayer Book, & a quantity of Tracts among the Sailors. They received them with apparent pleasure. May they through them become wise unto Salvation.

Since we have been at Wallenford my sister Mrs Stearn with her two children came to stay with us for five or six weeks for the benefit of their health. She has now left us much improved in health, but the children still continue very poorly. The Committee here have now removed Mr Stearn to Accompong Town in St. Elizabeth's, it being a more healthy station than Low Ground.

You wished to know more respecting the necessity of furnishing all who come here with a waterproof Cloak and Overalls.

In concluding I feel much pleasure in saying that through the blessing of God both Mrs M & I are quite well. I hope dear Sir

that you & every Member of the Committee may enjoy the especial favour of the most High. May He smile upon all your efforts to promote his glory. And may His grace, mercy & peace be with you all. Amen. Mr. M. joins with me in kind regards to yourself & dear Mr. Jowett.

/Signed/ Chas. J. May

N. B. I think you ought to be aware of the quality of the shoes furnished in my outfit by Mr Clark Fleet St. as they came all to pieces after I had worn them a very short time & were literally good for nothing.

I will thank you to pay to Mr C. Young of Islington the sum of £12 on his applying for the same. You will please to direct to me to Buff Bay Post Office St. Georges.

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Com.

Ans.

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Rev. J. Stainsby to the Lay Secretary. 119

My dear Sir, Jamaica, July 21. 1835.

I observe by the newspapers that our Bishop has arrived in England. Consequently the Parent Committee must long ere this have become acquainted with the precise nature of the arrangement of which you would be informed by Mr Panton for fixing the Society's Clergymen in this diocese. We feel more than ever the want of a proper clerical agent stationed at or near Kingston to transact the Society's business and to promote the Society's objects in this island. In fact I shall not overstate the fact that the Committee here is completely at a stand for want of such an agent. We arranged a meeting of all our friends on the 24th of June at Mr. M. Farquharson's in St. Elizabeth's, but after nearly all in this county had assembled, Mr. Secretary and those from the county of Surry did not appear, and for want of the papers and correspondence nothing could be done. Mr. Mc Intyre, Rector of St. James', was present with a view to recommend Montego Bay to the notice of the Committee as a proper station for a Missionary. It is thought the parish would provide a place of worship if a minister could be procured, and in the meantime he might perform duty in the church and establish schools and instruct on the neighbouring Estates. The accomodation in the parish church is inadequate to the wants of the people. Besides a faithful and able man at Montego Bay might do much good in connexion with the church. But we can do nothing as a Comtee at present for want of a man of business. Mr. Staensel if sent might do much good in Kingston preparing teachers and preaching, but he or some

one besides must travel over the country from time to time and visit stations, form auxiliary associations for raising funds &c. We could have in that case a Committee in each county to meet with this agent and concoct the business belonging to the county. Now the friends might help without leaving home too far. Mr. Panton I hear has been sick and perhaps may visit England ere long. Thus you see our ablest hands are taken from us. I hope soon to hear of help coming to us. With prayers for the blessing of God upon the Society and all its friends, I am, &c.

(Sigd) J. Stainsby.

A Rev. R. Panton to the Lay Secretary. (20

Kingston, Jamaica, Aug. 7. 1835.

My dear Sir,

My last was of date June 6, since which we have received your letters of May 1st and June 15th.

1. We are now in Comee on the very important questions of the Normal School, and the location of the "eight or ten" Catechists whom we are led to expect in the Autumn. Although exceedingly pressed for time, I am unwilling to let this packet return without informing you of the opinions of the Corr. Comee on these questions.

2. With respect to the Normal School the Corr. Comee desire me to say that they are of opinion that I have stated too strongly the difficulties in our way in assembling a few pious and intelligent persons to form the Institution. They think that the difficulties in obtaining youths from the apprenticeship are not so great in other parts of the island as in that in which I reside, and that at least 6 or 8 free young persons can be got together immediately on Mr. Haensel's arrival. The Corr. Comee are apprehensive that your Comee may be discouraged by my statement from prosecuting a plan which promises more good to the island than any which has hitherto been devised, where the difficulties are such as not even to need a short suspension of the intention of the Parent Comee. They therefore bid me say that they hail the proposition with the greatest delight, as one of noble promise, and urge the sending out of Mr. Haensel without delay.

3. On the question of the site of the school we are of opinion that the Station Birnam Wood, offers every advantage which can be desired. We have already mentioned this place to your Comee as a very desirable Station for a Missionary, & have already apprised you that we were in treaty for the purchase of it for the use of the Society, partly by subscription and partly by a Draft on the Society's funds: and we are expecting your advice on the subject. The Rev. C. May has already commenced his duties as a Missionary in the neighbourhood, but since the receipt of your instructions with respect to the Normal School, we have contemplated the removal of Mr. May and the establishment of the school on the spot. It affords

every thing which can be desired for such an Institution. The situation is relived (22 miles from Kingston) on a range of mountains in the interior, considered the most healthy in the island, and a good provision country. There is an extensive range of buildings, affording a residence, a chapel, a mill house (the upper part of which can be converted into a Dormitory, and the lower part into a school room) and other convenient buildings, all of solid mason work. There are 60 acres of land for pasturage, and well wooded with cedars; and a beautiful stream of water, and one of the best gardens in the island. For this the sum demanded is £1200 currency (say £750 stg.) to be paid down. The cost of the buildings requisite for a Normal school would greatly exceed that sum. The Corr. Comee have therefore determined to close at once with the offer, and have borrowed from a friend the sum of £700 currency, and authorized the Treasurer to draw on you for the balance (£300 stg.). Our intention is by raising subscriptions in the island to pay as much as possible of the former sum; but the Comee at home must be prepared to relieve us should we be presed. We wish to know in what way you wish to have this property secured to the Society, and how the Title should run. In the mean time it will be held in trust by three of the members of the Corr. Comee. 1st. to pay the money borrowed - and 2d. to account to the C. M. Society for the property. We trust the Parent Comee will approve of this arrangement; we assure them the purchase is most advantageous, and the place peculiarly suitable.

4. The Corr. Comee have not proceeded to lay down any rules for the government of the Institution. We fear that before we can do this, the presence of Mr Haensel among us, and his practical knowledge on the subject are requisite. We shall bear anxiously in mind the valuable cautions contained in your letter. The matter has already been one of deep interest to all the friends of religion in the island who have heard of it, especially among the apprentices. On one occasion when I was explaining the object to a teacher of a school in my neighbourhood, a brown woman, an apprentice, who had been listening, came forward, and begged with the greatest earnestness, that the Society would accept her six sons to be sent forth into the work as Missionaries. Three of them are now under Mr Seddon.

5. The other question of importance before the Comee is what number of schoolhouses we could immediately occupy with advantage. I am desired to say that the field is almost unbounded, and that we are only limited by the number of teachers. The eight or ten teachers promised by your Comee may be advantageously located at the undermentioned places:-

1 at Port Morant, St Thos in the East. 1 at Buff Bay, St Georges.
1 at St Margarets Bay, Portland. 1 at Liguanea, St Andrews.

1 at Appleton, St Elizabeth's. 1 at Oliphant's, Clarendon.
1 at Bona Vista do. 1 at Moreland, Vere.
1 under Mr Betts, Hanover. 1 at the Pastures, Clarendon.

At all these places land has been offered or can be obtained. The Pastures would be an eligible purchase for £800 currency, a residence and chapel with land can be obtained, and on the land a school might be erected with the aid of Government money. Eight other Stations were named, but as the Comtee required farther information, and as our friends from the western part of the island have not attended, the Comtee have postponed to another meeting in a few weeks, their further consideration.

6. I must now conclude, and am obliged to leave this to be copied and forwarded by the clerk, as my duties compel me to return homeward to day. You will I hope hear from me again shortly.

Richard Panton

(Sig) J. P. William C. Prince.

P.S. The two Stations (Oliphant's & Moreland) belong to Messrs Mitchell of London, to whom Mr Griffiths has been requested to write by this Packet, and who will be referred to you.

Rec. Oct. 5/35 A. Rev. H. Bernau to the Secretary. (26

Com.

Ans. Nov 30

Dear Sir, New Amsterdam, Aug. 11. 1835.

You will no doubt have received my last stating our safe arrival at Barbadoes, and that we should remain there till an answer was returned from the Rector at New Amsterdam. Our stay lasted longer than we anticipated (four weeks); during which time however, I was not altogether idle, but visited the schools and preached in the country. His Lordship has shown much civility to us, more so than we might have expected; and when leaving Barbadoes he was kind enough to procure a passage for us in a King's vessel, himself defraying all the expences. While I acknowledge his Lordships kindness, I will also mention that he was not backward in trying my views in many respects. Though he never spoke disrespectfully of any Missionary, yet their very name is annoying to him. Their untempered zeal and wild enthusiasm in acting upon the feelings of the people, while they neglect the improvement of their morals, seem to his Lordship to throw a dark shade upon the whole work of these in most cases unlettered men, as to its truth and expediency. And therefore whatever is said or written against them his Lordship believes to be true. My answers to these statements were short but conclusive, and satisfied, I have reason to suppose, his Lordship. His Lordship also frequently engages in conversation respecting baptismal regeneration & imputed righteousness, and took much pains to make me believe what he thinks about these doctrines. The expression "being born again" now so frequent in the mouths of modern preachers, appear to his Lordship to be the Shibboleth of the day, whereby a certain party make

known themselves to each other; while the expression "being clothed with Christs righteousness, now so often used in the tracts of the Religious Tract Society is no. thing short of blasphemy, as Bishop Bull said. In conversations of such a nature, I humbly but firmly expressed my sentiments, alleging that the fact of so much selfishness and worldly mindedness among baptized nominal professors, was an undeniable proof against the former; while I believed the imputation of Christs righteousness on the same grounds with the imputation of Adams transgression. Having learned my sentiments, his Lordship never troubled me any more; but said, we mean the same thing, though we express ourselves in different ways. When at Bishop's Court I was also proved respecting my acquirements in the classics; references were made to the works of the Reformers and the history of the Reformation; thus I have reason to believe I am fully known to his Lordship. His Lordship then expressed with regret the ill treatment he met with in England; the people at large not acknowledging his merits respecting the West Indies, and how this must have wounded his feelings: and requested me to give a faithful and just statement of what I had seen and heard. Yes, I replied, it is much better to have the approbation of the Lord than of men; perhaps your Lordship expected too much praise, and if so I am not surprised that your Lordship was disappointed; because if ever God owns our services, the glory and honor is due to him. The subject was dropped immediately. I frankly own that much must have been done in latter years for West Indies' welfare, as regards civilization and ecclesiastical discipline, for there are Bishops, Rural Deans, Rectors, Priests, Deacons and Readers; but whether many have been brought to a saving knowledge of Jesus and his salvation, God only knows. Striking, however, it is, that with regard to self knowledge and the sole ground of our justification and acceptance with God, most people are in darkness which may be felt. Yet blessed be the Lord, there is also in Barbadoes a little flock which is led by evangelical pastors. The doctrines commonly preached are these:- we must use our own exertions as moral agents, and on repentance for the past, and by improvement for the future, God will graciously accept us if we do all we can. As however, we are weak and fall short of perfection, Christ will make up our deficiencies, so that after all it is and will be for Christs' sake that we are saved. And, I am sorry to add, the same doctrines are preached by the Rector at New Amsterdam, whom his Lordship was pleased to appoint Rural Dean though there is but one Clergyman beside himself! In consequence of my first sermon, treating on the nature of saving faith in Christ, and the free grace of God bestowed upon all who exercise faith and lay hold on the hope set before us, his Rural Deanship was not a little alarmed at such dangerous and pernicious doctrine. And when coming to the Sunday School in the afternoon, he entreated & warned the people not presumptuously to trust in Christ, but likewise to exert their

powers, with which it had pleased Almighty God to endow his reasonable creatures. At the close he requested me to address the people (about 200 in number) which I gladly did; treating largely on the operations of the Holy Spirit in the hearts of them that believe, and quickening those who are dead in trespasses and sins. May it please Almighty God to bless our stay with him. You may perhaps think these statements forward, presumptuous, and daring; they are nevertheless true, and written with the intention to excite more fervent prayer for those of your servants who labour in the West Indies, where difficulties of a peculiar nature meet them. We arrived in British Guiana on the 25th of June, having sustained a dangerous voyage on account of the boisterous weather. The passage from Barbadoes to Berbice is generally made in three days, but we were ten on our way. The next day I waited on the sheriff, who deemed it necessary for me to present myself to His Excellency the Governor in Demerara, and to get a license for me. We accordingly started on the following day for Demerara, and took up our abode at Mr. Strong's, where I met Mr. Carter and Mr. Youd. As nothing prompted me to an immediate return, the house at Achlyne not having commenced repairing, and not being able to procure another temporary residence, I left Mrs. B. at Mr. Strong's, and went with Mr. Youd to visit Barbica Point. Here I preached several times, married four couples, baptized three children and one adult, and administered the Lord's Supper to the little flock, consisting of 8 coloured persons. After 10 days stay I left them all in good health. There is something very interesting in this station, and if Mr. Armstrong & Mr. Youd carry on the work in unity and love, much good may result from their labour to the poor Indians. It was Mr. Strong's peculiar wish that I should go there, and God grant that this visit may have proved beneficial to both. On our return to Berbice, I immediately proceeded to the East coast; but finding the house not yet habitable, we are obliged to remain in town till ready for our accomodation. In the meanwhile however, I have commenced preaching on several of the estates, changing according to their request from one place to the other. The negroes are very anxious to be baptized; the proprietors and managers therefore send them in large numbers to be christened, giving them permission to become christians, and urging me to fulfil their desire at once, as then the negroes will be brought under peculiar obligations; which I refused to do, stating that first I should instruct them in the leading truths of Christianity, and then if found fit, baptize them, provided they wished to lead a godly life. This appeared to many a hard saying, because others would baptize them in large numbers without previous instruction. But my standing firm, they already begin to see the propriety of this my behaviour toward them; and managers and negroes ask, when will you begin to tell us God's (meaning the will of God). Though on good grounds I refused to perform marriage previous to baptism, yet on more reflection I yielded to it, considering it for the present as a matter of expediency, when there is such an anxiety among the negroes to be married to the women with whom perhaps they have lived for 20 or more years. The London Missionaries (5 in number) on hearing that I was to preach on the East coast, purchased a piece of

ground in my immediate neighbourhood, and intend building a chapel. Whether in opposition or not I cannot tell; thus much I know, they are not favourably inclined toward us. I think it best to be quiet, and to do my master's work; but I should be exceedingly sorry to be at variance with any Missionary, of whatever denomination, provided he teaches the people aright. On this ground I yielded to marry previous to baptism, lest I should give occasion to the negroes under my charge to go to others, and thus stir up an unpleasant feeling against me. With regard to adult baptism, however, I shall not yield to the wishes of any, unless they have been previously instructed, and given evidence as to their sincerity. But what becomes of the children? the negroes bring their children to be baptized, but where are the sponsors? a difficulty indeed which not a little harasses my mind. The conclusion I came to was for the present to dispense with sponsors altogether by infant baptism; but not to administer it to any above six years of age without previous instruction. Whether I am right or wrong, I leave to you to decide, and humbly beg your direction in so difficult a matter. Again, most of the proprietors live in concubinage; they wish their children to be baptized, bringing other managers living in the same way to be their sponsors. As to the Lord's Supper, I am determined not to admit any who lead a loose life; but what will be the consequence, as most of the influential members of the Committee live in that way? Yet I am inclined to defer the administration of it till your advice has reached me. The behaviour of the negroes is remarkably good, and the anxiety for instruction very great; shall therefore commence with a school with those under six years; and the adults being at liberty at 4 in the afternoon, may come if they please to be instructed likewise. Catechetical instruction is of the highest importance; I intend therefore to give them a sermon on Sunday morning, and in the evening catechetical and historical instruction. From the little map I enclose you will see that Achlyne is in a very advantageous situation. The farthest estate (Nos. 11, 12, & 13 excepted) is not more than 6 miles distant. But as visiting and conversing with the people in their own houses is one of the most successful means of bringing them acquainted with the Gospel, and as I intend to go weekly to plantation No. 11, where the people from Nos. 12 and 13 intend attending school and service, I am under the necessity of keeping a horse and some kind of vehicle, for which I trust the Society will make allowance, as walking in the tropics is quite out of question.

Last week I went to the west coast, where the Bishop intends to send one of my brethren who are soon coming out. The population is nearly 2000 people besides a company of soldiers at the fort Wellington. This west coast of Berbice is likewise very salubrious, and presents a large field of labour. The Bishop however is very anxious to purchase this spot from the proprietors; and by this means to prevent any such things as have taken place on the Demerara coast. His Lordship

was not at all pleased with the Resolutions, yet cannot help it now. The proprietors by purchasing Achyline, and by reserving to themselves the choice of their pastor, have entirely taken it out of the hands of the Bishop. And though his Lordship wanted to bring this coast under his control by appointing the Rector Mr. Redwar Rural Dean, yet he has not succeeded and will not succeed, until Berbice is divided into Parishes, which at present is not the case. I do not trouble myself much about these things, yet I cannot help remarking that I dislike such a craving disposition after authority and control. The Rural Dean however is well aware that his power does not extend far, though he heartily co-operates with his Lordship. I shall always, please God, endeavour to show myself a christian, for I am fully persuaded that though Missionaries are not very pleasing, neither to his Lordship nor the Clergy, and as it were come in like intruders, yet we are manifest in their consciences, and our work is approved of by God. To compromise with unsound doctrines, or conversation contrary to the sound doctrine would be decidedly wrong; but I do believe that a christian never loses any thing by showing kindness, and a yielding and conciliatory disposition. The two brethren, Messrs. Eckel and Mühlhauser ought to prepare themselves well for a second examination, for it will not be so easy as that in London. And whether his Lordship will ever ordain Mr. Armstrong is a matter of great doubt; the prejudices against him are too strong. On my last visiting the Canranine coast, I learnt that it was intended to have the building I spoke of removed from the spot, and fully converted into a chapel; and that the proprietors and managers have also set a subscription on foot for an organ; if you would be kind enough to give us a bell or any other donation toward the completion and fitting up of the said chapel, we shall be much obliged to you. Though I got a supply of prayer and hymnbooks, yet I am under the necessity of applying for another and larger supply. The ship Georgiana arrived safely here, and I have got all things in pretty good condition, but I have to regret that the German, Dutch, and a few Hebrew Testaments, were kept back in the warehouse at London. Several applications have been made for German and Dutch Bibles, there being several Germans & Jews here. On looking over my things I found that the books which Mr. Coates was kind enough to promise to grant me, viz. Horne's Introduction, Lives of Eminent Missionaries, and a few other useful and edifying books, have been forgotten to be sent. As I am rather poor in good and useful books, you would greatly oblige me by giving me some few good ones. This is all I have to write for the present; I find there is much to do here, because very little has been done. I am persuaded you will remember our work before the Lord, and this gladdens my heart under every prospect for the future. Things are very expensive here, and I almost think you will find this place the dearest of all your stations, though we try to manage our affairs in the simplest and most economical way.

(Sig.) H. Berman.

NB. We both enjoy, thank God, good health.

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(27)

Proceedings of a Meeting of Inhabitants of District A, June 16/35.

At a Meeting of inhabitants of district M held on plantation Alness, June 16/35, for the purpose of taking into consideration the expediency of forming a church establishment and residence for a Clergyman in the lower part of the said district —

Present:— J. L. D. Murc, D. Ross, D. Fraser, G. B. Davies, R. Robertson; Dr. Taitt, Dr. D. K. Taylor, (medical men.)

On the motion of Mr. Ross, seconded by Mr. Fraser, J. L. D. Murc, Esq. was unanimously requested to take the chair, and the meeting having been constituted, unanimously adopted the following Resolutions —

1. That a subscription be immediately entered into to defray the expenses of the said establishment.
2. That Plantation Achlyne appears to the meeting to be the most eligible place for a site for the said establishment and residence.
3. In consequence of a letter submitted to the meeting by Mr. Ross from the present proprietor of Achlyne, in which he offers that estate for sale for the sum of £3600 payable with interest in 12 months from date; that Mr. Ross be requested forthwith to conclude the purchase of the said estate, cum anexis.
4. That in the event of the said Estate being purchased, as proposed, the same shall in future be called or styled "The lower Canadyne Church Establishment", and transferred when made in that name.
5. That the said Establishment shall be under the control and management of all the subscribers, who respective subscriptions shall amount to 5 Joes or upwards, or of a Committee to be at any time hereafter by them appointed.
6. That a subscriber of any sum less than five Joes shall not be entitled to vote, or to have any control or management in the business of the establishment; but that a subscribet of five Joes shall have one vote; that each subscriber to a larger amount shall have an additional vote for every additional five Joes he may contribute.
7. That as soon as the subscriptions shall be completed, a meeting of subscribers to the amount of 5 Joes and upwards shall be called, and in the meantime that Donald Ross, Duncan Fraser, and R. Robertson, Esqrs. be requested to act as Committee for the purpose of carrying into effect the intentions of the meeting by completing the purchase of land, repairing or erecting buildings, & making such other arrangements as may be necessary for the most speedy completion of the proposed Establishment.
8. That G. B. Davies, Esq., be requested to act as Treasurer, with power to collect

such sums as may be subscribed and required for the use of the proposed Establishment.

9. That the Church and Residence when completed, shall be offered for immediate accomodation to the Clergyman to be sent by the Church Missionary Society; but on the understanding that the right to and in the property shall be always vested in the subscribers; and that the said property be at all times disposable by them, or a majority of votes by such of them as may be agreeable to the sixth resolution be entitled to.

10. That each subscriber of five Joes and upwards shall be entitled to a space in the church sufficient for the erection of a pew for his own accomodation and that of his family.

(Sig.) J. L. D. Mure, Chr.

Remarks. The Bishop wanted to purchase the said Estate, but it appears the Proprietors prevented him. The Comᵉ is constituted of Scotch and English. This I apprehend might cause unpleasantness for the future, as there is a strong feeling in this Colony against the church people on the side of the former. I came to this conclusion because the Scotch are at present at variance with the church people in New Amsterdam; both parties claiming the church, one excluding the other, which was built by the contributions of both parties. The matter not being yet decided has been brought into Parliament. With regard to the ninth Resolution, I consider our footing very precarious in this colony, as it subjects us to the humours and private feelings of the Proprietors, whom to conciliate in every thing will be I think impossible for every one who does not want so much to make proselytes, but true converts to the Lord. The London Missionaries and Clergymen are not very friendly toward each other; and it may be truly said there are some who seek their own and not Christ's. I write these lines, praying that the Lord may direct your measures, and incline your heart to pray much for yours &c.

(Sig.) H. Bernau.

A [Elevation & Plan of the House at Achlyne, with the following Remarks &c.]

The size of the house is 24 ft. square, excluding the galleries; each gallery is 11 feet wide; all in a pretty good condition. To the house belong 500 acres of land. This house is at present under repair, and will be ready for our accomodation in about 3 weeks. Near the house is a spacious building (formerly a cotton storehouse) which they intend to convert into a temporary place of worship, and which hereafter will make a good schoolhouse. It will hold from 500 to 600 people. The Corentine coast is in many respects one of the most healthy parts of British Guiana on account of the easterly breeze, which is blowing from 12 at noon till sunset. After sunset it droops and a land wind sets in, which is very unhealthy, because it carries all the exhalations from the interior with it. The land being very level there are pools and stagnant waters in great abundance. Many of the estates formerly under cultivation have been abandoned, and are now the habitations of birds and other animals. Though the woods have been cleared away, there is plenty of underwood and swamps. Fish there are in abundance; also wild ducks and game, but no tigers; yet plenty of snakes.

Mr. C. Carter, July 19/35.

Table of Currency:- 16 penningen make 1 stiver; 20 stivers one guilder &; 3 guilders one dollar; 7 dollars 1 guilder, 1 Joe. The exchange varies from 14 to 17 guilders the Pound Sterling.

A Map of the Plantations &c. on the Caurantine Coast, with Remarks.

Rec. Sept. 24/35.
Com.
Ans.

Mr. C. Carter to the Secretary.

(25)

A)

My dear Sir,

Demerara, July 19. 1835.

You will most likely not have heard and will therefore not be a little surprised when you do hear, that the plans which were made when I wrote you last have been suppressed, so that I am still partly with Mr. Strong. When I wrote you last it was purposed as I informed you, that I should go and labour among a people living on the banks of this river a considerable distance up. However from obstacles thrown in the way when I was on the point of starting, and various causes, that plan has since been nullified. I trust it has been overruled for good by the hand of Him who has pledged Himself to overrule all things for the good of his church & people as his own glory. When the time came that I was on the point of going up the river, several persons who had previously come forward and promised to assist in giving the land and erecting the building, afterwards not only withdrew their support, but opposed the execution of the previous plan. Since that Mr. Strong has proposed my setting down in his parish among the Estates about 6 miles distance from his own residence, where he is about erecting a small dwelling house, and another to serve as chapel and schoolroom. These will not be ready for my occupancy and labour for perhaps three months to come. To this proposal I have acceded, and in the meanwhile, as things are preparing, I am employed in the following manner. There has been established and carried on for some months since in George Town by some members of the Church of England an Infant School, the Committee of which establishment having become dissatisfied with their Master, Mr. Strong and the other members of the Comtee thro' him, requested me, if I would, to take charge of the school, and keep it on for them a little while, until they could procure another person from home; during which time preparations are being made for my labours in Mr. Strong's parish. Three months I think will be the least time of my holding the situation here, ere a person can have arrived from home. I hope it may prove the full extent of my stay here, as I would rather be employed more in the character of an evangelist, i.e. in the general acceptation of the word. If by the time preparations are made for me in Mr. Strong's parish, a person is not found to supersede me, it will be broken up for a little while I expect, as

Mr. Strong is wishful for me to commence there as soon as he can get ready. I took the school here on the 29th of June. Oh! may the Lord be with me here and sweetly make himself known by me a weak creature, not only to the children of my more immediate charge, but even to others with whom I may, through their instrumentality, have to do. May I ever act upon the divine precept, Whatsoever thy hand findeth to do, do it with all thy might. I believe the Lord has some end in view in my coming here, though it be as yet hidden. It was a very remarkable occurrence as it regarded myself, that the very evening prior to the day fixed upon by us (Mr. Strong, myself, and a friend who had kindly promised to convey us gratis up the river) for the purpose of my being settled there, Mr. and Mrs. Armstrong arrived from England, which occasioned our projected plan to be postponed until Mr. Strong's return from Barbcia. Having such a convenient opportunity, I availed myself of it, & accompanied them to see the settlement, and a blessed time the little excursion was to some of our hearts; the Lord seemed to be with us strengthening us in himself. The number of children in my Infant School here averages daily about 90. It is my purpose, during my stay here, to go to Mr. Strong's on Saturday evening and return again on Monday morning, that I may be able to continue my assistance to Mrs. Strong in her Sabbath school at Peters Hall. Thus you see what my present plans and prospects are. I postponed writing for a few days at the close of the quarter until I had taken and commenced with the Infant School, and then found there was no vessel sailing until the present one, by which Mr. Pollard sails, to whose charge I shall commit this. I have not written any extracts from my Journal this quarter, as on reviewing it, nothing appears worthy of notice. I have been variously engaged during the quarter, though all has been to the main end. I continue to enjoy very good health, which is no small mercy, especially in a climate like this. Oh! that I could and did live more devotedly to Him who loved me and gave himself for me. I am under the necessity of drawing upon you or rather the Society, at the rate of one hundred annually. I hope that in what I am doing at present and plans for the future, may meet with the approbation of yourself and the Comtee, as I trust the object sought in all our arrangements is the glory of God in the salvation of the lost sons and daughters of Adam. I am glad to learn how the Lord has increased the Society's funds during the past year, so that she will be able to spread the curtains of her tent more extensively. Though that is not the work, it is to it only like the scaffolding to the building; no part of the real building; that is all of God. I pray that He who has thus provided the scaffolding, may use it in His own building, and hasten its completion.

(Sig.d) Charles Carter.

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Rec. Sept. 24/35
Com.
Ans.

Mr. T. Youd to the Lay Secretary. (22

Grove, Barbica Point, June 30/35.

Dear Sir,

The Rev. L. Strong will no doubt have put you in possession of almost all necessary information respecting the Station. We have found it advisable to get an additional grant of land, and have obtained it. Our Indians are doing well, have now finished their fields, and wait to reap the fruits of their labours. About 50 are going into the interior to fetch down their relations, and also any thing that may be valuable which they left behind when they came.

Mr. Armstrong is come, and now we are extending our borders, & purpose to have outstation chapels or sheds, so that one of us may be out at such places on the Lord's Day. Mr. Doyce, my assistant, we are about to place at an eligible station in Cuine, for whom I have drawn upon the Society for three Joes, to be as an outfit for him, with the advice and consent of Mr. Armstrong and the Rev. L. Strong. The items of expense are –

Indian expenses, purchase of husbandry tools &c.	78
T. Y.	750
Children and expenses connected	173
Man	66
Pencil, paper, slates, pens &c. for school	15
Candles used especially at Indians' evening service	14
Medicines and suitable food for the sick – 2 dollars	
for midwife in a dangerous case	24
Support of my assistant for 3 months £8 cloth^s £6.5.	213
Trav^l expens^s 98 guilders 3 Joes for assist^s outfit 66	164
exchange 14 –)	1497 = £106

During the rainy season we have had a good deal of sickness about us, though I bless God for making me of service to many. The measles is spreading in this quarter at present; there have been a few deaths by this sickness, but not with us. Four of the youths with me have now gone to reside with Mr. Armstrong. I have now only two boys and one girl, and unless I meet with some very very promising character, I do not intend taking any more, unless one or two should come from Pâ Mârroon, who may serve to be mission call birds to their relations in that quarter, seeing they are without a teacher there. I am now building a small boat to go about with, as my craft is rotten and dangerous to cross the water with, and again I know I shall have to be the chief outstation travelling man, and indeed I must have a little tent boat, which is the one I am building, or I shall not be able to stand being beaten first by rain, then a hot scorching sun, but Sir, I know you are aware of the tediousness of travelling in boats wherever

we go, and such is the peculiarity of this station.

(Sig.) T. Youd.

Rec. Sept. 14/35.
Com.
An.

Mr. J. Armstrong to the Lay Secretary. (21

Barbica Point, July 10. 1835.

Dear Sir,

In conformity with my instructions I begin my communications to the Society, though from the nature of the circumstances in which I have been placed ever since my arrival, I shall be enabled to say but little. The dilapidated state of the house, the erection of different buildings, the ground covered with bush, and the unavoidable bustle of household affairs, have necessarily occupied much of my attention, and prevented me from going so frequently among the people, as both my duty and inclination would otherwise have led me to do. The only time I have been able to go from home in which anything of an interesting nature took place was May 25th. Accompanied by Mr. A. I crossed the river to a settlement of Arrawack Indians, with the Captain of whom I held a conversation of some length; several were around us, and we conversed in Creole Dutch, which is generally understood by the men, but scarcely at all by the women. After having set before them the Gospel, and showed them its adaptation to the Indians' condition, I said among other things, you should come and make your house, clear your ground, and plant your Cassada fields, nearer Barbica; there you would have an opportunity of learning to read and write, and then you would be able to search the Word of God for yourselves, that you might know what was his will for you to do. He replied, the Akawis live there. Yes, said I, but when you know Jesus Christ, the Akawi will live in one house, the Arrawack close by his side, for the Gospel teaches that we should love one another. On the 21st May, Mr. Youd and myself in company with Mr. Doyce (a coloured man) went up to the Caribbees to see what could be done among them and to agree with them to build a temporary house and school room for Mr. D., concerning whom you have heard from Mr. Strong. I am a stranger to him, and he is going up on Mr. Youd's recommendation; he appears to be very steady, and as far as I can learn, his moral character is good. On Monday the 13th July, he will take up his abode among them, if the Lord will. Mr. Strong, as I mentioned in a former letter, came up with us to see what buildings and repairs would be required. The building formerly occupied as a dwelling house is designed for a chapel after undergoing the necessary alterations and repairs. A house is contracted for, with a gallery attached, but as to finish it (the gallery) will be an additional expense, the frame work alone is to be raised, until the sanction of the Society be obtained to the contrary; to have it finished, would not only be an increase of convenience, but also of comfort, as it affords shade from the rays of the sun, during the heat of the day. On the same ground it is not to be painted, & permit me to say that in my opinion it is an erroneous idea; because the climate is

naturally very damp, there are numberless insects that get into the wood, from which paint is generally admitted to be a preservative. My former fowl & cow house I found quite unfit for use; the kitchen also was very much impaired, so as to render it nearly unserviceable, and as our house will be placed further back on still higher ground, it will be quite necessary to have one nearer; the present one I intend to have repaired, and to be appropriated for the Indian boys to live in; it was also needful to have a place for the boys to work in and keep the tools dry; each of which have been (or are in a fair way for being) erected; the first will cost about £5, the second about £8, and the last named about £3. 10.. When I took my departure for England, I left the ground cleared and planted, but on my return, as might be expected, it was very much covered with bush; this I have been obliged to have cleared, and the expense of so doing will amount to £4, for all of which I purpose to draw upon the Society while I am in town next week. I think it right to say a few words with regard to the amount of expenditure under the head of Provisions, as in all probability it will be more this quarter than will ever occur again. While the Indians are working for us, or any one else, they invariably take up their abode at the place, and not only so, but bring all their family with them, the whole being dependent on you during the time for sustenance. 'Tis true they are content with little comparatively; yet to feed we will say, 20 persons for a few weeks, must take something. Of course in paying them for the work they do, you must take all this into consideration, and in order to be just to yourself as well as do them justice, you must not so much regard the length of time they take, as the value of the performance when done. You have no doubt received from Mr. Youd an account of the Indians settled upon the station; there are now only about 50 or 60, as many of them are gone up into the interior to bring down their friends. In order to induce them to settle near, and thus bring them within reach of the sound of the Gospel, an offer has been made to supply them with cassada (with this provision that they immediately cut and plant a field for themselves) until it be fit for use, which will take nearly a year. Mr. Youd says 100 Indians may be supplied with this bread for three months for 15 Joes, a sum equivalent to about £25; the plan was first adopted in George Town, and up to the present time they have defrayed the expenses. Yet I fear that as the number of Indians increases, they may not be able to meet the expenditure, & consequently the plan must be abandoned or carried on upon a very limited scale. I therefore wish to know if the plan pursued be in unison with the feelings of the Society, and whether they will be willing to meet any deficiency that may occur. Another consideration is, we may not at all times be able to meet with Cassada sufficient. In such case would the Committee sanction us finding a substitute for bread only (while their own fields are growing) should it cost a little more than the sum specified.

It is most desirable to bring the Indian within the reach of such instruction as may, under the Divine blessing, make him wise unto salvation; but the feeling within ourselves that we were incurring expenses, without having a resource to which we could with confidence apply would only harass and perplex us, therefore we wish to know the decision of the Comtee on the subject. We were gratified by a visit from Mr. Bernau, who is now staying with us for a few days. Mrs B. remains with Mr Strong during the time; I am happy to add that they are both well.

The following is an extract of a letter I have written to the Bishop of Barbadoes:-

"My Lord,

"It is with feelings of a peculiar nature that I address your Lordship upon a subject of great importance. Important not only as it respects myself, but especially so to the Indians for whose spiritual and temporal welfare the Church Missionary Society specifically appointed me. With the view to further this object, & thus promote the glory of God in the establishment of Christianity among these benighted people, I have been instructed by the Society to the earliest opportunity for presenting myself as a Candidate for Holy Orders, should your Lordship think proper to examine me as to my qualifications for entering into the sacred office of the ministry.

"When your Lordship is informed of the nature of our Mission - the condition and number of Indians gathered around us, with many more who are desirous of coming to settle upon the station, the place unsupplied with a Clergyman, together with the distance from any minister of our church, and the difficulty as well as expense of any such person visiting the place, render it destitute of the ordinances of Baptism, the Lord's Supper, and matrimony, which are necessary to the establishment of Christianity in any country; and will convince your Lordship of the necessity of an Ordained minister residing upon the spot. Nor do I think your Lordship will be inclined to pass by this interesting part of your Diocese. Interesting not so much from the number of its inhabitants, as from the peculiarity of its features. Here is the Indian in his (as it were) savage state, living without many of the comforts of civilized life, and what is still more lamentable without that knowledge which alone can make him wise unto salvation. Ignorant of the Bible, and almost destitute of obtaining instruction from its sacred contents, because of the distance they are from any one who can instruct them.

Barbica Point, the name of the Missionary station, is situated about 70 miles up the river Essequibo, consequently the communication between it and town is not only limited but very tedious. There are now nearly 100 Indians who have taken their abode around us. The female part instructed in needlework and reading, and the males are instructed in reading & writing, and it is purposed to teach them some useful employment, to excite them to industry, and thus better their condition.

"A building has been erected for a school, where they are taught, & it is indeed delightful to see the great simplicity with which some of them receive instruction, and under God's blessing I trust it will be the means of promoting their temporal and spiritual welfare.

"As I am situated with regard to you, my Lord, I consider it necessary to give my candid opinion on some of the leading features of the Church of England. Episcopacy I conceive to be grounded upon scriptural authority. In the apostles' time there were three orders of Ministers; Bishops, Priests, and Deacons. Nor can any one read Acts XX, where St. Paul exhorts the Ministers of the Ephesians to take heed to their ministry, and of their flock over which the Holy Ghost had made them overseers, and compare that with the message given to St. John to the angel of the church of Ephesus mentioned in the 2d. of Revelations; but must be convinced that there were more ministers than one in that church, and that there was one especially styles the Angel, which certainly implies that he held an office superior to that of an ordinary minister. In addition to which, St. Paul in his Epistles to Timothy and Titus gives plain directions to three orders of ministers in the church; so that whatever the individuals may be styled that hold those offices, the orders themselves are fully established.

"In respect to the articles of our Church, I hold them bona fide, because I think them an excellent summary of christian doctrine, founded upon scripture & the creeds of the primitive Church. Nor am I afraid of being questioned upon them, notwithstanding the two clauses respecting the King's Supremacy and War, inserted in the Testimonials presented to your Lordship. With regard to the former, I can safely affirm I ever held it since I was capable of judging for myself, & my convictions are drawn from the Bible itself. In the Jewish church the Church and State of which the King is regarded as the Head, is spoken of as one whole, as mentioned in the Old Testament, and the only reason I can imagine why he is not so mentioned in the New, is because no king at this time professed Christianity. Constantine was the first king or emperor who made this public profession, and in his reign he united Church and State together. From that period they have continued so; and the King or Supreme or Governor has been regarded as the head of both Church and State in every State in Europe till a short time after the commencement of the Reformation. Moreover even among the heathen, both ancient and modern, the King has been at the head of both their religious and civil affairs, in every State of which we have any account. Thus far it is proved from both divine and profane records.

"Respecting war my opinion is, that God allowed it for the accomplishment of his own purpose as mentioned in the Old Testament; but there is nothing said respecting it in the New Testament; and my opinion is that christians do not

ion if they take up arms in a defensive war for the preservation of their country. In Latin I have read Cornelius Nepos, Cæsar Justus Livy, part of Cicero, and Grotius de veritate and Jewels Apology. In Greek it has been chiefly confined to Xenophon and the New Testament. My time since I came among the Indians has been so completely occupied (that portion of it which I spent in England excepted) that I really could not attend to the classics, consequently my reading generally in the languages has been confined to the Greek and Hebrew Scriptures. Submitting the subjects of this letter to your Lordship's consideration, &c."

The reason why we have drawn a quarter in advance is because we do not desire to go upon credit for what we have; but as soon as we can do otherwise, we shall. The tools in the carpenter's chest are most of them very bad ones indeed, only fit for throwing away. I have drawn a bill to the amount of expenditure for the expenses of repairs, building, clearing the place, and provisions for the Indians, as stated below.

Salary		£70
Building		19
Provisions for Indians		29
Boys' clothing		3
Travelling expenses		8
For Indians, & clearing Bush	11	£140.

(Sig.) John Armstrong.

P.S. We should feel much obliged if you would send us out a Register book, and about 6 Doz. copy books. We have had several marriages and baptisms.

Rec. Sept 21/35
Rem.
Ans.

Mr. T. Youd to the Secretary. (23

Rev. Sir, Grove, Barbica Point, July 15. 1835.

In reading your comment on the Rev. T. Tattershall's letter, I perceive you have in part been led to hold the notions he has imbibed, through a partial acquaintance with the circumstances connected with my attachment to Miss Davies; however, I heartily thank you for your observations and advice; for advice given at the right moment must be beneficial. You will see, dear Sir, in the letter directed to the Rev. T. Tattershall (which I have sent open for your perusal, after which you will kindly send it to him) what my answer is, and if it be sufficient for the parties, well; if not, as soon as you shall hear the result, and Miss Ann refuse to come, (which I hope she will not do) but I say if she does, you will with D. Coates, Esq. give me permission to seek a wife out here, for though there be too few really devoted ladies to the Lord's work, yet there are eleven or twelve who are on the Lord's side, and be it known that if I have to choose, her character, piety, suitableness, shall, like Miss Annis, be brought to the test; and I further wish that as Mr. Strong is the

Society's Representative, that if he should admire and think suitable the choice I may make, that I be permitted to marry without having to send to inform the Comtee at home, because of the time it takes to receive answers again; were it not for time I can assure you I should mention to the Parent Comtee or Secretaries, my intentions, or rather the lady's name.

(Sig.) J. Gould.

Rec. Sept. 21/35 — Mr. J. Gould's Journal, April 1 to June 30. 1835. (24

Comn. to Ack.

April 1. 1835. In George Town, getting a little supply of provision for the Station.

April 2. 1835. Set out before daybreak for Esequibo, when we came to the mouth of the river, called Burrasipia; we got fast on a bank, and had not the people been quick in springing into the water to lighten and heave off our craft, we should soon have been filled by the waves; in the evening we came to Fort Island, & on Friday night reached Barbica. Saturday variously engaged, and preparing for the Lord's Day.

April 5. 1835. Lord's Day. Had a good deal of rain this morning, which made our services rather later than usual. Tolerably well attended.

April 6. 1835. The Chief Manuary, from the Macushe country, called upon me; he seemed desirous of coming to settle, but I told him to send me 20 or 30 good working men, to cut and plant a field, and when that had grown, then they might all come and be comfortable; but at present I had not the means of providing for so large a body. Capt. Englishman, who is now with me, and in a great measure settled, introduced the said Captain to me, saying, that he wished to hear what I had to say; I made known our grand object of teaching them the knowledge of Christ, and also that we had thought it good to call the Indians around us, that we may have a better opportunity of improving them, under the blessing of God. I afterward went up the Cuine. I did not see many of the Indians today. I remained until Tuesday; during the night I slept in the corial.

April 8 to 10. 1835. I have been much employed in directing the people how to act in their fields, encouraging them to use all diligence while we have 2 or 3 days' sun, as we have been quite at a stand for want of it. I prayed with our people for the blessing of a few fair days, for we have had much rain of late. A few more days would be a great help, if God should see it good to cause the clouds to withhold their contents from this quarter for one week or a little more; but our God is too wise to err; why then be over anxious? To visit each field which the people are working at, is not a very easy task, yet I find it necessary almost daily to watch over the people, because some are naturally

indolent. We killed three bad kinds of snakes in one day; indeed they are very numerous here. This week I killed one snake in the room under the house, and one on a shelf where the books are, in the school, coiled up under one of the children's slates. They sometimes take a bite of our fowls &c. When I was in the Institution at Islington, I remember having made this remark to Mr. Woodcock, the Society's Missionary, that the bats in this country bit people while asleep; when he gave me a hearty jeer for (as he thought, such a false account. But I would that he were here; the bats would soon reveal a secret to him, unless by musquito netting he should keep them off; for they sometimes bleed my nephew and children well, and every young person, ~~both~~ on the nose, arms, fingers, legs, and toes especially; taking small pieces clean off, as though cut by a knife, and that in a momentary manner; and as to the fowls, they bleed them in the course of a few days, actually to death. They are not always so desperate, but both I and others occasionally suffer loss by them in the above way. One chief, Peello, and his people, are now with me, stopping for a few days, but I scarcely know his mind; he seems to be in a strait, seeing I cannot take him to settle at this time, finding it necessary to place him and his people under a foregoing rule, of sending two or three first to prepare for the whole.

April 11. 1835. Went about 17 miles down the river, to purchase a little cassava for our people, and bid farewell to two of our members, who are apprenticed labourers, who have to go to an estate on the coast. Oh! I long to see that day when men shall be freed from bondage; driven as they are from one place to another. This is the second time that I know this couple has been taken away from their little plantations which they had worked and planted for themselves. I trust God will still set some faithful minister to watch over and comfort their souls, for they certainly have enjoyed the means of grace at this station. I reached home about 9 o'clock at night, having the tide strong against us.

April 12. 1835. Lord's Day. I have great reason to thank God for his assistance this day, as I have had much comfort of soul, as well as freedom. There seemed to be a good feeling of interest among the people.

April 15. 1835. Set out for the Cuine to purchase a little Cassava for my people, the deep swamps I had to pass through, in parts being thigh deep, did not very well suit my constitution, but how to avoid it I knew not. I find the Cuine much more cold in the night than Barbica; and sometimes the want of an enclosed shed causes us to feel it more. Weekly visits do but little among the Indian tribes, for they wander so often from their homes, that it is but too seldom that a body together are to be seen. I confess that I feel half heart broken when I remember these lost Caribs here, being unable at present to be more among them on account of the settlers at the Grove.

April 17. 1835. Good Friday. Two services were held at the Chapel. The Congregation

seemed to profit by hearing of the sufferings of Christ; several wept. When they were told that their sins in conjunchon with others was the cause both of Christ's mental and bodily suffering.

April 18. 1835. Preparing for the Sabbath. In the evening held our church meeting.

April 19. 1835. Lord's Day. Held two services. Afterward went about 3 miles to see Stephen (who used to be employed by Mr. Armstrong) who is dangerously ill. I saw him on the 15th, 16th, & 17th, and gave such medicines as I deemed suitable. His sickness is brought on by a severe cold, having been working much in damp bush for some months past; he desired much to be removed to my house, which after continued entreaty I permitted, where he is now still suffering. I am very thankful to the committee for allowing me medicines; there being no doctor in this quarter, every family looks to me, and thank God, who has almost continually given virtue to the medicines hitherto given by me. I feel comforted I feel comforted in being able to draw teeth when any are suffering, which I have been obliged to learn to do, and have hitherto succeeded, except in one case, & even that person has not suffered much since from the tooth. I have since drawn another for him.

April 22. 1835. Our people are working well at their fields, seemingly anxious to have plenty of provision.

April 23. 1835. Went up the Cuine with a good number of our people for Cassava. I slept at Coratabo.

April 24. 1835. I took the people with me aback into a field which I bought some time ago, and got a quantity of Cassava stick to plant on our new plantation, and also planted a little for future comers. In the evening held service at the grove.

April 25. 1835. Went round our settlers' fields to see how they fare, and I am happy to say they are doing well. The Indians are naturally indolent, but by persuasive means I have by God's help led them to think of industry; indeed people wonder they have done so much. Had about 70 present at evening prayers. Conducted the service, as I generally do, in Dutch, for the better understanding of the people, for to speak in English would to many be useless.

April 26. 1835. Lord's Day. Held two services at the chapel, and one in the evening at the Grove. Several strangers were present. Stephen still lies very sick at my house; but still through God's mercy he is somewhat better; in addition to his other disease he has got the piles. We have an herb which we use to cure the piles, and it generally cures in four or five days, if it has not been too long neglected. We have found it necessary to give the young man two emetics to remove the phlegm, but still he coughs a good deal at times; his bowels are so open that I do not think it well to give him more opening medicine at present. The fever is abating, which is a good sign. I fear all is

not well with his soul, though he promises a reform, if God should raise him up again; but grace alone can give power. Many people come to visit him, which keeps me a good deal engaged. Capt. Isaiah, Capt. John, and others came to see me, but I fear not to hear God's word. Capt. John talks of sending me a part of his men to cut a field shortly, and when the provision has grown, to come down with all his people; he says he is going to fetch down an Akawi who has been murdering.

April 29. 1835. Returned from an anxious visit to the Caine Indians along with my people.

April 30. 1835. I was apprised by a letter of the approach of a schooner, which was conveying Mr & Mrs Armstrong, Rev. L. Strong, Messrs Carter & Pollard, and Mr. Armstrong's brother. I immediately proceeded to meet them, with a company of our people to welcome them to my house.

May 1. 1835. After morning prayers I proceeded with Mr. Strong and friends to an Arrawak settlement, where a small body were collected, to whom Rev. L. Strong preached for a length of time. I stood as his interpreter. In the evening he preached at Hooboo, our usual place for holding a lecture. There were a good number present. I interpreted for him.

May 2. 1835. Went with our friends to pass through our people's different fields, which they are now busily planting. In the evening held our church meeting.

May 3. 1835. Lord's Day. After morning prayer at the Grove, Mr. Strong and party accompanied us to the chapel. We first sang an hymn; I then prayed in Dutch; Rev. L. Strong then preached in English, which I interpreted in Creole Dutch; after which Rev. L. Strong conducted an English service; he then delivered the sacrament; our friends partaking with our six members whom I recommended to that ordinance, among whom was one Prowweân Indian; we all had a refreshing day.

May 4. 1835. We proceeded up the Essequibo, and by 12 o'clock at night we had trav.d 30 miles.

May 5. 1835. This morning Mr. Strong preached, and I interpreted for him. We then proceeded to the falls; the water runs very strong, and the falls are swollen a little; it certainly is awfully grand to come down the Rapids. We do well to thank God for His mercies; our corial took in a good deal of water. In the evening Mr. Strong preached at Epaia, where we looked out for a suitable place for an outstation chapel.

May 6. 1835. We came on to Winnepera. Mr. Strong preaches there; we came on to Woia, he preached there, and last of all at Agatash. Mr. Strong has been a Boanerges among us, speaking through an interpreter. I have felt much pleasure in interpreting what God led his heart on to say.

May 7. 1835. We spent a little time with Mr. Armstrong, for as yet I have scarcely had time to speak to him at all, as Mr. Strong wished to see as much of the Station as time would permit. We then set off for town; we reached Leguan on Friday; where our friends took passage in a schooner, & by that means got to town the same day;

but my men were wearied with paddling so far, and I was obliged to remain at Leguan; in the night I became very ill, and so continued all Saturday; still I proceeded on for town, though confined to my hammock. I was much welcomed at town this time especially. Mr Strong had arrived before me, & had caused much interest among many christian friends.

May 12. 1835. Came from town; still a little unwell.

May 15. 1835. Held a meeting at Hooboo, when I felt somewhat blessed of God. Saturday - Preparing for the Lord's Day.

May 17. 1835. Lord's Day. Conducted a Dutch service at the chapel, and Mr Armstrong the English service. We had a thronged chapel, having several strangers present.

May 19. 1835. Sent over a few of our people to clear away a little bush for Mr Armstrong. I am not very well today, still suffering from the cold I got while travelling to town with our friends. My time is taken up with the Indians who are about to finish their fields. Several of our people are sick just now.

May 20. 1835. A part of our people went over to help Mr Armstrong after morning prayers. I have been a good deal engaged with increasing my Carabeese Dictionary. In the evening catechised our people, and felt much delight myself, while so doing. I do believe that God will before long cause His Spirit to work on some of these poor Indians' hearts. They are really very attentive. Stephen, who has now been six weeks ill at my house, is through God's mercy beginning to sit up for a few minutes at a time. I bless God for this kindness shown to Stephen's family especially. I find it expensive to maintain his attendant in company with himself, but it was evidently my duty to take him when he applied for assistance, having been Mr Armstrong's interpreter.

May 21. 1835. Went with Mr Armstrong and my assistant to look out a place for to build a school among the Caribs in the Cuine, and settled that they should immediately erect a school, at which they showed great delight, as they have long expressed over and over again that they wished to be taught to read, and to know God.

May 23. 1835. Set out for Epia about 25 miles from Barbea; had very heavy rains, got much water, yet we did not reach Epia till Lund. morning.

May 24. 1835. Lord's Day. Held two dutch services at Epia. Had a good time, having 60 or 70 persons present. Some hearts were moved to tears.

May 25. 1835. I got a little supply of cassava for the Indians, which made it late before I could start for Barbea again.

May 26. 1835. Held a service this morning at Semere; got home about 2 o'Clock.

The rest of this week I have been occupied with our people.
May 30. 1835. This evening held our church meeting.
May 31. 1835. Lord's Day. Conducted two services at Barbica chapel. I felt much at liberty in the Dutch service.
June 1. 1835. Saw a few strange Indians who had lost all their clothes by being upset in the river on Sunday night, through a drunken man they had with them. I spoke of the evils of drunkenness, but especially of journeying on the Sabbath. I then went to look at our people's fields; got very wet. Our short rainy season has now fully set in.
June 2. 1835. Studying the Carabeese language.
June 5. 1835. Held a meeting at Hooboo. France, who is one of the heads at this Arrawak settlement, is very sick.
June 6. 1835. Proceeding up the river to be at Epaia on the Lord's Day.
June 7. 1835. Lord's Day. I question whether I have enjoyed such a Pentecostal day since I came out, as what I have experienced today; had about 70 hearers, who continued for the greater part until 9 o'clock at night. I was quite fatigued when we had ended our several meetings.
June 8. 1835. This morning the people again assembled soon after six for public worship, and we again experienced a blessing from God. Much engaged with our people during the week.
June 14. 1835. Lord's Day. I have been out into the highways and hedges, directing the poor wandering Indians to seek after God. This morning a youth who is a son to the wife of Stephen who is now sick at my house, died in the next chamber to the one in which Stephen is lying.
June 15. 1835. Today I buried him at Drumpan hill. I spoke at some length to the assembled crowd on the importance of looking early, speedily, for God's renewing grace.
June 16. 1835. Stephen is now dying, and will I am persuaded, soon take a lasting farewell of the many around him. We prayed with him twice. He was received into the church by baptism, since he lay sick, by the Rev. L. Strong. I remained with him until one o'clock, and saw him passing the valley of the shadow of death; he died in about 5 minutes after I went out of the room. It may not be hard to imagine the state of my mind, having two deaths in one family in three days, and also the unavoidable expense during the time of sickness. I trust the Society will allow me £2 or £3 to defray the expenses of assisting this servant of the Mission, Stephen & family. I have helped him and taken him at his request to my house as in the name of the Society, for he has been their servant, though not known, yet I trust with a christian feeling, seeing he was utterly destitute of an enclosed chamber to lie in; he now lies dead under my feet, waiting for the morrow's sun; he has been with me now about two months in an helpless state.

June 17. 1835. I trust he and, I believe, the little boy have both died in the Lord. We buried Stephen at Agatath, having a great number of people in attendance.

June 21. 1835. Lord's Day. At Cpia. Held two services in the day, and a meeting at night. Also on the 22d. at the same place.

June 24. 1835. Set out for town.

June 26. 1835. We arrived at Peter's Hall.

June 27. 1835. I had the pleasure of conveying our Bro. Bernau & lady to Mr. Strongs.

June 28. 1835. Our Bro. Bernau preached twice at Peter's Hall.

June 29. 1835. I attended a meeting of the Demerara Corr. Comtee, and being called upon, I stated the progress and difficulties of the Mission. The Comtee paid the expense to which I had gone in providing cassava for our settlers, but Mr. Strong will perhaps tell you of these things. This meeting seems to cause much interest, and to bring our Mission before the public.

June 30. 1835. Preparing to return to Barbia, and Bro. Bernau will accompany me.

Endorsed Rec. Nov. 9/35 Com. Ans.

A — The Bishop of Barbados to the Rev. Wm. Jowett. (28

Rev. and Dear Sir, Bishop's Court, Sept. 24. 1835.

I have the pleasure of acknowledging your note of the 14th ultimo; &, though a Clergyman is now in my house from the Society for the Propagation of the Gospel, whom I had intended for the Naparima District, yet I shall very readily employ his services in the northern part of the island, and place the latter under the charge of the Clergy whom your Society propose to send out to me. For particulars relative to the Naparima District, I beg to refer you to the Appendix No. IX of the Conversion Society's Report for 1827, and to p. 19 of the Report for 1828.

I shall have much pleasure in receiving the young men on their arrival in Barbados; and their time may be usefully employed here until an opportunity offers for their proceeding to Trinidad. They will easily be directed, on landing, to my house; and I will send afterwards for their luggage.

I beg my best respects to the Committee and to Mr. Coates, and am &c.

(Sig.) W. H. Barbados.

Rec. Nov. 9/35 Com. Ans.

A — Mr. D. Seddon to the Lay Secretary. (29

Amity Hall, nr. Bath, St. Thos' East.
Jamaica, Sept. 21. 1835.

Dear and Honored Sir,

I have very sincerely regretted that it was necessary for me to defer till

the present time writing my account (to the Corr. Comt. of the B. M. S.) of my engagements since my labours actually commenced; and I do so the more because I know how deep, how solicitous is that spiritual interest which the gentlemen composing that body have taken, and still continue to feel, in the welfare of the enfranchised people of this island. It was not until the end of June last, that I was able to start in my exertions among the children; and indeed, antecedently to that period, besides teaching a few children as they might come in my way, at church or elsewhere, I was merely called to catechize the Amity Hall people, for the space of six weeks. The delay of the building to be employed as a school, and frequently as a place of worship, was the only important obstacle in the way of a commencement; but had I waited until the moment I now write, I might still have been idle. I am thankful to say that during three (if not four) months, which must have been lost, as to my feeble attempts, my attention has been pretty constantly engrossed in imparting instruction to the children of this and adjoining properties; at least to those who have attended. For this I am indebted to the christian kindness of W.P. Kirkland, Esq., Overseer and joint Attorney of Amity Hall Estate; who readily consented to lend the hall of the great house until my schoolroom was completed. I must beg that you will excuse the irregularity of this letter, to which I cannot dare to attach the name of "Journal"; as I have found it impossible to give each day or week the particulars I feel the Committee would expect. The reason of this is, that I have rather chosen to make the whole quarter a kind of probationary interval (not more than sufficient for the purpose of actually drilling the unruly assemblage under my care) than to throw it into a number of divisions, at the recurrence of each of which I was often puzzled to know the true state of my swarthy charge.

I will begin by stating that on the third day of my schools history the number of scholars (or rather of wild and barbarous children; for, excepting two or three, they were literally unable to tell the right hand from the left) was 40; on the 13th. of July they amounted to 60; and by the 17th. of the same month, to 70. An addition of 20 was made in the course of a week, and by the 10th. of August 107 names were entered in the book; these have increased to 118, which is the number at present.

I may remark that two or three of the children have been taken away from me, and put out to work. No doubt that a spirit of hatred of evangelical labours has caused the withdrawal of these children. They were not free, and therefore were lawfully bound to appear, when ordered to the field; but why were they required immediately upon their attendance at school? The great majority of the children are free, but there are some in this condition now, that, at the opening of my school, were apprentices; these, having an opportunity of buying the remaining term of service, at a cheap rate, were set at liberty by their parents for the object of attending the means of instruction afforded to this district by your appointment of myself to this place. This is certainly a practical avowal of the importance with which many view an institution, maintained to afford a

a solid and religious education to the infant and youthful portion of this part of the country. I hail it as such, and would say, I would look for still greater things than these. The Word of God is sure.

With regard to the plans I have pursued in teaching, and the means I have used to procure attention and order, I would remark - I have found that an extensive knowledge of the various systems of education is absolutely requisite to enable a person to manage efficiently any number of untaught infants - or of those who are advancing in the stage of youth; and, being so convinced, I am thankful that I was led to study and make trial of such a number of those systems as to be able to adopt many of them, with every hope of good effect to those who regard me as their teacher.

It was some time before I could get the first group of children to form any idea of "Stand up" - "Stand straight" - "Look to me;" - all these and many others were unheard-of words, and sounded, no doubt, like the unintelligible phrases of a strange language. Some at length stood, others lounged, others eyed their neighbours; but scarcely any would gaze at me; they would now and then cast a glance of the eye, which might give to a person, ignorant of the occasion, reason to think, that many were under suspicion that they were in rather dangerous society; yet after this had continued for some time, every fear would be dispipated, and one loud roar of laughter at my unaccountable movements (which they soon learned to imitate in some measure) bring back again their absent minds, restoring confidence, and producing no small delight. By degrees some idea of what I wished to make them understand was formed by a few, whose success and expertness, joined with expressions of my approbation of their attention, inspired others with a spirit of emulation and imitative ardour. I can assure you, my dear Sir, that my first few days' exertions threw something like a gloom over my mind, and chilled the glowing anticipations I had formed (abstractedly); but (though I still see much to be repressed, eradicated, or corrected, in the general conduct of the children during even school-hours) I am no longer doubtful of succeeding eventually, in not only inducing them to learn by method, and to understand the nature of scholastic order, but also in leading their minds to habits of serious thought, careful enquiry, and of laying up in their memory the instruction they receive. But none of these can be secured to them, unless they are accustomed to silence and earnestness while the business of the school is proceeding; in addition to which I may venture to affirm that a negro is so loquacious a creature that the utmost quietness and, in general, seriousness are demanded before any remark of importance can be made with effect.

Some few of the children who are in my school could read a little in the Testament, but not one with any ease or correctness. Two or three others were in the first stages of learning to read; but the others knew not a letter: and so

numerous was this class of children, that I had to throw them into several divisions. The methods I thought most suited to attract their attention, in learning the Alphabetical characters are those taught both by the Infant and Circulating systems; or, in general, the two adapted to their peculiar dispositions and habits. If the age of any of my scholars were not advanced beyond the years of infancy, there would certainly be every reason for my adopting the former of the above two modes of instruction; but this I cannot do, as their ages vary from two years to fifteen or sixteen.

Many of those who were ignorant of their letters on entering the school, are now reading lessons composed of monosyllabic, and some of bisyllabic words; and scarcely one of these is more than six years of age. Again, there are others who, on coming to me to gain admittance, could hardly be said to be in that stage of reading just mentioned, and these have read several lines the First class Book published by the Sund. School Union, and are about to take the Second class Book. I think with much more fitness for it than they possessed for the former, on commencing that. In the next place, I have what I call my second class; these on account of their inaptness to go through a lesson while in the circle, I found it good to keep back for a short period in going twice distinctly through the First class book; and now, having besides this, nearly completed their second reading of the second class book, they are about to enter on the third. Concerning the first or Testament class, I may say, I trust their knowledge of what is essential to good reading, and especially of what is absolutely necessary to a profitable perusal of the Word of God, is increased in no small degree.

This may be thought by friends in England too vague to form any criterion of actual progress; but if it be remembered that ignorance here has been so general, that a person, a negro, who has just learnt enough to read, with difficulty, a very simple verse or passage of the Bible or Testament, although he is totally unable either to go through the whole context, or to form any true idea of what he has managed to wade through, imagines he is perfectly competent for anything else, and may now withdraw from his school; - if this be remembered, then a mere knowledge of their inexpertness, and of their frequent failures, of what is most natural and appropriate in the mechanical part of reading, and in particular of what must be done to insure a blessing upon studying the Holy Scriptures, if they possess it in any measure, is a pleasing, a happy acquisition. I found it necessary, at the very first trial I made of my Testament scholars, to aim continually, yet not unwisely, at the uprooting of the false impression above alluded to; for several were under the erroneous feeling, that they were very good readers, and scarcely needed further tuition. A few days, however, shook this prop of pride, and I trust I may now in verity state that they almost all see that instead of pride and self sufficiency, they ought to possess humility and modesty. They have read carefully and regularly the whole of St. John's Gospel. It was not until some time had elapsed that any habit of attention and thought could be induced within them. Examinations as to the subject of the lessons, so long as they were incapable of mental exercise, were therefore

impracticable. By degrees however, obstacles — presented formerly by stupidity, perplexity, carelessness, and sloth, not to say by actual ignorance, natural pravity and infidelity — are now disappearing; and I can put a variety of questions upon the narrative &c. and give explanations of terms, names, places, and sentiments, the nature of which their understandings can comprehend and their memory retain. I feel very thankful to God, that I see daily proof of what I have just recorded, and of much more, also, that may well cause the tear of gratitude to overflow the eye, and fill the heart with thankfulness and love. My fears as to the ultimate result of an introduction of good schools into this island, and into this district of it (whatever they may have been) have been well nigh driven from my bosom, when I have heard my dear scholars (of this class) reasoning upon the works and declarations of Jesus Christ, and inferring from the fact of his authority, his miracles, and his doctrines, that "truly this is the Son of God." Many admirable opportunities occur in the process of reading the Testament, to call their minds to those considerations that affect indiscriminately the immortal and spiritual well-being of Jew and Gentile, bond and free; and although I lament much that is in them, of perversity and moral blindness, these occasions call frequently to my recollection Christ's own words - The Son of Man is come to seek and to save that which is lost: for the way in which many listen to me and weep, while I speak to them of the love of Christ, leads me to hope that these poor wanderers are (or shortly will be) under the conduct of that good shepherd who giveth His life for the sheep.

With regard to the manner in which the school is conducted, I will add, that it seems good to make such a division of the time that each class may read four times each day, instead of twice and instead of the lessons being so much more fatiguing. Variety is certainly a great desideratum in the management of a school among those who never understood or experienced any kind of moral discipline or other wise restraints. Without it the poor children's attention and ardour will soon flag, and half the school will be falling asleep. I am convinced that a well ordered system of instruction, with frequent changes in it, will not fail of attracting their young minds, and of thus effecting what is so essential to any prospect of success. It is also generally the case that I call the school together four or five times in the course of the day, and at those times teach them catechetically; and they have thus learnt a good portion of Watts' Historical Catechism, not merely by rote, but with very extensive explanations and remarks, as to persons, occurrences, dates, localities, and other relative points, and with such inferences (which it is my aim that they themselves should gather) as arise out of the subject in hand. At the same time they learn numerous texts of the Word of God, and the doctrines contained in or belonging to them: so that they are storing their minds with Biblical knowledge and evangelical doctrines, and, I may hope, receiving saving impressions upon their hearts, with no

apparent labour: for when one boy or girl has answered any question with propriety, the whole school recite it, and by doing so frequently, get a great amount of solid truth fixed in their memory, without being aware of the process through which they have been passing. I have a writing class - of about 18 at present, to which number I must limit them, until my schoolroom is completed. Of the progress these have made I can say nothing more than that there is, in many of them, no small promise of considerable proficiency in a comparatively short period of time. Two or three came to me with copy books in which they had been writing sentences; these I saw it actually necessary to reduce to the writing of single letters or signs. The only commencement I have hitherto made in Arithmetic is on the "Black-board" - before the entire school, and the daily lesson of one or other of the tables of simple calculation.

I am much in want of school apparatus; especially of large cards, with printed reading lessons, adapted to those who have learnt the Alphabet, and are entering upon simple sentences. I much need an Abacus; no one ought to come out without one; it being much more natural that young and very illiterate children should better understand that which is ocular than that which is abstracted.

I must not omit to inform you of the death of a dear little black scholar of mine, named Esther Bell. She was removed hence Aug. 19th.; she has not attended my school above five weeks; at the end of which time she was taken ill and became dropsical; and continued to get worse till death inflicted his fatal stroke. During her illness she used to get her sister to read her lesson book to her; and was continually talking of her school, frequently of myself, but oftener of what she had heard at school. The texts of Scripture she often repeated were, Suffer little children to come unto me and forbid them not &c.: We love Him because He first loved us. These she had learnt nowhere but at school, in common with the other children; and it seems that Jesus had been leading her with His own arm. About six hours before death, she asked her friends to send for her "school massa"; but they, not thinking she was so near her departure, did not send, and were under the impression that I would not go such a distance to see a child. (This deeply affected me when I learnt it.) She soon after closed her eyes on this world of pain, misery, and death; and, I make no doubt, is now before the throne, walking, arrayed in white garments before the Lamb, who is the light and glory of the temple above. O may we not hope she was a lamb of Jesus, the good shepherd? Yes, and believe also that now He is leading her beside the rivers of unmixed felicity in His heavenly kingdom. Dear little Esther was only five years of age; but young as she was, I hail her as a kind of first fruits to God from among the poor heathen children under my charge. Blessed indeed shall this people be (though not the present generation) if they become what my late black little scholar seemed to be. And I have the liveliest hopes that God is raising up many to be followers of Jesus. There are in my first class two or three steady, thoughtful, attentive boys - whose late change gives me reason for saying, they promise to be among our first Normal Students. May that early grace be given unto them without which the fondest hopes will certainly be blasted!

At present I have a few field apprentices on Saturday morning; they come about half past 7 o'clock, and stay two hours. My principal school is confined to the first five days of the week – or rather from Monday to Friday inclusive. They are with me six hours each day. I am very happy to state that they almost all seem to love their school. Many are here long before the school commences, and some stay till the sun goes down; and when they are sent away they weep as if they were going to prison. And so they may be said to be; for they see no truth, no light, no holiness, no modesty; nothing is before them but impurity, the most abandoned wickedness, and the most daring impiety. It would be well could the Society afford to build and support a Dormitory; as the sad scenes at home are an awful contrast to the instructions they get, and the conduct they behold at school.

I must now tell you of my general Sabbath duties &c. Every alternate Lord's Day I hold two meetings, morning and evening, when I read at each the church service and a sermon, or the day's lesson - gospel or epistle, and improve it catechetically. The people attend numerously. On the other Lord's Day of the two, there are merely evening prayers, and a short sermon &c. On Wednesday evening there is another service, similarly conducted. Indeed it may with truth be said that almost every evening the same occurs as on Wednesday; for at evening prayers (though intentionally private) from forty to eighty or a hundred people attend. Of the religious character of the people, I may say, many who come to me profess to be members of the Wesleyan body, and some few of the Baptist or Established Church. This place will, I trust, be a permanent station; for there are thousands within a pretty good (negro's) walking distance who never go to any place of worship at all. [I cannot but be solicitous upon the subject of ordination, when I have so little time even to keep up my former reading (if I study at all, it must be late at night or very early in the morning) and so many persons attend me, almost every day; for instruction, some, at least, of whom afford the hope of being "rooted in the faith." It is therefore highly important that they should become members of Christ's visible Church; and, I think I may add, of that section of the Church, to which our Society especially belongs; on account of the many most flagrant errors in the mode after which our Brethren of the Baptist and Methodist bodies conduct their congregational & ecclesiastical affairs. I regret when I am compelled to testify against the conduct of any of the true flock of Jesus; much more when I am constrained to speak unfavourably of the ministers of that flock, though they may hold things from which I have seen abundant reason to withdraw my assent; but I trust it is in a simple zeal for the Lord of Hosts, that I now unhesitatingly declare, that much of the confidence which negroes have reposed in Missionaries of the above two classes of christians has been obtained in a manner altogether unsuitable and

dishonorable to that spirit of sacred truth and of unfailing faithfulness and candour, which, wherever it is found, imparts a lustre and glory that constitute a part of the noblest dignity the servants of Christ can sustain. In a future letter, I will enter those details which such a statement as that which I have now made requires.

To return: – there are again, numbers of sick, aged, or disabled negroes in this district, who cannot walk to Golden Grove, the nearest place of worship in our Church (the distance is about 3 miles) or to Bath (7 miles from this place) at which places the Rev. R Panton, well known to yourself, officiates on alternate Sabbath days. My lay capacity obliges me to refrain from anything beyond reading the prayers and a printed sermon; without ordination I have no warrant in doing more than reciting a sermon to the negroes, who, I am convinced, may sit all the time in which this is done, and yet not understand a word. I grieve when I see this, but have no power to remedy it; I have certainly an ardent wish herein, and that is, "that I may be enabled soon to open my mouth boldly, as I ought to speak; but my purpose and prayer is, to do it by the rule of enlightened conformity to the episcopal authority of the Established Church of England. I trust and respectfully solicit, that my candid opinion on this subject will be regarded favourably by those kind gentlemen and christian friends who compose the Committee of the current year, and that I may soon learn how they view a matter which, you assured me, they would rather hasten than retard. May God's will alone be done in this and all things!

I mentioned, above, my catechetical exertions among the negroes of Amity Hall Estate. They are, in general, a very wicked, profligate, and debased people; at my first attempts among them, they attended very well; but on my taking up my residence at Amity Hall Great House, they requested to be met, or rather to come to the Hall of that house – rather than the boiling house at the works. This was a miserable covert for an actual determination not to give any portion of their own time for the good of their souls (I ought to say that they are the only people about this district that have their Friday afternoon as well as all Saturday entirely for their own use) for they very soon became irregular, and gradually decreased till sometimes not more than thirty came. A week ago they were detained on Friday an hour and a half later than usual, to make up for having turned out late in the morning to work; and because they were thus detained, they not only declared that they would not attend prayers and catechetical instruction, but they loaded these sacred means of profit with curses and the most profane words. In addition to which awful presumption and contempt of God and His Word, they raised a report that Busha (Mr Kirkland, before alluded to) had threatened to deprive them of the half day of Friday in case they refused to come regularly to be catechized. This was a most unqualified falsehood; but it was used to provoke both myself and Mr. K. (whose conduct in every way merits praise from every virtuous and christian man). I consequently considered that I was called upon, at least for a time, to decline

further instruction of them in this manner; as it appears to me that this is a case in which those words of our gracious Saviour are peculiarly appropreiate, Cast not your pearls before swine, neither give that which is holy unto the dogs; may these and all other trials from without tend to render me more reliant upon that God who can change them in a moment into the likeness of his children! And may His mercy follow them and finally bring them to godly sorrow, faith, & holiness! With regard to myself I have little good to say. Since my school commenced, my time has been well occupied. It is my intention to commence a Sunday School, and to discontinue that I have on Saturdays. During my exertions for the last three months, I enjoyed but little ease or sound health, until a few days ago, when I was relieved by a vigorous application of medicine; but this was not adopted before I became very ill, and was threatened with a very severe fever, which I think was instrumentally prevented by timely and prudent counteraction. Thank God! I am alive, and, though not without infirmities, am free from any sensible ailments and pain. May my renewed health be a fresh devoted to my good and kind and blessed Saviour! Rec. Com. Ans.

There is much among the people, within and about them, to discourage and distress my mind; and under a view of their perverseness, malice and unbelief, my own weakness, impatience, and unfruitfulness, I often suffer more than any one can well conceive, who has not known equal trials. Pray for me, my dear Sir, that God's grace may be magnified abundantly both toward me and in me, in my future life, and in my approaching end.

I must tell you a piece of good news. We have a little Society just formed called the "Plantain Garden River Association of the Jamaica Aux.ry Missionary Society" of the Established Church. (The name is long, but can't well be shorter). It was formed last Wednesday evening; and although the weather was very adverse to my hopes (and prevented Rev. R Panton from attending as he had engaged) yet such was the number of the people that (though alone) I dared not disappoint them. I told them some Missionary news (I long to hear something myself) and made appeals. They listen'd, many wept, and numbers gave their mite with tears in their eyes. I have nearly 60 subscribers, and expect many more, and we have started some as collectors. May God be with them and us! We have got nearly £6 curr.y and are promised more. Tell this to English friends. May their zeal and faith be much increased!

Just heard from Rev. R. Panton (who is making the circuit of the island, to get accurate information as to the best localities for the Society to occupy) that the subject of my marriage was not brought forward even at the date of Aug. 1st. I really cannot but feel that there could be little concern on the part of the Committee on this point, or I should certainly have expected; and I was led to expect, by

yourself, that there seemed no reason why any apprehensions of disappointment should be entertained on the subject. I regret not having obtained the full consent of the Committee to the measure before leaving England, or at least learning their mind: as I have been continually looking for the decision, and yet am in the dark. I feel persuaded that a single condition is one in which I cannot be happy in this country of ignorance, constant lassitude, & evil reports. I trust soon to hear that a favorable conclusion is the result of the Committee's deliberations; I will not say more on this subject, for I feel much excited. Pray for me that all needful strength may be given, with wisdom, patience, faith, and love! May I beg that you will be so kind as to drop a line to Miss Paul, if still in England, when this arrives.

(Sig.) David Seddon.

Rec. Nov. 23/35 A

Com.

Am.

J. King, Esq., to the Lay Secretary. (30

Dear Sir, Kingston, Oct. 9. 1835.

I have to advise you of my having drawn a Bill on you in favor of Messrs. John White and Co. of this city for £300 stg. for the expences of the Church Missionary Society in this island. Our Secretary, the Rev. R. Panton, apprized you in anticipation of the last Bill for £300 stg. which was subsequently drawn in favor of Messrs Longmore and Co. Hosie for the purchase of Birnam Wood in the parish of St. George.

(Sig.) J. King, Treas.

Rec. Nov. 23/35 A

Com.

Am. Nov 30/35

Rev. R. Panton to the Lay Secretary. (31

My dear Sir, Lucea, Hanover, Oct. 6. 1835.

My last letter was from Kingston dated . Since which I have received yours of and of

1. In my last I promised to forward to you, as soon as possible, a particular account of the new Stations, in which we proposed to place the Catechists, whom we have been led shortly to expect; but in our enquiry we found it so difficult to procure information which could be relied on, that the Rev. E. Griffith and myself offered our services to the Corr. Comee as a deputation to visit and personally inspect the several places we had in view; and at the same time to enquire into the spiritual wants of the people, and to look around us for other eligible situations for the future labours of the Society; and in various ways to promote its objects in the island. Our offer having been accepted, and Mr. Forbes and Mr. May having been appointed to take our respective duties during our absence, we left Port Antonio on the 23d. of Sept., and have proceeded thus far on our tour. It is our intention, immediately on our return home, to draw up and transmit to you a detailed account of our proceedings; but in the meantime we think it necessary to give you some information respecting

Swanswick in Trelawney, the Station at which Mr. Bernau was to have been placed. We visited that place on the 28th Sept., and found that no preparation of any kind had been made for the reception of the Missionary. We were told by the Overseer that the only building on the property which the Missionary could have, was the dwelling house of the proprietor; but that he, the overseer himself, and the Book-keepers generally resided for about half the year in that house, on account of the unhealthiness, during the summer, of the overseer's house at the works of the estate. The building is large, and would accomodate, as a temporary chapel, about 300 persons, but it is very much out of repair, and unfurnished; and the contact with the overseer and book-keepers (should they occasionally reside at it) is a trial to which we would never expose a Missionary. The Estate however, is an admirable field for Missionary labor, surrounded by a dense population, destitute of instruction; and the people themselves, whom we saw, seemed very anxious on the subject. A more promising Station than Swanswick the Society could scarcely find in the island, were the requisite facilities afforded on the property. From the estate we went to visit the attorney, Mr. Marrett, from whom we received an account similar to that given by the overseer. We asked him, "What facilities will be afforded to the Missionary?" He answered, "The bare walls of the dwelling house." We then asked, "And that not at all seasons of the year?" He answered, "That will depend on the order of Mr. Clark". We strongly recommend to the Comtee to communicate with that gentleman immediately on the subject. It would be matter of great regret were so promising a Station left unoccupied. There is an immense population desiring the word of life, and almost without any means of obtaining it. We consulted with the ministers of religion in the parish, both in and out of the Establishment, and learnt that there were 20,000 souls without the means of instruction. We cannot leave for the present the subject of Swanswick, without stating our conviction, from the knowledge which we have of the subtle character of Mr. Millet, and from what we have seen of Mr. Marrett, that nothing effectual will be done while those gentlemen are in power on the property - unless they be made distinctly to understand that it is their interest to support the Mission. If Mr. Clarke, however, is really anxious that religious instruction shall be efficiently conducted on his property, he should appoint a religious man to be his attorney: and if he desires to know one, he will not find a better than Mr. Farquharson, an old member of our Comtee, who already is charged with the affairs of some religious Proprietors in that parish; and who has lately been elected its Representative in the Assembly.

2. I can only say a few words on the present occasion on the contents of the letters acknowledged above. I must of course continue to hold (though I fear very inefficiently) the office of Secretary: and will bring the question, in what way I can

Rec.
Com.
Ans.

best be relieved, together with your suggestions on the subject, before our Comtee, which is summoned to meet in St Elizabeth's on the 14th inst. We had at first hoped that, if Mr Dallas is about to return to Jamaica, he might have become the Society's agent in the island. But on mature consideration we think his pecuniary affairs an insuperable objection.

3. I am desired to express the sorrow of all the members of our Comtee, whom I have seen since the receipt of your second letter, that only five Catechists are coming out. We had hoped to see double that number. We have a craving and starving population around us; and very few to give them the bread of life.

(Sigd) Richd Panton.

Rec. Dec. 31/35 A

Com.

Ans.

Revd L. Strong to the Lay Secretary

(40)

St Matthews Rectory

Demerara, Octr 24. 1835.

My dear Sir,

On the receipt of your last containing the Resolutions of the Committee I called a meeting of those members of our Corr. Comtee that are in this country, the two Mr Smiths with Mr Pollard being in England. Enclosed you will receive the Minutes of two meetings we have held since. The Committee cheerfully enter on the duty required of them and will in dependance on God endeavour to serve the interests of the Mission at Bartica. I had already entered on engagements for Mr Armstrong's house to the sum of £320, this being already contracted the Committee conformed, and upon me must fall all the blame of extravagance. The house which Mr Armstrong demanded was to be 36 feet long by 20 feet wide, 7 feet from the ground raised on posts or a frame with two stories, a gallery in front (a gallery is a projection roofed over thus.) running the whole front of the house. The lower floor was to be divided into two sitting rooms with a passage between, a pantry and a staircase; the upstairs into 3 bedrooms. I could not procure a tender for such a house from any town builder, to convey the material up &c. under £500 Stg - 7000 guilders, nor even at that. If Mr Armstrong would have hired carpenters to cut his house frame from the woods in his neighbourhood where hard wood abounds, it might be done much cheaper; but this he peremptorily refused, saying, he would have nothing to do with it, and that it must be framed in town or completed entirely by a builder. This is undoubtedly the best way in town, but a house may be built up the river much cheaper by hiring men to cut and square timber, and then frame it under your own eye, still it would have been a great deal of trouble and drawn him off too much from spirituals; so I could say nothing, but shortly after a frame was offered me (dimensions 40 feet by 20) very cheap; the person who offered it for sale having been disappointed in some building speculation, had it on his hands. I then contracted with a carpenter, (who lived in the

Essequibo river and possessed a schooner that could convey his material to the spot) to finish the house, erecting it on the spot for 3500 guilders, the frame being of pitch pine, as hardwood costs 1500 guilders making in all 5000 equal to £360 stg. The man was to have completed it in 3 months, but owing to various hindrances he has as yet finished it yet. The house in dimensions is larger than Mr. Armstrong's demand, but the frame is of cheaper and less durable (except with care) wood; the partitions within are on a simpler scale than his wishes, being without a gallery, two rooms and a pantry with stair case below, no passage between the rooms, and only 2 bedrooms above on 3 feet pillars, though he has since furnished at his own expence 7 feet hardwood pillars and I fear the builder will charge something extra for raising the house on them. I arranged for this house in order to please Mr. & Mrs. Armstrong and make them comfortable, altho' it militates much against my principles to abet Missionaries in their expensive carnal establishments, particularly when the money expended is almost wrung from the poor of England and most of it given for the Lord's sake. Yet neither of them are pleased with anything I have done. I drew some time ago for £111 to pay for a small schooner as also for timber and shingles in preparation for the repairs of the chapel at Bartica. But the Committee are quite in doubt what to recommend in regard to it. The Chapel 40 feet by 40 erected 5 years ago, requires a new roof either of trooly leaves or of shingles, if shingled it must have a new framed roof. Many parts of it require renewing. Mr. Armstrong wishes it pulled down and a new one built, it will then I fear cost £3 or 400 stg. I hope the Committee will visit Bartica shortly and decide on this question.

I am very thankful that the Committee were formed at this critical moment, for individually I am of no service. You must remark how every bill drawn for salary is loaded and swelled with items and sundries. Whatever they bring to me I sanction, if not they would be affronted. I know that Missionaries ought to be trusted and require no overlooker being themselves lights for the blind and teachers of truth and godliness, professing crucifixion to the world; and therefore, to censure their accounts would be they think attacking their integrity; every thing therefore, has been granted even to the salary for Mr. Youd's nephew up to the time of the Committee taking over the guardianship of the Mission. At our first meeting Mr. Youd applied for a salary of £55 per ann. for his nephew as teacher in the school, not being competent to award it we replied, "It should be referred home" He then said, "his nephew could assist us longer" Now his nephew is a worthy lad enough but unconverted. The school of Indians is a most important and interesting part of the Mission; it is not a school of infants, but many adults. It should be a school for instructing them in the Gospel, conducted in faith with

much prayer, not a mere teaching of A B C by an ungodly teacher; and I do not think an unconverted man should be or could be righteously employed by your Society as a teacher to the heathen. Upon this ground the Committee refuse to sanction the erection of a school-house between Bartica and the Grove (Mr Yond's house), until they both engage to teach in it 3 or 4 hours on alternate days; they have not more than two or three different places to visit and surely they can devote every alternate day to this interesting school. I said above how rejoiced I was at the formation of our Committee, I happened to require some explanation as to some expences charged in Mr. Yond's last bill for salary, and Mr. Armstrong is much offended, indeed, the last letter I received from him declared that he should cease from further communication with me. I know not how Mr. Armstrong conducts himself with the Committee or his friends in England, but as long as he is a Missionary at Bartica, I never would have connected myself with it. I have borne much from him during six years and had much experience of his character. I have passed everything over sundry times, and wiped away from my heart the effects of his conduct, trusting that the grace of God would subdue his pride and crucify his ambition, particularly on his expressions of sorrow, and as you must know by the testimony on the back of those testimonials Mr. Austin and myself forwarded, I then thought highly once more of his religious principles, but alas! before he came out I had reason to perceive he was Armstrong still; yet even after the receipt of very bitter, unchristian, untrue letters, I received him on his arrival determining to smother all and still hope the grace of God had subdued or would subdue all these corruptions. Thus I accompanied him to Bartica taking not the slightest notice of what had passed, but I have now determined, at his own request, to suspend all communications. I judge him not, to his own master he standeth or falleth, but I cannot be connected with him at present in his walk and conversation, and I pray God we may meet through grace in the kingdom of glory. I grieve exceedingly over the Bartica Mission. I hope it is mistaken grief, nevertheless to show you how necessary it is to have some one who can watch over the interests of the Mission, I will mention one circumstance. The other morning at daylight I was surprized to hear that Mr. Yond had arrived in a Corial from Bartica; on going down to meet him he said, he had come down to consult me on going into the Macupie country, that Mr. Armstrong had sanctioned it and said he had power so to do, that he and Mr. Doyce were to go together into the Macupie land, that his house which he had offered to your Committee for £100 was to be pulled down and put up as a school room at Bartica and the whole establishment at the Grove broken up. He said in answer to my questions, he thought the Indians would go away if he went, the Chapel at Qaia just finished would be neglected, the Mission just set up by Mr. Doyce in the Kuni abandoned. Now it appeared that Mr. Yond wished to remove from Armstrong and Armstrong wished them both away. Of course I opposed this and the project is given up

but had it not have been for me or the Committee your Society would have been plunged into more expence and the Mission been very much broken. I strongly advise an ordained Missionary of a tried godly spirit being placed at Barbica, to remove all jealousies and conduct the spiritual duties with zeal and true devotion to the work. Of course I never can conscientiously sign testimonials for Armstrong if the Bishop would accept them, but perhaps there are other clergymen who will.

I have now discharged my duty in this most unpleasant busines, I trust the Lord will remove all these difficulties and cause His powerful Spirit to overthrow all Satan's devices. We have received Spooner and Doyce as your Catechists. I believe that Mr. Spooner is about writing to you or the Committee. When I mention pounds in money here, I always mean Sterling, since the currency here is under the name of Joes, (paper money) amounting to 22 guilders, - Guilders, Bitts and Pennings, Dollars and Doubloons. Mr. Spooner cannot do with less than £100 per ann, he has the same duties and expences with Mr Youd excepting the assistance some times of his mother, he has to hire one man servant and to travel about in his boat. The Committee are very anxious to forward the interests of the Barbica Mission and we earnestly pray the Lord to work for His glory. They will sit again after their visit to the Station and then report to you their ideas and hopes concerning it with proposals for its future conduct.

Nov. 18th The Chapel and school-room for Mr. Carter is completed and to be opened for Divine service on Nov. 20th. Mr. Carter's residence will not be completed for five or six weeks after. He has been for the last two months conducting an Infant school in town of black and colored children, until Mr. Smith could send out a master from England; on Saturdays he walks out here and teaches in our Sabbath school all Sundays. He will next Sunday go up to his new station and commence the organization of his Sabbath school in that quarter. I still want a zealous spiritual man as Catechist in a most advantageous situation up this river, where he will have 300 negroes to instruct, who are at present totally excluded from all means of grace. If the Lord send me such a man, I shall not need a minister as I can run up once a quarter and administer the ordinances. I am going up soon to fix on the spot for the Chapel, which Mr. Spooner who is my river pioneer has proposed. O Lord lead us in all these things by thy Holy Spirit, and send us witnesses who can proclaim thy love to man in the redemption of the world by Jesus Christ. Then who will witness by their lives and conversation as well as by their instructions, to the salvation wrought out by Jesus in our flesh. We must pray more earnestly for the Holy Ghost to come down on the Churches as at the first, to unite us in love, faith, and hope. Alas how is the body of Christ torn and rent! When shall Christ

behold his Dove, his undefiled as one. When shall she be as a garden enclosed, full of pleasant fruits, A fountain of living waters. Awake O North wind, blow thou South, that the Members of Christ united in love and the blessed hope of their Lord's appearing may breathe forth their perfumes in this day of rebuke and blasphemy. But I must conclude. The Lord be with you, rest on your councils, and gird your Missionaries with zeal and power.

(Signed) Leonard Strong.

P.S. I am extremely anxious that my expressions concerning Armstrong may not have an undue impression on your mind. The Lord knoweth the heart, I merely write as I have experienced; but I may be too strong in my feelings. I earnestly pray the Lord may cause him to be filled with zeal and holiness. You must act as you find him, as you ought to know him perhaps better than myself.

Mr. Youd and Mr. Doyce are very assiduous in the acquirement of the Carrabeca language - they sing two Carrabees hymns - They are about the Lord's prayer. The Comee have visited Bartica and will meet to consult on the subject.

Rec Dec 31/35 A Minutes of Meeting of the British Guiana Corr. Comee (41

Com

Ack

At a Meeting of the Committee of Correspondence held at the residence of Mr. Roberts Esq.

After prayers the Revd. L. Strong, being in the Chair, laid before the Comee several letters he had recently received from the Sec. of the Church Missionary Society London enclosing the following Resolutions passed by the Committee Aug 4. & 11. /35 and the subjoined extracts of letters dated 1st & 15th Aug. /35.

The Comee of Corr. having taken into consideration the above resolutions and extracts cheerfully accept of the office and duties of a Corresponding Committee

Resolved, That the Sum of £370 Stg be allowed for the erection of Mr. Armstrong's residence, this arrangement having been already made by Mr. Strong.

That in accordance with the instructions from the Comee of the Church Miss: Society £100 Stg be granted to Mr. Youd for the expences incurred by him in the building of his dwelling house, this day taken over by the Comee of Corr. for the Society at home.

That in consideration of Mr. and Mrs. Armstrong's joint labours the Sum of £300 Stg per Ann. be assigned as their fixed Salary, and that the Sum of £200 Stg. per Ann. be allowed to Mr. Youd as his fixed Salary - And that these Sums are to include all expenses of servants &c. with the exception of those connected with travelling on account of the Mission.

That a copy of the foregoing resolution be transmitted to Messrs. Armstrong and Youd.

Mr Strong having previously corresponded with Mr Armstrong, it was

Resolved, That the letters from the latter to the former be laid before the Comee of Corr.

Mr Strong having submitted an application from Mr Yond that a salary of £55 Stg per ann. be granted to his nephew as an assistant Teacher - and also for permission to be given him to build a school to cost £13 - the Committee having taken into consideration the same, consent to refer the application to the Home Committee for further direction.

After prayers the Meeting was adjourned to the 19th Inst.

Rec. Dec. 31/35 Com. Acts. A

Minutes of Meeting of the British Guiana Corr. Comee, Octr 19. 1835.

Ll

A Meeting of the Corr. Comee was held this day Octr 19/35 at the residence of Mr Roberts Esq.

After prayers, a letter from Mr Armstrong was laid before the Comee bearing date, Barbica Octr 13th, requiring a bill for £75 Stg for the quarter's salary ending 31st Dec - £26 for a keel put to the large Corial - £22 for the carpenter's shop - £66 for expences incurred in enclosing kitchen for a sleeping house for Indian boys - £22 for a tent to Corial and also for the expences of erecting a Water-closet - it was.

Resolved, That the following items be allowed:- £75. - - -

Keel £26. Carpenter's shop £22. Enclosing kitchen
£66. Tent £22 = £136 at Ex: £14. 2. 8. is 9. 12. 6

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but that with regard to the erection of a Water closet the Comee are of opinion that £370 Stg granted for Mr Armstrong's residence should include every necessary domestic arrangement.

The Comee having noticed in the last paragraph of Mr Armstrong's letter an expression of dissatisfaction, as follows, "Since they wish to know every particular lest we should not act uprightly we shall in future give the Bills of Parcels and specify particulars" beg leave to remark that the observation is highly unbecoming, as Mr Armstrong ought to be well aware that it is the duty of the Corr. Comee to enquire into every item and to curtail as much as possible the outlay of this expensive Mission.

The Secretary is requested to communicate the above observation with the resolution preceding it to Mr Armstrong.

Mr Armstrong having expressed to Mr Jhs Troughton, his as well as Mr Yond's dissatisfaction with Mr Strong's correspondence of late, it was

Resolved, That the Secretary request Messrs Armstrong and Yond to be good enough

to favour the Comee of Corr. with copies of Mr. Strong's letters during the last four months; and also to state to Messrs. Armstrong and Gould that it was the wish of the Comee that previous to their incurring any expense in future their sanction should be obtained.

The Revd L. Strong informed the Comee that he had drawn £100 Stg in Mr Gould's favour agreeable to the resolution passed at the last Meeting.

Resolved, That it is desirable that as many of the Comee as are able should proceed to Bartica Point as soon as circumstances will admit.

After prayers the Meeting was dissolved.

Rec Jan. 4/36 A Com. Ans. (39

John King Esq to the Lay Secretary

Kingston, Nov. 18. 1835.

Dear Sir,

I have to advise of having drawn a Bill on you for the present Packet for the Sum of £300 Stg in favour of Messrs. John White & Co for the expences of the Auxiliary Society.

(Signed) John King.

Rec. Dec. 15/35 A Com. Ans. (32

John King, Esq., to the Lay Secretary.

Kingston, Nov. 5. 1835.

Dear Sir,

I have to advise of having drawn a Bill on the 29th ult. in favor of the Rev. G. Griffiths for the sum of £60 Stg. for the expenses of the Aux. C. M. Society in this Island. May I beg the favor of your sending out some Blank Forms of Bills of Exchange on you as the agent of the Parent Society.

(Sig.) Jno King.

Rec. Dec. 15/35 A Com. Ans. (33

Rev. J. Stainsby to the Lay Secretary.

Lucea, October 12. 1835.

My dear Sir,

I have been requested by Mr Betts to forward the enclosed, which I regret I have delayed longer than necessary.

(Sig.) J. Stainsby.

Rec. Dec. 15/35 A Comm. Ans. (34

Rev. W. K. Betts to the Lay Secretary.

Argyle Pen, Sept. 1. 1835.

My dear Sir

Twelve months have now elapsed since myself and Mr. Betts came to this Station, and I acknowledge with lively gratitude toward our Heavenly Father

that it has been a year of many mercies; and among these it is not the least that we have both been favored with continued health. My object in writing at this time is to give something in the shape of a Report of this Station for the past year. I am not nor was I ever fond of making reports; but when I perceive the very great interest taken by christians in England in the moral & religious advancement of the emancipated negroes, my reluctance is overcome, and I feel it both a pleasure and a duty to relate what the Lord has done and is doing for the people of this neighbourhood. We read (Acts XV. 4) that Paul & Barnabas passing through Phenice and Samaria, declared the conversion of the Gentiles, and caused great joy unto the brethren; and christians in England will assuredly feel a measure of the same holy joy at hearing that God has in a remarkable degree prepared the Negro population of this island to receive with all readiness of mind the offers of religious instruction. Though we have been here only one year, yet we also have witnessed a measure of the same encouragement in our sphere of labour.

I proceed then at once to give some account of our congregations, & afterward of our Day & Sunday Schools.

Divine service has been held at the chapel at Knockalva every Sunday throughout the year. On three Lord's-days duty called me elsewhere, & then prayers were read by the schoolmaster Mr. Pew. The average attendance at morning service has been about 350. At afternoon service very few have attended besides the scholars of the Sunday School. Our congregation is composed almost entirely of the apprentices of this neighbourhood. Occasionally a few whites attend, but with no regularity. The people are orderly and attentive during public worship; & as a sign of improvement it may be mentioned that some of them are beginning to use prayer books, and more generally to join in the responses.

As this part of the island is populous, the chapel is generally filled on Sunday mornings; yet I must confess we have not had a fixed congregation; and it appears as if it would be some considerable time before that is obtained. Several causes have contributed to this. One cause is that there has been no place of worship here in the interior at which the people might attend; and consequently those who have desired the benefits of public worship have been obliged to go for that purpose to one or other of the different towns on the coast; a distance of 16 or 18 miles; and this has now become a habit, so that on the Saturday hundreds set out for Savannah la Mar, and Montego Bay, and return on the Sunday evening; thus exhausting their bodily strength on the day which should be a day of rest, besides neglecting their families and children. This is undoubtedly a great evil, and can only be arrested by giving the people the means of attending public worship nearer home.

It must also be mentioned as another cause why we do not obtain a large stated Congregation, that the majority of the negroes in these parts are nominally Baptists, and their minds are much prejudiced against other denominations through the influence of their leaders, the lay helpers of the Baptist ministers. I know there are those who would attend our Chapel, and are particularly desirous of joining our Sunday School, but who are deterred by those to whom they look up as their guides in these matters. Many I have reason to believe never attend any place of worship, have never been immersed, and are in no respect Baptists but in having been induced to call themselves such. These people are also uninformed of the peculiarities of their sect, as they bring their children to me for baptism, and offer themselves as sponsors for the children of others. Thus through the narrow prejudices instilled into these poor peoples minds, they do not avail themselves of the means of grace afforded in our chapel, though standing conveniently in the midst of them. I am sure I do not want to proselyte, or draw away from them one member who has the knowledge of the way of salvation, and the means of grace; but it is sad, it is lamentable that any poor soul should be left ignorant of the way of salvation, and shut out from the means of grace, because a Baptist chapel is not within their means of access and because they are at the same time deterred from seeking them elsewhere. I respect the Baptist Missionaries so far as they follow Christ; but I fear in this affair, that charge is in a measure applicable to them - "all seek their own, not the things that are Jesus Christ's.

But to return to my Congregation; though it be a fluctuating one, yet the chapel is generally filled; and I hope I may benefit these people in the way of general preaching, even though they should never regard me as their pastor & spiritual guide.

We have now eleven Communicants. I hope these are worthy partakers of the Lord's Supper, but of some I am doubtful; yet as they all appear to be more or less impressed with the importance of giving themselves to the Lord, and all declare their purpose of living to Him, I could not but admit them. There are also two or three other persons receiving instruction preparatory to their being admitted to the Lord's table.

On Fridays I go alternately to Argyle & Alexandria to catechize & instruct the negroes on those Estates; on these occasions I have sometimes had as many as 90 or 100 present; but more commonly about 50. At Argyle Pen (our residence) our daily evening prayers are attended by some of the people on the property, to whom I expound a portion of Scripture; we have from 10 to 50 or more present; and during the past year I have gone over with them in course of exposition the Gospels of Matthew & John, and the Acts.

Schools. Our Sunday School is composed of persons of all ages from 6

to 30 years old or more; and has been well attended through the year. The number now on the list is 127. The eagerness displayed by these young people to learn is very great. The school is held for an hour before morning service, & again in the afternoon. Our morning service is generally over by noon, and then an hour and half relaxation is given before school re-commences; but such is the zeal with which these young people apply themselves, that as soon as they have taken a little refreshment, they may be seen sitting, some around the chapel outside, and others inside, studying their Primers and Testaments till school-time; and if any of the little children of the day school who have been taught in the day school, should be there, they detain them by their side to tell them any word they cannot themselves make out. It is really an interesting sight, and not a little amusing, to see a little child of 6 or 7 years old, very sedately teaching a full grown man or woman to read the Testament. These children are also our class teachers in the Sunday School (as we can obtain any more competent) to teach the mechanical part of spelling and reading, while the upper classes have their lessons explained by Mrs. Betts, and sometimes by myself. The first class, 8 in number, read in the Testament.

— second — 10 ——— —. Union Spelling Book, Pt. 2.
— third — 12 ——— do. ——— do. ——— Part 1.
— fourth — 20 ——— do. ——— Simpson's Primer.

and four other classes are either learning the Alphabet, or to unite two or three letters into syllables.

About a quarter of an hour before morning service begins, the school is closed, and when in their seats the scholars are catechized till it is time to commence the service. In this exercise many of the Congregation join who do not belong to the Sunday School.

Thus the Sunday School scholars have their time fully occupied from before nine in the morning till half past three in the afternoon, and varied by the alternate exercises of school, catechizing, and public service.

By these means, and in reliance on the promised aid and blessing of our Lord, sought in the consciousness that without these all means will be ineffectual; we hope the mental powers of this long neglected people are expanding; their heart becoming touched with Gospel truths; and that many of them will give themselves to His service who came to save the lost.

The day school which was opened on the 7th. Sept. last year at Argyle Pen for the emancipated negro children, and such others as might be sent, continues to increase in numbers, and we have now 90 on the books. The progress made by these children is great, and exceeds our expectations. Several who when they first came did not know the letters can now read nicely. The first

and second classes read in the Testament, and are generally heard by Mrs Betts or myself, when we are careful to explain the meaning of such parts as we think they can understand. We have also aimed to store the minds of these young children with easy hymns, portions of scripture &c.; and during the year they have committed to memory upward of 20 such pieces, besides Dr Watts' First Catechism. Many of the more advanced children have begun to write on slates.

We are gratified to perceive that the system we act upon, which is nearly the same as that in use in the Society's schools in Sierra Leone, brings the children on fast; and without being irksome. On the contrary I believe their school is one of their greatest pleasures.

By the constant practice of opening and closing the school with prayer, by teaching the children portions of Scripture, and hymns which convey evangelical truths in easy language - by causing them to read the Word of God, and select books; and by explaining them in a familiar, simple manner; we are doing what we can to furnish their minds with religious knowledge; and we indulge the hope that while we are thus sowing the seed, showers of grace, though unseen by us, are descending; softening their hearts to become the good ground which shall produce fruit - thirty, sixty, & a hundred fold to the glory of God.

I have been desirous, for months past, to open a similar school at an Estate about 5 miles from hence called Alexandria; and after many delays, & surmounting some difficulties, the object is at length attained. On the 26th of last month the school was begun, and 28 children attended on the first day; now the number is 38, with every prospect of a further increase. It is the intention to conduct this school on the same plan as the one at Argyle Pen; at present however nearly all the children are in the Alphabet.

It must be confessed that the people of this neighbourhood have shown a degree of indifference about the education of their children which I did not expect; but it is evident they are now gradually acquiring more correct ideas on this subject. It is not however so much to be wondered at that they should not duly appreciate the benefit of education for their children, when we consider that they themselves never enjoyed it, and cannot therefore from experience know its value. The young people themselves however seem to be very desirous of learning to read, and we endeavour to meet this wish and take the direction of it into our own hands in order to graft upon it religious knowledge, and thus turn it to good account & prevent it becoming an increase of power for evil. Some few attend at school for an hour on Fridays, after shell-blow; and others who occasionally have a day or two to themselves come to our Day School at Argyle Pen.

One of the symptoms of general improvement among the adult negroes is a growing dissatisfaction with their former habits of concubinage, which have

been sadly prevalent among all classes; but now the negroes are showing an increasing regard for the divine institution of marriage. I have married 60 couples of those living in this immediate neighbourhood – a large number compared with the very few who formerly ventured to differ in this respect from the demoralising habits of the country. This change is chiefly among the blacks; would that the whites and persons of colour were suitably affected with the sin and shame of their unlawful connexions.

Another symptom for good is the prevalence of the opinion that religion ought to be and will be more regarded by the rising generation than it has been by their forefathers. As an instance of this I may mention that when the Knockalva Bible Association was formed here about six weeks ago, several elderly persons who cannot read became subscribers for a Bible, saying their children would soon be able to read it to them, and to them also the Bible should be bequeathed when they die.

I have endeavoured to be brief; but still this Report has swelled beyond the size I intended. I will therefore bring it to a close by giving in a Tabular form a summary of the operations at this Station, which, owing to the chapel being at Knockalva I have called the "Knockalva Station", though my residence and largest school is at Argyle Pen.

May we be remembered in your prayers; and may all christians be excited to pray for the furtherance of the Gospel in these parts, that those who are being freed from slavery to man, may be delivered from the powers of darkness, and be translated into the kingdom of God's dear Son.

(Sig.d) W. K. Betts.

Summary of the Knockalva Station from Aug. 1/34 to Sept. 1/35.

Congregations; Sunday morning, av. att. 350; evening, av. att. 120; Communicants, 11; Infant Baptisms, 96; Marriages, 60; Scholars – Day School at Argyle Pen, 90; at Alexandria, 38; Sunday School, 127; total scholars, 255.

(Sig.d) W. K. B.

P.S. I almost forgot to say that the are in want of more elementary books for our schools: I beg you will not delay to send me (addressed as before) the following;- for the thirst for learning is on the increase, and it is very desirable to seize at once on this, and turn it to good account. By delay the opportunity may be lost. Neither let expense deter, as many of the scholars purchase the books. I have already received by sale of the schoolbooks before supplied £15 currency, for which I account to the Treasurer. 500 Union Spelling Book, Pt. 1; 300 do., Part 2; 500 Simpson's Primer; 12 Black lead pencils; 24 Sheet lessons of syllables & monosyllabic words, in bold type; 2 Sets of Picture Lessons for West India Schools, published by Suter, Cheapside;

1 Crier's Bell. These are now required in addition to those requested in my letter of 1st May last.

(Sig.) W. K. Betts.

Rec. Dec. 15/35. Com. Ans.

Mr. C. Carter to the Secretary. (35)

A

My dear Sir, George Town, Demerara, Oct. 5. 1835.

I am reminded by the rolling on of the months of my duty of writing to you. When I last wrote it was from this place, having, as I then informed you, been requested by some Members of the Committee of the Infant School Institution, of which Mr. Strong is one, to keep the school on a little while until they could find a suitable person to take the charge. This I am still doing. Hoping Mr. Pollard, whom I trust by the blessing of God ere this you have seen, and some other Members of the Committee of this Institution who have gone home, may soon find a suitable person and send out to relieve me, as I do not consider it as lying in the exact sphere of the Society's operations, neither do I wish to be confined in my labours to an Infant School; though it is an important situation, and one in which an active and laborious man and his wife, devoted to God and full of love to souls, might be a very great blessing, not only in keeping the school, but in visiting the parents of the children, many of whom I find, when they bring their children to the school, which gives me an opportunity of speaking to them, in a lamentable state of darkness. Nevertheless, blessed be God, there is a good deal doing by Ministers of different denominations, while much, very much, still remains undone as yet.

The average attendance of my school daily is about 80, which is, I find, quite employment enough for a single person in this country. But, blessed be the Lord for his mercies, I continue to enjoy very good health, which indeed is not one of the smallest of the Lord's mercies in such a country as this. I frequently go out in the evening, requested or otherwise, visiting sick children or their parents, speaking to them from the Word of God and praying with them, and should lay myself out more for it, were I going to remain here any length of time. I have a small adult school two evenings in the week at this place. I walk out to Mr. Strong's on Saturday evenings, a distance of about four miles, to assist Mrs. Strong in her Sabbath school, and return again on Monday morning. How good is the Lord unto me! Oh that I could live more unreservedly unto Him who has loved me, & still affords me so many sweet tokens of its continuance.

I consider the children of my little school to have got on pretty well since I have taken the school, in reading and religious instruction. I have proceeded on much the same plan with these children as I have previously done with slave children under my charge. The children had made very little progress in reading prior to my taking the school, as my predecessor did not consider it any part, or at

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the most a very small part of an Infant School system, teaching to read.

I have not considered it at all worth while to give any Journal, but hope ere another three months shall have elapsed to be settled and be able to do so, if the Lord spare me so long. I am very wishful of being settled, as I find by sad experience that an unsettled state is a great hindrance to a person's own improvement. However, I consider it to be of the Lord, and therefore say, Thy will be done. I should like to be settled, that I might improve myself more in my leisure hours, as I am wishful, if the Lord should open a way, to be more immediately set apart to his service: but in this also I would say, Holy Father, thy will be done. Oh that He who is our life may work in us all who are called by his name – sweetly work in us both to will and to do of His own good pleasure.

(Sig[d]) Charles Carter.

Rec. Dec. 15/35 A

Com.

Ans.

Mr. John Armstrong to the Lay Secretary. (3b

Barbica Point,

Dearsir, Essequibo River, Sept. 31. 1835.

I think each succeeding period, when we are requested to transmit our communications, should remind us of the approaching termination of our labour in the Missionary field; either by death or some other Providence; & I look back upon the six months I have been in the scene of my former engagement, with pleasure mingled with pain, and with anxiety for the future. But this is in the hands of God, and He will direct according to His will.

In my last I told you I was not able to give you any definite account of the Mission, nor indeed is it now in my power, so far as regards the internal state and management of the Indians settled at Barbica. My ignorance arises mainly from two causes, one of which is the separation of the Mission, and the other, Mr. Youd has not communicated to me any thing of its operations and expenses. In regard to the former, I think he has committed an error in judgment, but not in design; the principal cause of his removing from Barbica appears to have arisen from my unsettled state while in England. In regard to the latter, he might not deem it necessary to give an account to any one but the Society. My own labours since my return have been much the same as formerly; our congregation is really encouraging; we see frequently a goodly number of Indians of different tribes, intermixed with the mulatto and negro; but as yet no Indians have joined the church; however, a few coloured

people have been formed into a little company of what they term church members; their walk, compared with what it itas before, is orderly, but I cannot say how far, or whether any thing of a work of grace has yet been begun in their hearts. We can only judge from outward appearances; the Lord only knoweth the heart, and it is well he does not despise the day of small things. Mr. Doyce, the coloured man, who has been assisting Mr. Youd in the Mission at Barbica, commenced a school on the 16th. July among the Carribee Indians. Mr. Youd has also attended there on every alternate Sabbath since its commencement, and so far as I can see, this branch of the Mission is likely, with the Divine blessing, to prosper. Besides our alternate visits to Upia on a Sunday, and an Arrowack settlement on a Friday, I began on the 19th. August with an intention of visiting two other Arrowack settlements on every other Wednesday. Whether I shall be able to carry on this latter engagement I cannot tell; the increasing labour of the Station, together with the unavoidable inconvenience of travelling by water, render our various excursions to some extent uncertain. Many of the Indians I expect will draw neat to us, for truly there is a desire for instruction among them, especially among the Arrowacks. We are endeavouring by every opportunity to acquire the Akawi language, but are impeded much in our progress for want of means; in consequence of the Indians being mostly settled around Mr. Youd, and their ignorance of any other dialect besides their own; the Arrowacks are generally conversant with the Creole Dutch, and we speak to them through that medium; but the Akawis know little or, many of them, nothing of it; our vocabulary consists of about 160 words at present: yet I think we may hope that our facilities will increase by and by.

Mrs. A. has not been able to form any thing of a school yet; some of the Indian women have come over now and then to receive instruction, but they are at such a distance, and herself so much indisposed at times, as to render it impossible for her to attend to them regularly. I believe the dilapidated state of the house affects her health very much; we have had heavy and continued rains ever since we arrived, and whenever a shower comes on, our house and bedroom are entirely wet; we frequently have to sleep in a room that has been thoroughly wet in the day time; and I am sorry to say that most of the furniture we have brought out with us is very much damaged; our clothes and linen too are much spoiled from the same cause. Six months have now elapsed since we came out, and little has been done effectually toward erecting us a more comfortable abode; I say little, because Mr. Strong has evidently contracted for a house with a man who pays not the least regard to a contract; I expected from what was told me, that it would now have been up, and we in possession, whereas there is not yet a single post in the ground; 'tis true that part or all of the frame has been lying at the water side for some weeks past, but nothing more done. Some parts of the frame I see are

much decayed; whether they will be replaced by others, I know not. When we came up to Barbica, Messrs Strong and Pollard kindly accompanied us, during whose stay it was agreed that the original building should be repaired, and put in order for a chapel. A man named Wall undertook to do it, but he has since proved himself a most unprincipled character, and in consequence of several unpleasant circumstances having taken place, his contract is null and void. At that time I gave Mr Strong a plan of a house of the following dimensions;- 36 feet long by 18 wide; one story high; the lower part to be divided into two rooms by a small passage through the middle; the upper part to be divided into three small rooms for bed rooms; I cannot think we could do with one of smaller dimensions, since my brother has to live with us, and I leave the Comee to judge whether there be any extravagance in this request; I understand Mr Strong has made an exaggerated statement of the matter respecting the house, and not only so, but in several particulars in which I have been intimately concerned as well as told direct untruths, which have obliged me to vindicate myself to him, and repel them: I do not believe that he would act thus designedly, but whether or no, I am not under the necessity of being harassed by one who acts more from feeling than judgment, and who has applied to Mr Cardale whether he ought to leave our Church or not. If we should be more at ease under the superintendence of the newly formed Committee than we have hitherto been under Mr Strong's economy, all will be well; but since it is composed of materials savouring too much of Jacob's character of Reuben, I am afraid it will be otherwise. Let that be as it may, I trust I shall be enabled to act toward them with propriety, and if I find them more inclined to cavil than to aid, and to find fault and interfere, where I know the Comee at home would not, I shall feel myself under the necessity of requesting the Parent Comee to recal me to England. I came out for other purposes than to waste the Society's money, or of being under the suspicion or imputation of wishing to do so; and if the Comee at home only believe me to be so inclined, they are bound both by their office and conscience to remove me from any further connexion with them. I feel myself called upon to vindicate my conduct to the Comee at this time, whom I would reflect to my former conduct respecting money matters, which will, I hope, entirely free me from the imputation of desiring to make a gain of the Society. My present salary is not more than is necessary for a married man in this part of the country, irrespective of my brothers maintenance. And in respect to other matters I do not hesitate to say that all I have done since I came out has been either from necessity or with the view of furthering the cause of the Mission.

All that I have stated here is not the impulse of the moment, but

I trust of deliberation and prayer for Divine direction; I have written nothing with a desire either to leave the Station, or to separate from the Society; on the contrary I love both; but if such things are done by me again, as Mr. Strong has lately done, and the same be approved by the Committee at home, I shall be compelled to withdraw from both.

John Wall, the name of the man with whom Mr. Strong agreed for the repairs of the chapel, cut a lot of timber according to contract, to be furnished at the market price, or as cheap as we could procure it elsewhere: when he had brought it all to the water side, I measured it, and gave him the measurement drawn up in the name of the Society, stating the number of feet &c., with my name signed, as witness of it being delivered at Barbica; to which paper was attached an account of some provisions he had had from Mr. Pollard, to be deducted from the payment; shortly after, this said man brought another paper drawn up in my name, and with a price attached, but without Mr. Pollard's account appended, and requested my signature, (saying he had lost the paper I gave him) which I refused in consequence of it being in my name, and having a price attached that might, or might not be correct; he then said he would take it away again, to which I replied he might, and he never came near me afterwards. As we expected another man to come up to take the job, I went to another wood cutter & agreed with him for the timber required at a guilder ℔ ft.; and apprised Mr. Strong immediately of what had taken place, requesting him not to pay the man till he saw me. But this man, after he had said he had lost his former paper, & asserted that he would take the timber away, went home and took the very paper to Mr. Strong; who although I had apprised him of what had taken place, regarding ~~desired me to pay the man till he saw me~~ actually paid him. But this is not the worst part of the business; before Wall could get any men to work for him, he was obliged to bring them to me, requesting me to give my word to see them paid; this I did, but told him at the same time, that either Mr. Youd or myself should be there when he received his money. In opposition to this, he goes to Mr. Strong, who paid him in the absence of us both, and after my remonstrance to the contrary; sending word to me at the same time, to stop my order with the other wood cutter. Since then, the men, five in number, have sent in their several accounts to me, amounting to ∫132 guilders each. Since Wall received his payment, he has given for wages to one 5ˢ, equal to 4ˢ, to another 28. 10, another 9.. 5, another 6.. 5, and another 2 guilders. I have written to Mr. Strong upon the subject, and am very sorry that he should so far forget what is due to another as to act thus. I wish it to be fully understood, that I do not act as a servant for wages in the Missionary work, but as the servant of God, & when I am treated in any other character, my labours must necessarily cease as a Missionary. But I trust the same Divine Providence which brought me here, will overrule every thing for my final good, and then whether I remain, or am

directed to some other sphere of labour, all will be well. My mind has been much tried by what has taken place, and I should be sorry indeed to experience a recurrence of the same.

We want a good supply of pens, ink, paper, and slates for the schools, and I should feel obliged if you would send me the Greek Testament edited by the Bishop of London which you promised me, in the place of mine by Valpy. Our expenses during the last quarter, exclusive of salary, are as follows:-

Sundry labour & transporting timber & bricks for the Station	£69. 10.
Boys' Clothing	24. 10
Provisions for Indians and Boys	170...
Travelling Expenses	3. 10.
Medicine	13. 0
Setting up Range & building a Chimney & Oven	66. 10
	346. 10

equal to £24. 0. 0. (Sig.) John Armstrong.

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Com.

am.

Mr. T. Youd to the Lay Secretary. (37

Grove, Barbica Point,

Upper Essequibo, Sept. 30. 1835.

Dear Sir,

I have at this time to relate something with respect to an apparent adverse Providence, with which the Indians at this Station have been visited, during the months of July & August, which indeed at that time appeared to be much against us, but the dark cloud now brightens; I had scarcely been home one week after coming from town in the beginning of July, when the measles attacked several of our people, spreading itself daily among them. This disease having laid many on their beds in George Town, came up the river, and several died; it then came to a coloured settlement close by us, and there brought down nine of one family at once. It then began with us at the Grove, and during its course it attacked 25 Indians. We were not properly prepared for such a sickness, in which it is requisite that the patients should be kept warm and perfectly free from all draughts; for the Indians generally live under open sheds, though all our people according to our directions, intend to improve their houses by manicoling them round &c.: when so many had become ill, I found myself unable to attend them night and day as they required, because of other duties; I therefore got a sick nurse, who cost me six and thirty guilders. The chief part of the sick got through their sickness, by God's mercy to them, and to us especially, in five weeks, but others endured great sufferings in consequence of

taking severe colds after the measles had left. I buried four during the sickness, but had to hire two coloured men to bury them, for the Indians would not touch them nor even go to the grave; for this reason, they feared the sickness would cleave to them. You will perhaps be enabled to enter into the state of my mind, while thus witnessing the pains of the sick, the death of some, fear on all. But I know our God is too wise to err, and too gracious to afflict without a beneficial design. There was a large party who came from the Macushe land to settle beside us, but when they saw our sick people, they became afraid and returned to the Falls, but some have since returned to the Grove. Our people during their sickness were altogether supplied during the time from my house, with such food as we thought best for them. We were obliged to turn the schoolroom at the Grove into a sick house, to prevent the Indians from being exposed to the cold air during the night. During this quarter 19 settlers of the Akawi nation have been added to our number, they having come from the Macushe country. My nephew is now my assistant in the school, and the children are getting on well.

The Committee would be pleased to see our assembly of Indians, who gather for instruction every evening. You will perceive by my Journal that we have commenced an outstation at Ipia, where on alternate Sabbaths either Mr. Armstrong or I attend. I have by the sanction of Mr. Strong built a rustic chapel at the above place, which will cost the Society seven Joes; the congregation amounts to about 70; God is prospering our labours there especially.

The Bill I drew upon the Society consists of different items, with which I am not concerned.

(Sig.d) T. Gould.

T. G.	750
Three Seminarists & expts connected	120
Man 166, Pens, paper &c. for school, 20	86
Nurse for attending the sick	22
Food for the sick from the country, during six weeks	100
Indian expenses for provision	220
	1298

Brot. up	1298
Candles for evening meeting	14
Medicines & instruments	23
Travelling expenses	86
Men for the burial of the dead during the measles, as explained	12
My assistant in the school	213
	1646
Chapel at Ipia	166
Doyce's burial	44
	1856

exchange at 14, equal £133.

Mr. Doyce, salary 20

Mr. Armstrong's acct 24

£177

Rec. Dec. 14/35 A Mr. T. Gould's Journal, July to Sept. 1835. (38

Com.

Ack.

July 1. 1835. Set out from town this evening, having Bro. Bernau with me. We were obliged to come to by the side of a schooner at anchor, for the night, the water being too rough for our corial to contend with.

July 3. 1835. We did not reach Barbica till noon today.

July 5. 1835. Lord's Day. Bro. Bernau took part of the service today.

July 6. 1835. Went up the Essequibo, taking Mr. Bernau with me.

July 7. 1835. Stayed for a few hours at Epia, where we held divine service.

July 12. 1835. Lord's Day. Bro. Bernau baptized three infants, married four couples, baptized one adult. Administered the Lord's Supper.

July 17. 1835. Held a meeting at Hooboo; had about 30 present. Indisposition of body, occasioned by fever, caused my spirits to flag a little; yet I thank God for helping me through, especially on account of an Indian of the Marcoo nation, for whose soul I have many longing wishes: yet I could never get him to attend divine service at all, which gave me grief of heart.

July 18. 1835. Set out for Epia; travelled almost the whole night; but could not make much progress, being too weak-handed for paddling.

July 19. 1835. Lord's Day. Held one full service in the afternoon, not being able to reach before 12 o'clock, on account of the strong current against us. In the evening further instructed the people in a catechetical way for an hour; then sung and prayed with them.

July 20. 1835. Conducted family prayers somewhat early, on account of the people having to go to their labour; after which I purchased some cassava for our people. Three of my Indians were seized with fever, which is the forerunner of the measles. I have at the Grove not less than thirteen down with the measles; for the attending of them I am obliged to get an old experienced coloured woman, who watches over them, and can carry into practice any medical direction I think fit to give. Six are recovering, and the rest are doing as well as can be expected.

July 22. 1835. Looking after the school, and also the workmen, who are building a safe boat for me to use. In the evening catechised our people.

July 23. 1835. Some of our people who are sick of the measles are changing for the worse.

July 24 & 25. 1835. I feel concerned about some of our sick, for death seems to be laying it hard on the breast of some; perhaps I may with a clear conscience say, I have used almost every effort possible, but what shall I say but God's will be done.

July 26. 1835. Lord's Day. Opened our new chapel in the Grove, where my former

Assistant is now stationed among the Carribees; we opened with a Carabeese hymn, which I had composed, then prayer, afterwards read a short composition in Carabeese, & then spoke through interpreters; we ended with singing and prayer. I was delighted to hear one call out and say, Come sing, this is our own language. I know not whether these Caribs ever sung the praises of God in their own language or not, but whether or no, they sung with heart and spirit to day. But one thing lay a little heavy on my mind, and that was, the sick and dying people at the Grove. I scarcely had time to put off my clothes before I had to haste to help one of our dying people. I could neither eat nor drink until about ten o'Clock at night. I had occasion to leave the first to go to the second, and before I could return, he died. On account of the Indians being so afraid of the dead, I had to lay him out myself. On Monday we buried him in a fine sandy ground a little from the Grove. A few hours after the burial of the above, a second young man died, apparently in much pain. Him we buried on Tuesday, and during the night or rather on Wednesday morning, a little before cock-crowing, I was awaked by a lamentable cry that came from our schoolroom (which I have been obliged to convert into a temporary sick house, while the measles are raging here). I well understood the cry, and immediately proceeded thither to aid in comforting the sorrowing relations. The deceased is a fine young woman, a sister to the above, who during her sickness lost little or no flesh. I would here mention a universal practice among the Indian tribes, which is very injurious in many diseases, and especially in the measles, when those who are suffering have no properly enclosed room to stop in — and that is, bathing, chiefly by having water thrown over them, though I strictly forbad the using or drinking of cold water. I deemed it good immediately to remove the dead from among the sick; but my nephew and myself had to remove her, for the Indians would not even touch her. Really to see the different things which I as a Missionary have to do, would surprise many at home. Some of the different offices are, as Domine as they call us, schoolmaster, doctor, sick nurse, steward or provider, overseer and manager in cultivation, captain or steersman, architect, boat-builder, mason, blacksmith, &c. &c. but each in its own time, but of which I once had but little idea. Surely this is almost an unparalleled singular station. We are now crying to God to stay His hand.

July 31. 1835. Went with Mr Armstrong to Hooboo, where we instructed some of our Congregation in reading, after which conducted a Dutch service.

Aug. 1. 1835. Preparing for Lords Day. Met our members and others at the chapel; instructed them in a catechetical manner, which we find to be very useful, especially with the more ignorant.

Aug. 2. 1835. Lords Day. Conducted two services at Barbica chapel. In the evening buried a little boy who died on Saturday.

Aug. 4. 1835. I had occasion to go seven or eight miles to see a dying man, who

sent for me, and when I got there I found him going very fast; he could scarcely speak, being in great agony, nearly choked with clotted blood, and in about ten or fifteen ~~people~~ minutes after my arrival, he died.

Aug. 6. 1835. Was summoned to attend a coroner's inquest over the body of the above, who was supposed to have been poisoned by an Indian, by the name of Warrakau, but no trace whatever could be brought forward by the interested parties to show that any such design had possessed the mind of the accused; we therefore declared the accused to be innocent, and the man to have died by a visitation from God.

Aug. 16. 1835. Lord's Day. Held two services at Epia; the people seemed to be much affected, especialy in the evening; but I fear the good impressions made upon some may not be lasting, for when the night drew on, their conversation turned to be of a worldly nature.

Aug. 17. 1835. The people again assembled for morning prayers, after which each went to their labor. I had to wait a few hours, while our Indians went to get provision, and then came home in the night. during the past week, I buried a young man who has been sick for five weeks at the Grove; having first been in company with four and twenty others attacked with measles, and afterward caught a severe cold, which settled upon the lungs & caused his death.

The Lord seems at this time especially, to be trying our faith greatly. The measles now spreading among our people has caused a great alarm among not only the settlers, but also those far distant who desire to come, but dare not; some indeed came to see me, but said they must return at least part way, until the sickness had passed; which they did, but yet were overtaken by it about forty miles beyond us. indeed, what can I say? since I have been obliged to make our schoolroom into a warm sick house, having sixteen quite laid up, I am obliged to feed them with such suitable food as my house affords, and to take upon me to act the part of a doctor and nurse. I have had several pleasing interviews with Indians who have come to see me, but they are too long to detail here.

Aug. 21. 1835. Held a dutch service at Hooboo; after having taught an adult school which we chiefly hold on Fridays, in order to get the people to read God's word and to sing his praises.

Aug. 23. 1835. Lord's Day. Took an interpreter with me among the Caribs in the Cinne River. We had a pleasing time at the chapel there, but our congregation was small on account of the ravages which the measles is making there. We may join in the hymn & say.

God moves in a mysterious way
His wonders to perform;

I am happy to say my former assistant, John Doyce, a coloured young man, is doing well there, being zealous, and is becoming beloved by them. We are waiting for the outpouring of the Holy Spirit. The sickness, through God's mercy, has now passed from the grove entirely, and the Indians are speaking of returning shortly.

Aug. 28. 1835. Held a dutch service at Hoobo after the usual adult school. The Lord is blessing this meeting to three or four who attend, which gives me comfort of heart.

Aug. 29. 1835. Set out for Epia; we did not reach before eleven o'clock at night; having no wind to assist us.

Aug. 30. 1835. Lord's Day. Opened our new chapel at Epia, having between 70 & 80 present; and the Lord made it by His blessing, a memorable day to some; a beginning which may the Lord carry on. The chapel may cost the Society twelve Pounds, including benches, and a leaf enclosed chamber. The chapel will have or has a manicole leafed roof, and will be enclosed by split manicole. The congregation speak of doing something toward making it a credit to the place. If they do, it will be well, but I tell them the Society can do no more, neither do I think it desirable that they should, which I plainly tell them. I say, My people, you may look on the Chapel as your own, and therefore amend it as your minds may lead you. I kept a Sabbath school in the chapel, seeing that one half are very anxious to learn to read.

Aug. 31. 1835. The people assembled for prayers; soon after which I came away with a thankful heart to God for His goodness in working with us, and blessing the people with the gift of the Gospel.

Sept. 2. 1835. Read a part of Brainerd's life, which gave me courage and drove me to prayer for my people and myself too. In the evening met our Indians in the schoolroom, and catechised them; indeed I begin to feel very anxious about their souls; I pray the Holy Ghost may not long delay his coming, to bid the dry bones live.

Sept. 3. 1835. I am somewhat cheered in my work; while speaking to the Indians in the evening, they answered tolerably well. Two additional settlers came today; they are part of a body of Akawis who have been deterred from coming sooner on account of the measles.

Sept. 6. 1835. Lord's Day. Among the Caribs in Cuine. The measles are awfully prevalent among the Caribbees and Akawis in the Cuine; two died the other day.

Sept. 8. 1835. Our people are beginning to increase; and there is a preparation for cutting fields going on in earnest. My time is well filled up; having to look over the school to direct the Indians and to instruct them every evening.

Sept. 11. 1835. Held a service at Hoobo, after the usual adult school.

Sept. 12. 1835. Preparing for the Sabbath. Received a Letter from Rev. L. Strong, who sent up a small schooner for the Mission purposes, which is a most necessary thing, for we have a rough sea to contend with when we come to town.

Sept. 13. 1835. Lord's Day. Held two services at Barbica, and had a great drawing

out of spirit. On Saturday held our church meeting, and the members poured out their supplications for the first time in public; their language has been a barrier to them.

Sept. 16. 1835. Left my people for town with great concern of heart, because every day they want direction; they love me and I am sure I love them. Held prayers on board.

Sept. 17. 1835. Morning prayers on board; came to Port Island.

Sept. 20. 1835. Spend the Sabbath with friend Strong at Peter's Hall.

Rec. Jan. 18/36 A

Com.

Ans.

J. King, Esq., to the Lay Secretary. 42

Kingston, Dec. 15. 1835.

Dear Sir,

I have to advise of having drawn a Bill on you for £400 Stg. in favor of Messrs Tory Mc Whinney & Co. of this city for the present Packet, to meet the salaries of the Missionaries and Catechists which become due on the 31st of this month, as well as to defray other expences incidental on the increasing extent of the Mission.

I have the gratification to announce the safe arrival of the Missionaries, Messrs Haensel, Dixon, & family, in the "Planet" & "Millicent" on the 8th instant, and of Mr Morse in the "Vere" two days after.

Your wishes respecting the school supplies shall be attended to; & I shall always be happy in doing anything which may tend to promote the great cause in which we are engaged. Although not resident in Kingston, I live very near, and am here on certain days every week, which will enable me to superintend the Depository, and the regular issue of the supplies to the different stations.

(Sig.d) Jno King.

Rec. Jan. 18/36 A

Com.

Ans.

Rev. R. Panton to the Lay Secretary. 43

Bath, St. Thos. in the East,

Jamaica, November 30. 1835.

My dear Sir,

My last was dated from Lucea, Hanover; since which I have received yours of Sept. 15/35 (forwarded by Mr. Jowett); yours of Oct. 1/35, (covering extracts of a letter from Sir George Grey); and yours of Oct. 14/35 also, a few days since, your letter of Aug. 14/35, transmitted by the ship "Worsington," and enclosing an Invoice of Books & Wearing Apparel.

It will perhaps be better for me to fulfil the promise made in my last; of giving some account of the tour undertaken by the Rev. G.

Griffiths and myself in the service of the Society, before I reply to various matters in the letters now acknowledged. This promise should have been fulfilled some weeks back; but I have been ill in consequence of a cold taken during the journey. I will endeavour to be as little tedious as possible in the relation.

We left Port Antonio on the 23d. Sept. in a small open pleasure boat, very kindly lent to us for the occasion by a gentleman of Portland, who himself accompanied us as far as Montego Bay. We sailed westward along the northern coast, and called in at several ports, making every enquiry and gaining information, which may hereafter be useful; and on the 25th we visited Blagrove's Estates in St. Ann's, which you have, on a former occasion, mentioned to us as likely to become the field of labour of one of the Society's Missionaries. This we found to be a very promising field, at present unoccupied; and with a large population of apprentices round it. On one of the Blagrove Properties, Cardiff Hall, there is a very fine house; only occupied for a few days in each year by the Attorney, when he visits the property. This would make a very healthy residence for the Missionary, if it could be procured for him; and we have no doubt that in so large a building a Congregation could easily be accomodated in apartments, set apart for that purpose. We would have endeavoured to see the house; but we were fearful of giving offence to the very sensitive jealousy of planters. The nearest minister of religion is the Rev. — Alloway, of the London Missionary Society, whom we saw, and who resides about six miles off. From him also we learnt, that the neighbourhood of Cardiff Hall is very destitute, and would be a very excellent Station, at which about 3000 Apprentices might attend. We strongly advise the occupation of it; but if your Comee come to this determination, the clearest and most positive arrangements must be previously made with the Trustees to ensure every requisite to the Missionary. The Hon. W. Miller and Mr. Marrett are the attornies (the same gentlemen are in charge of Swanswick); and nothing will be done by them unless in obedience to the most peremptory orders from home.

From this place we proceeded to Irelawney, and visited Swanswick. Of our visit here, and of the advantages of Swanswick as a Station, we have already given you an account. We would again, however, express our earnest hope that the Society will be enabled to occupy it. Irelawney contains a greater number of apprenticed than any other parish in the island; and perhaps in no other are these poor people so destitute of religious instruction. The Rev. W. Knibb (the Baptist Missionary) who resides at Falmouth, and who was extremely kind to us, showed us a calculation, by which it appears, that when full allowance has been made for every Congregation at present assembling in the parish, upward of 20,000 souls are still without instruction! Swanswick is in the midst of one of the most populous, & most desolate parts; and Mr. Clarke, by establishing an efficient Mission here,

might be conferring the greatest possible blessing on thousands. The Missionary, if a decidedly pious and prudent man, would soon have very assistance and support; for many of the white inhabitants of Irelawney are now convinced that nothing but the religious instruction of the Apprentices can secure their property; but are unwilling to join the Dissenters; (this is Mr. Knibb's representation, as well as their own) and would gladly avail themselves of the services of an active Clergyman. We were pained to find that the Rector and Curate of the Parish are not in any degree respected.

From Irelawney we went into St. James', where we were most kindly received by the Rector and Commissary, - the Rev. J. McIntyre, who has joined our Auxiliary. His parish, which is very large, and was the seat of the rebellion, is almost as destitute as Irelawney. Three large districts in the country parts require each a Missionary; and in the town of Montego Bay, there are a thousand applications for seats beyond what the church can accomodate; although in this respect it is the best in the island. He made us the following proposal, which the Corr. Comtee accepted for one of the expected Missionaries, viz. to procure for us a very large house on an Estate called Rose Hall, about ten miles from the town, to be used as a residence and chapel, where the Missionary could reside and principally labour; and the use of his own church on Sunday evening; (he has no third service himself) and on Wednesday or Friday evening of each week; when the Missionary might gather round him, as his own Congregation, the applicants, almost all apprentices, who cannot get accomodation in the Church at present. The Missionary, if he found the latter part of this plan interfere with his other labours, might relinquish it, and confine himself to Rose Hall. The Corr. Comtee wished to avail themselves of this offer; but I fear that the late direction we have received from your Committee - that Mr. May is to remain as Pastor at Birnam Wood, will compel us to forego it for the present. In each of these parishes we endeavoured to make friends for the Society; and hope that our endeavours were blessed with much success. We received the greatest hospitality and kindness, and many promises of assistance; on which in general I think we may depend, that is, if we are enabled to keep our own. This end of the island is much worse provided with the means of religious instruction than our own (the Eastern) end.

On the 30th we took leave of our Portland friend and his boat, and hiring a Canoe, ran down to Lucea, where our dear brother, Mr. Stainsby, resides. In this parish (Hanover) we should have heard the same sad account of spiritual destitution, but the Society is holding up the light of truth in one of its dark corners by their faithful Labourer, the Rev. W. K. Betts. In the western part of the parish, however, between Green Island Harbour and Negril, there is a district in

which seventeen sugar estates lie close together; and where we have had two advantageous offers. The one is a house in which a Catechist can reside, and assemble a school; and where he can also hold service as a lay teacher. This offer is made by Mr. Campbell, the proprietor, who represents the parish in the House of Assembly; the ladies of his family promise their assistance. The other offer is a grant of twenty acres of land and £100 stg. by the proprietor of Phanix Estate, Mr. Quarrel, formerly Assistant Secretary to our Auxiliary, now ordained and residing in England. The situations are both eligible for schools; and the children of 1,500 apprentices might attend at each. The former of these (Rock Spring) we have accepted; and one of the expected Catechists will go there on his arrival. The other (Phanix) ought to be added to the list of places where we wish to erect schoolhouses with the aid of Government money. It is about two miles from the Parochial Chapel at Green Island. It would not be necessary, at least for the present, to place an Ordained Missionary at either of these Stations.

After resting a few days with Mr. Stainsby, during which, at the request & for the information of our newly acquired friends in this part of the island, we prepared a short "Appeal", stating briefly the objects and proceedings of the Society; Mr. Griffiths and I separated for a short time. He went to visit a part of the Parish of St. James, where the Parochial authorities are about to erect a chapel, to supply which they would be glad to get one of our Missionaries; while I went to Knockalva, to spend a day or two in seeing Mr. Betts' Congregation & Schools. And first with respect to the visit of Mr. Griffiths. He found the proposed site for the new chapel excellent in all respects; in a healthy situation, and surrounded by a large population of Apprentices. But we feel great difficulty in the question whether the Society's Missionaries ought to serve Parochial chapels. They appear to have taken, under the sanction of the Society, the Government Chapels at Sierra Leone; but it appears to me that the Missionary, being accountable for the due performance of the services of a public chapel in this island, would be more under the control and direction of the Bishop than your Com.ee would desire. Some members of our Com.e however, are anxious that such arrangements may be made as would obviate this objection. The Parent Com.e will, I hope, direct us.

On the 8.t of October I arrived at Knockalva, and had an opportunity of meeting Mr. Betts' Congregation on Sunday 11.t, and also examined his schools at Argyle Pen and Alexandria. I was much gratified with every thing. The schools are extremely promising, and admirably conducted on a system which seems to interest the children, while it calls forth their intelligence, and impresses on their minds much useful, as well as religious knowledge. Mr. Betts has laboured hard in these schools, and has been blessed with much success. He has now upwards of 300 children under instruction, and is planning the formation of two additional day schools in

his neighbourhood, as soon as he can get proper teachers. I have not in any schools seen a better feeling, or more lively intelligence manifested by the children. The schoolhouses, however, are very indifferent, (if schoolhouses they can be called) for they are mere sheds, scarcely covered, which would answer the purpose in no other climate. That at Alexandria may be improved; but the one at Argyle Pen is very bad. Mr. Betts' house is also a poor accomodation, although the best on the property. There is no complaint however, from him. He is more anxious about his work than about his accomodations. We felt ourselves therefore the more strongly called on to attend to these for him. We have consequently requested Mr. Stainsby to open a correspondence with Mr. Malcolm through Mr. Gordon, his attorney (who is still very friendly) for the purpose of obtaining for the Society a piece of land, on which a small dwelling house and a chapel may be erected. It will be necessary for the Society's Missionary to have a permanent footing here, which he has not at present; as the death of Mr. Gordon or of Mr. Malcolm, might dispossess us of our present advantages. We are not likely to be able to purchase in this district buildings already erected; for in the rebellion the buildings were all destroyed.

Mr. Griffith joined me at Knockalva on the 12th; and the next day we crossed the mountains, passing through part of Westmoreland into St. Elizabeth's; with the intention of travelling up the southern side of the island by land, depending on our friends for the means of conveyance. In Westmoreland, land and assistance for the erection of a schoolhouse are offered to us at Darliston by the proprietor, the Hon. Mr. Gordon, a member of the Council, who has joined our Auxiliary.

On the 13th and 14th we had meetings of the Aux. Comte, and of the Corr. Comte, at Mr. Farquharson's house in St. Elizabeth's. At the former some regulations were adopted, which we hope will facilitate the collection of subscriptions in the island. At the latter preparations were made for the reception of the expected Missionaries; and other business transacted, which must make the subject of a future communication. On the 15th, in company with Messrs Farquharson, Sylton, & Betts, we visited the Station at Accompong, Maroon Town, at present occupied by Mr. Stearne. We were sorry to find that the Station has suffered much in consequence of it having remained so long unoccupied from the want of a proper teacher. The elder scholars, who can read well, have left the school, and the rest have almost forgotten what they had learnt. Mr. Stearn has a school of 70 children, in excellent order, but not far advanced. Seeing the loss here sustained by the temporary breaking up of the school, we were the more grieved at being obliged to recommend Mr. Stearn's return to Europe. In moving him and his family from Low Ground to this healthy place, we had hoped

to obviate the necessity of this step, but we found Mrs Stearn and the children in very poor health; and although Mr Stearn does not complain, his appearance, and his querulous disatisfaction with his accomodations (though not bad), with his stipend, (though increased, and in the opinion of the Com^tee sufficient), and with almost every thing, indicate the necessity of a change for his own health. We have recommended him to avail himself of a regulation of the Parent Com^tee, communicated to us by Mr Betts, which permits Missionaries in certain Missions, after a residence of six years, to return to England. (Your Resolution bears date Aug. 30/22). We have not yet heard his decision; but I expect it before this is despatched. Should he determine on going to England, we shall write more fully by him on the subject. He will not, however, sail before the spring.

On Monday the 17th, we proceeded to our friend the Rev. W. Hylton's house at Lacovia, St Elizabeth's; and the next day, in company with him, examined the Society's school at Grosmond (Santo Cruz) under a native teacher, Miss Wright. We were much pleased with the proficiency of the scholars, 53 in number, and particularly with the attention they paid to the meaning of what they read, and with their scriptural knowledge. This is a very deserving teacher. She has a little land of her own, of which she offers, as a gift to the Society, two acres for the erection of a school house. We ought to avail ourselves of the offer. It has the singular advantage of a very pious and devoted teacher already on the spot.

On Friday the 21st we went into Clarendon with the intention of visiting Oliphant's; but we were so inhospitably received and rudely treated on that property by the Overseer, that we could make little enquiry. We are sufficiently acquainted, however, with the localities, to be certain that it would be an excellent situation for a school: but on account of the unhealthiness of the lower part of the property, where the school must, for the convenience of the neighbourhood, be placed, the Catechist should reside at some distance from it. This is a disadvantage; not however so great as that which would arise from the frequent illness of the teacher. We cannot every where command every advantage; and those apprentices who live in unhealthy situations need instruction. If the Station be occupied, we will endeavour to get a residence for the Catechist in the adjoining mountains, which are very healthy.

*During this week we travelled through Manchester, where offers were made to us which we do not think eligible; and in such cases I do not mention the offers to you. We always object to placing a Schoolmaster or Missionary in a Station where he would be likely to interfere with another religious teacher of any denomination.

On Saturday the 22d we examined the school at Salt Savannah. We are happy in being able to speak in the highest terms of its present condition. Four classes read the Bible well; and the first and second repeat large portions fluently. But we were particularly pleased to find that they had been well instructed in the meaning of what they repeated. We asked questions from John XVI, to which we scarcely

* This Paragraph should have been placed before the one which precedes it.

expected an answer; but were surprised to find them admirably answered; sometimes by texts from other parts of Scripture. One boy in particular, about 13 years of age, seems to be a youth of great promise; and will be sent to Mr Haensel's Normal School. His apprenticeship must be purchased; but as Mr Farquharson is the Attorney, justice will be done both to the proprietor and to the Society. Mr Wm Forbes, though hasty and impetuous in some respects (not immediately connected with his mode of conducting the school) has justified our expectations in entrusting him with this station.

After leaving Salt Savannah we passed through Moreland and Bushy Park. These, together with Oliphants, are the properties of the Messrs Mitchell, whose handsome offers, conveyed in a letter to Mr Griffiths, we believe you have seen. These are very desirable stations for schools; but they are not very healthily situated: they are more healthy than most sea-side places, but less so than the mountains. The observations made on Oliphants are equally applicable here. If they are occupied, we will do our best for the Missionaries. Those who have been seasoned to the climate in more healthy situations, would do well in these. We shall always be most anxious for the health of the Society's Missionaries, and God, we trust, will bless our endeavours.

These were the last places we visited in the service of the Society. We now returned home as quickly as possible, having been absent five weeks, and having travelled above 500 miles, at a cost to the Society of about £14 stg. each; the hospitality and kind assistance of many friends having enabled us to travel at small cost in this very expensive island. We would also gratefully acknowledge the fatherly Providence of God during the whole journey in having protected us from every kind of accident.

I am obliged to conclude this hastily. I enclosed the Answers of two Members of our Comte to the questions proposed in Mr Jowett's letter of Sept. 15/35, Mr Farquharson's & Mr Stainsby's. All the places mentioned in the list of new Stations, which you received after the despatch of the letter of Sept. 15th, are similarly circumstanced.

(Sigd) Richd Panton.

Rec. Jan. 18/36. A Com. Ack. Rev. J. Stainsby to the Rev. R. Panton. (Lett

Lucea, Nov. 30. 1835.

My dear Panton,

I ought to have answered the C. M. S. letter last Tuesday, but I could not decide to say.

2y. 1. Five.

2y 2. Lucea, Phœnix, Musquito Cove, Welcome Wharf, Rock Spring.

Note. At Lucea there is a large building which I believe the parish will grant the occupation of gratuitously. This building was formerly used as a gaol and workhouse. It requires some repairs, which I have reason to believe they will do themselves, and turn it over to me on condition that I supply an efficient Master without any further cost to the parish. The house at Rock Spring will be given in a similar manner. Mr. Quarrell offers £100 Stg. and land toward the erection of a school-house on Phenix Estate.

2y. 3. The expense of raising a permanent building for at least 100 scholars, with apartments for Master, could not be considered less than £300 Stg.

2y. 4. The dimensions ought to be, I presume, about 30 feet square.

2y. 5. Not less than 100; but it would be well to make provision for 150 scholars.

2y. 6. The local population in and about Lucea may be estimated at 3000. At the other districts from 1000 to 2000.

The above I would look upon as permanent stations. Many other minor institutions would be required, especially if the Proprietors of Estates take up the subject of Education. Other larger schools also will be required, but I see no way at present how land can be got for the erection of buildings, on account of the circumstances under which the Properties are held. I have often thought that legislature should interfere, and by a jury compel the sale of land for erecting school-houses and churches, as they do for carrying roads through a man's estate. Many estates are entailed; others are in chancery; others hold by minors, so that in the very centre of a district where it is desirable to erect a school or church, not a foot of land can be legally conveyed. In regard to the stations mentioned above, this difficulty does not obtain.

The school at Lucea might be considered the central or model school of the parish, & I think above 200 scholars might be collected.

(Sig.) J. Stainsby.

Rec. Jan. 18/36 A
Com.
Ack

M. Farquharson, Esq., to the Rev. R. Panton. (45

My dear Panton, Papine, Nov. 21. 1835.

I have received your favour with the letter from Mr. Jowett annexed, which I shall answer as follows:— the number of schoolhouses to be erected will depend on the amount of funds; they are required in every part of the island.

One in Nassau,	St. Elizabeth's	Popn. abt. 2500	Dimensions
One at Bona Vista	— d. —	— d. —	48 ft. by 24;
One at Darliston District	Westmoreland	abt. 1000	cost about
One near Betts	—	1500	£400 to £5
One near Potosi	St. James'	3000	currency

One near Swanswick - Trelawney - Popn. ab. 3000 } Dimensions 48 ft. by 24: cost about £400 to £500 currency.
One about Grosmond - St. Elizabeth's ——— 1500 }

There are many other stations that require schoolhouses. I dare say you have written to our other friends. We are sorry to hear you have been sick. The Governor appears favorably disposed. I have had some conversation with him about the Church Building Act. I trust the business of the Session will be concluded without any wrangling. I cannot say what alterations are contemplated in the Clergy Act. I suppose we shall see you down when the Missionaries arrive. I am appointed Receiver for Mexico; the minister for Appleton may reside there for a few months until his house is erected.

Rec. Jan. 18/36
Com.
Ans.

A Rev. C. L. F. Haensel to the Secretaries. (46

Kingston, Dec. 15. 1835.

Dear Sirs,

It is my gratifying duty to inform you of the safe arrival, in this island, of myself, Mr. Morse, Mr. and Mrs. Dixon and child, and Miss Paul. Mr. D. and his friends, and myself, landed on Wednesday the 9th., and Mr. Morse on Friday the 11th. inst.; and we all have met with the kindest reception, at the Church Missionary House, on the part of Mr. King, who came to town from his estate (ten miles off) as soon as he was informed of our arrival. My brethren Morse and Dixon have concurred with me in judging that, for the saving of postage, one of us only should write on this occasion, and they have deputed me to that office.

We all unite in expressing our gratitude to God for the many privileges we have enjoyed during the ~~office~~ passage, and we recommend the Captains of our respective vessels as well deserving to be entrusted with passengers by the Society on future occasions. I take this opportunity of mentioning the peculiar advantage I have had in the company of Mr. Wheeler, the agent of the Bible Society, my fellow passenger.

I regret to state that Mrs. Dixon has had to pass through a painful trial by premature labour, which issued in the birth of a dead child yesterday morning. The mother seems to be doing as well as can be expected under these circumstances.

While we are anxious to follow a sense of duty in writing to inform you of our arrival, we are precluded from making any additional remarks, from the newness of the scene on which we have entered, and the absence of conference, hitherto, with the Corr. Com^e. The Rev. R Panton arrived in town last evening, and we hope to arrange our immediate movements with him this morning, but close this in order that we may not lose the opportunity of sending by the mail, which is to be dispatched early to-day.

With fervent prayers for the Divine blessing on this and every other portion of the missionary field, and best wishes for your prosperity, I remain &c.

(Sig.) C. L. F. Haensel.

Rec. Jan. 18/36 A R

Mr. D. Seddon to the Lay Secretary. (47)

Com.

Ans.

Church Missionary House,

Hanover St. Kingston, Dec. 13. 1835.

Dear Sir,

It is with much thankfulness to Almighty God that I now inform you of the safe arrival of Miss H. Paul (along with the Rev. H. L. Dixon & Mrs and Miss Dixon). My first acknowledgment (next to my sincere gratitude to the Author of all mercies) shall be, that I feel myself under very strong obligations to the Com^tee for their very kind attention to the arrangements necessary to Miss P.'s proceeding to Jamaica, with that object in view which you, Sir, well knew was matter of deep solicitude to myself. In respect of general health, I am happy to announce that Miss H. P. arrived here (at Port Royal on Tuesday last, 7th inst.) as well as I could have expected; and although conflicting feelings connected with past events and future hopes or fears have since produced some painful agitation, the shock seems now well-nigh over, and strength regaining its former influence.

Concerning the Rev. H. L. Dixon, his lady, & child, it being out of my province to make any detail of their circumstances, I shall merely notice that Mrs D., ever since her landing, has been somewhat seriously indisposed; although we trust she may speedily be convalescent.

By the above you, dear Sir, will perceive that I am not as yet united in marriage to Miss H. Paul. It is also yet undecided on what precise day our entrance into that relation may take place; my hope, however, is that it will not be deferred more than a few days. The delay arises from Miss Paul's unavoidable detention with her sister. I am the more solicitous on this point, as I have been now in town making necessary arrangements for and awaiting the arrival of my intended lady, for nearly three weeks; and besides such is the state of affairs now, that I cannot again become regularly engaged in my duties until I am settled as a domestic man. I was calculating on no more than a week's delay after the landing of our party; but herein, as in many things in our mutable state here, I am disappointed.

Respecting the Committee's kindest interest in the united welfare of myself and intended, I have the fullest conviction and satisfaction. I trust I need not add that the promise of the Committee and friends of the Society, to remember in prayer to "the God of all grace" those to whom your late Instructions were given, will include myself. Yes, my dear Sir, we who are scattered here and there among the

heathen population of this world, not only value but earnestly solicit the constant and, frequently, personal remembrances of our dear companions & fellow workers at home. Pray for us, that in all things Christ may be glorified & His kingdom advanced and established!

As to myself it seemed to be the impression of the Corr. Com^e here that I might offer myself to his Lordship, the Bishop, for Deacon's Orders in February next; but the matter appears doubtful. I humbly trust it may not be long; as my engagements are and will be such as to prevent my paying any continuous attention to reading, or even recalling former points of attainment. I make no doubt that this will be a matter of candid consideration with the Com^e, and also with his Lordship.

My health at present, thank God, is tolerably good, but I am subject to sudden attacks in my head, which are often very painful. We have lost lately Mrs W. Forbes. May her death be regarded as a kind though afflictive monition of that voice which cries, Behold the Bridegroom cometh: Be ye also ready. O for grace to be faithful unto the end of our course.

At the present time there is some pretty general arguing going forward, as to the kind and extent of education for the negro youth of this Colony. I would not be thought wanting in all due deference to any and every one engaged in the decision of this question; but I lament to say that while few mention a thorough religious and moral cultivation of their depraved and disordered minds (except by way of ridicule and contempt) I am more deeply persuaded than ever, that nothing can preserve and consolidate the best interests of Jamaica except such means as accord with and arise out of the scriptural doctrines and precepts of our holy Protestant faith.

Miss H. Paul desires her very kindest acknowledgments to yourself, in which I am sure we all unite.

Trusting that the next Packet will bring you the news of my marriage with Miss Paul, and that our joint course may be according to the will of our Heavenly Father, I remain &c.

(Sig^d) D. Seddon.

Rec. Jan. 18/36 A Mr. B. Spooner to the Lay Secretary. 48

Com.

Am.

Dear Sir, Hyde Park (Demerara) Nov. 25. 1835.

Having learnt from your Agent in this Colony, our esteemed friend the Rev. L. Strong, that the Church Missionary Society had admitted me as one of her Catechists, I feel it my duty to return my thanks for the honour conferred on me, and at the same time to express my sincere desires, that the

Spirit might be given without measure unto an Institution which lays herself out to disseminate the truths of the everlasting Gospel, as the Church Missionary Society has done; and I trust will continue to do so even until the ransomed of the Lord be brought as one fold under one shepherd. May the privilege of which I now do, and if spared may hereafter partake, of communicating an account of my labours in this quarter of the globe, ever stimulate my soul to fervent supplications that the Redeemer might shortly see of the travail of his soul, when the elect are congregated from the four quarters of the earth, and that I the least of all to whom this grace is given, spending and being spent in the service of Jehovah, may never cease to testify of the Gospel of the grace of God. I am sure it will afford you much gratification to hear that there are two regular places of worship up this River, where prayer and praise are wont to be made. The first of these establishments is situated on a piece of land called Hyde Park (where I reside) and is about 27 miles from George Town. Although the ministry here be not an extended, yet is a very interesting one. Our little chapel will contain 300 persons. It is an affecting sight to see these people assembled in the sanctuary to hear the tidings of love and mercy, on the Lord's Day.

The other chapel is 20 miles from Hyde Park on a Wood Cutting Establishment called Berlyn; here divine service is kept every other Sunday (one Sunday being devoted to Hyde Park). There not being any roads, because of the forests which lay on each side of the River, all intercourse between the settlers is carried on by water in boats, corials, &c. I leave my residence every other Saturday afternoon in a boat, and in four hours I reach Berlyn, where on the next day the congregation assemble from different parts of the river, their settlements being scattered and at some distance from the chapel. The general muster is about 200. It is very cheering on the Sabbath mornings, in these solitudes, where there is not anything to excite the carnal mind, to see the calm surface of the River covered with small craft, which are conveying immortal souls to hear of redeeming love. May God of His infinite mercy cause many a barren soul to become as a fruitful field, and the wilderness to blossom as the rose. From Berlyn I have been a few miles higher up the river, say twelve. I have reason to believe that in the congregations to whom I declare the glad tidings, there are a few who are seeking the Lord, & are earnestly desiring to be conformed to his image. From what I have stated, this inference may be drawn, that the Mission not only needs the patronage, but also the private and public prayers of all who are interested in the welfare of souls. May the Holy Ghost manifest his irresistible power in these desolate heritages, that we may frequently stand still and see the salvation of God.

(Sig.) Benj.a Spooner.

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Rev. L. Strong to the Lay Secretary. (49

St. Matthew's Rectory, Jan. 2. 1886.

My dear Sir,

I am again about to address you on the subject of our Indian Mission, and forward the Minutes of our last meeting. You will perceive that we are still in a very unsettled state, and at present our situation is a very unpleasant one; inasmuch as when engaged in Gospel labours, we should expect all to work and all to think together, and that the agents of the Mission would desire to simplify their wants and expenses as much as possible, so that we should have rather to add to them than take the position of watchers to suppress and curtail expenditure. Mr. Armstrong's house is now in a state of forwardness, and will soon be completed. I have to communicate the melancholy tidings of Mr. W. Gould's decease after a short illness, brought on I understand by a night's exposure to the rain and cold. I know not whether he were born again; I hope so; he was naturally an amiable lad: I hope he rests in Jesus. With the minutes of our last meetings, I enclose a report from the deputation that visited the Missions in November, as also a letter sent to the Committee at our last meeting, the 19th of Dec., by Mr. Williams, my brother-in-law, and assistant pastor in this parish; by these documents you will be able better to understand the state of things at the Mission, of which we are very anxious that the Committee should have as correct an idea as possible. It is on this account I stated frankly my sentiments in my last, not to bias but to give the Committee every fair opportunity of forming their own judgment. You will perceive the urgent necessity of building a chapel, as also the reasons for our desire that it should be erected at the Grove instead of at the former situation. The truth is that during Mr. Armstrong's absence the Mission assumed a new feature; everything almost was new when Armstrong returned, and all he had commenced was gone. I was afraid we were overstepping our powers when we resolved on the erection of the chapel, but necessity compelled us to the step; we have however since then received intelligence of the new schoolroom there proposed being roofed in, as also that the Sabbath congregation assemble there, which I trust will enable us to forego this expense till we hear from the Committee. Mr. Williams and myself intend immediately to propose a suspension of the building resolution until we hear from the Committee. You will also perceive a question at issue between the Missionaries & Corr. Comee, which can alone be decided in London — that of maintaining the Indians. Our doing this at all arose from a statement and petition of Mr. Gould. He stated so many Indians having gathered around him for instruction, who

were actually reduced to want and must depart unless we helped them to provisions for a few months, that they had promised to cultivate their lands which we gave them, and when their own provision was ripe, they would need assistance no more. We called a meeting and entered on subscriptions, with which we have supported the Indians a whole year; their crop is now ripe, and I think they should exert themselves for their own support; it was then a mere experiment (I think it a wrong principle to act on continuously) and merely a grant of charity at the moment to see if we could catch them with guile bringing them under the power of the word, and it was the Missionary's duty to seize the golden opportunity, in faith & prayer importunate, with unremitting exhortation and teaching, to be the means of convincing them, poor heathens, of sin, showing them the blood of Jesus, the resurrection hope, and leading them upon the rock. I do not think we have burthened your Society with any expense in this experiment; if we have, I do not think it a lawful expense. There has hitherto been no fruit among the Indians, saving a few learning to read, but I mean no awakening by the Holy Ghost! They will gather in numbers round the Missionaries so long as you give them a weekly allowance of food, medicine for sickness and servants to wait on them when they are ill; but during all this, they will not paddle the Missionaries on their journeys to preach without extra pay, they will not cut a field for the general stock, and plant it, without extra pay. You perceive one of Mr. Gould's petitions to us is for a grant of £10 nearly to pay Indians for planting a field for themselves. These Indians at the Mission are cared for and allowanced as the negroes who work on the Estates, but do nothing for the Missionaries without extra pay. Now the Society is not a Society for the support of the Indians, for furnishing hospitals for the Indians; but for their instruction in Christ: the chapels, the schools, the books, are lawful expenditure, but surely the Indians ought to support their wives and families, and be glad even to assist the Missionaries. It was an experiment to encourage and gather the first comers, but I do think it a dangerous principle to act on. Mr. Gould's expression when he petitioned our assistance was, "they will be as decoy ducks or call-birds for the rest. The last quarter's accounts for the Mission are just sent in: we were not at all aware of what was coming; they amount to £160 including the building of the school, and some lumber bought for Mr. Armstrong nearly a year since by my sanction. £15 is charged for feeding the Indians - £7 for a new corial for Mr. Gould; I know not whether the Comte will pass these accounts or not, but am very anxious for explicit instructions from you. I can assure you our single eye is toward the conversion of Indians to the faith of the Gospel; this will never be effected by carnal means but by spiritual weapons, praying and preaching in the Holy Ghost. Were such a minister as Bernau at Barbica, I should have great hope for the Mission.

Mr. Yould does appear to have been blessed to several coloured people in the District, and by his accounts the chapel at Lepia thrives. At present I fear the Missionaries are dissatisfied with us, and think we are needlessly jealous of expenditure. If the Parent Com.ee will give the Missionaries decided orders on this point, much unpleasant feeling may I trust be avoided; at present they do not regard us, but incur the expences, and then send in the bills to us for liquidation.

Mr. Armstrong is in correspondence with the Bishop. I suppose he has communicated the result to you. I enclose with these papers a rough sketch taken of the station at Barbica; which if it reach you safely may give you some correct idea of its localities. I have not taken more pains with the draft on account of the time it would occupy: you have the paper just as it was sketched; you will kindly excuse the dirty state in which it is sent. Mr. Carter is still usefully occupied on the week days in conducting a large infant school in town; on Monday evenings he comes out to our church meetings, & takes a class of about 60 negroes for catechetical instructions. On Saturday he joins our evening reading, and on Sunday morning he rides with my brother Williams and myself alternately to the Craig Chapel, where after service we leave him with a numerous Sabbath school until five in the evening, when he returns home to my house and in the morning walks into town. The Craig Chapel, about 6/2 miles from us, has been finished sometime, and Mr. Carter's house is nearly completed; in a fortnight he is to give up the school in town and occupy his new station at the Craig, where he is to have an Infant School daily, with the meetings for the negroes every evening (adult school and religious instruction); he is also to have another daily school, distant from him about 2/2 or 3 miles between two estates farther up the river, which he is to teach either on alternate days with the Craig School, or dividing each day between them. You may well imagine what a comfort his services are to me, having such a numerous and widely extended population looking entirely to me for religious instruction. I have three teachers fully occupied besides Mr Carter, among the sugar estates, and Mr. Spooner as an evangelist preacher serving two congregations in separate chapels, distant from each other about 10 miles; the lowest chapel, Hyde Park, where he resides, being 25 miles above my residence up the river.

The Lord is with us graciously, though we feel here as every where, what a mighty and subtle power is putting forth by Satan under the form of godliness and religious instruction. The papacy is also here making head, and has planted its foot on one estate in my parish; I suppose you have full accounts from Bernau; he seems to be fully & zealously occupied in Berbice. May the Lord be with him. Now, my dear sir, I must conclude this, wishing you grace and peace multiplied from God our Father and Jesus our Lord, to whom be glory by the Church

throughout all ages. Yours faithfully in the hope of glory,

(Sig.) Leonard Strong.

P.S. I have just drawn for £25 stg. as a quarter's salary ending Dec. 31st, for Mr. Spooner, your Catechist in my parish.

Rec. Feb. 18/36 Com. Sick.

Minutes of Meeting of British Guiana Corr. Comtee Nov. 27. 1835.

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This day, Nov. 27/35, a meeting of the Corr. Comtee, to take into consideration the subjoined contents of letters received from Messrs Armstrong & Youd, dated Barbica, Nov. 1st, 20th & 23d, was held at the residence of W. Roberts, Esq.

An application for £10 for Cassada ground for supplying Indians. The Committee having considered the application, do not see the necessity of any farther expenditure for the planting of Cassada; particularly as a large sum was subscribed for a similar purpose.

Have commenced building a schoolroom. In reference to this subject the Comtee direct the attention of Messrs A. & G. to a minute of a Resolution forwarded them dated Oct. 19th, that previous to their incurring any expense in future, the sanction of the Comtee should be obtained.

Mr. A. wishes to enclose one part under his house for a Store, and asks whether the house-frame, jealousies, and doors, are to be painted. The Comtee cannot extend upon the sum already assigned for the completion of Mr. A's. dwelling house, but they consider that the house-frame, jealousies, and doors should be painted at the expense of the Mission, and therefore request Mr. A. to procure that which is necessary.

Messrs A. & G. request that they may receive their salaries without being detained on their arrival in town. For this purpose it will be necessary that Messrs A. & G. should have stated days to receive their salaries.

They decline giving a copy of Mr. Strong's letters, considering them of a private nature. With reference to this statement, the Committee are of opinion that the letters were not of a private nature. They beg to remind Messrs A. & G. that all communications received by them from the Comtee should be carefully preserved.

An application for the sum of £88 to put up a house for Mr. Doyce. The Comtee grant this sum very unwillingly, as they are of opinion that his house, in the first instance, should not have been erected before the site had been well considered.

In conclusion, the Comtee request that any letters they may transmit on the subject of the Mission, should be addressed to the Secretary, whose answers and instructions the person in charge of the boat will be directed to await.

The meeting was opened and was closed after prayer.

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Minutes of Meeting of British Guiana Corr. Comᵉ Dec. 17. 1835.

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A Meeting of the Corr. Comᵉ was held this day Dec. 17/35 at the house of W. Roberts, Esq. pursuant to appointment.

The Deputation having returned from Barbica Point, and laid before the Comᵉ their report of the Mission recommending that a new chapel be erected at the Grove in preference to its present situation, it was unanimously Resolved, That a new place of worship should be built there accordingly. The Comᵉ come to this resolution 1ˢᵗ because the present chapel is incapable of sheltering the congregation, and 2ᵈ because its present site is at too great a distance from the settlement, and upon a hill which has proved to be barren, a circumstance which necessarily precludes the possibility of Indians locating there.

Resolved, That advertisements be inserted in the newspapers to receive tenders for erecting a chapel at the Grove.

A letter from Mr. Armstrong dated 7ᵗʰ Dec., begging the Comᵉ to reconsider the resolution passed by them at their last meeting (when they declined to allow £110 for clearing & planting land for the purpose of supplying the Indians with Cassada who live upon the station, and for others who will probably settle around them) was taken into consideration by the committee, who see no reason for departing from their previous resolution, as it is not the design of the Parent Society to supply the Indians with provisions.

Resolved, That application be made to the Governor for a license for Mr. Doyce, one of the Society's Missionaries, as schoolmaster and teacher to the Indians, but that they cannot make a similar application for Mr. W. Armstrong, as he is not in the employ of the Society.

The Secretary was requested to forward a copy of the above minute & resolution, and to inform Mr. A. with reference to the last paragraph of his letter, that no application from him to the Governor for the license of a schoolmaster in connexion with this Mission will be sanctioned by the Committee.

The Secretary was also directed to state in his letter that the boat when sent down on the subject of the Mission must be under the absolute control of the Comᵉ from the time of its arrival in town.

Resolved, That the Secretary do write to the Board of Management Infant Institution, stating that Mr. Carter's services will soon be required for the purpose of this Mission; the schoolhouse in St. Matthews being almost ready for his reception.

Chas. Houghton, Esq., was unanimously elected a member of the Corr. Comᵉ.

The meeting was opened & closed with prayer.

Rec. Feb. 18/36 Rev. Messrs L. Strong & B. T. Williams, & W. Roberts, Esq. to the B. G. Corr. Comtee:

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Gentlemen,

We, the undersigned deputation from your Comtee having engaged, God willing, to visit the Mission Station at Barbica Point in order to obtain a better understanding of its localities, both as to the prospects of imparting Gospel knowledge to the Indians, as well as to the requirements of the Missionaries, erection of a schoolroom, repair of the chapel &c. beg leave to state that on Monday morning the 26th of Nov., we sailed from George Town in the Missionary Packet, and arrived at the Grove, Mr Gould's Indian settlement, the following day at noon. We were received by Mr Doyce, who had come down from his station in the Cuyuni River, Mr Gould being absent at Mr Armstrong's residence; for which place we set out on foot through the woods, and were met halfway by Mr Gould, who pointed out the spot proposed by himself and Mr Armstrong as the site of a new schoolroom between their separate establishments: here Mr Gould declared his inability to superintend the school on account of health, also intimating that Mr Armstrong, who was preparing for ordination would not be able to take his turn. We then proceeded to Barbica, which we reached in half an hour's brisk walking from the Grove. The hill was now cleared entirely of trees, a tract of land neatly railed in for a garden, and five head of cattle were browsing on the grass without. On coming to the proposed site for Mr Armstrong's new residence, where some of the house frame was already deposited, we found it to be a commanding situation, combining in its prospect the Massaroony & Essequibo Rivers, with all the islands at the juncture of the former, and a distant view down the latter of 30 miles, interspersed with rocks and islands. Near to this spot were neatly erected a good servant's house and carpenter's shop, with turning lathe & blacksmith's forge set up therein. Advancing to the chapel we were met by Mr Armstrong, with whom, after conversing a short time on its decayed state, and the inconvenience they endured for want of a house, we went down the hill to the landing, which is remarkably steep. There we perceived the builder, Mr Souche, landing from his house the boards and other materials for the new house. A party of Indians were also employed hauling up the steep by a tackle, the seven feet greenheart pillars or posts upon which the house is to be erected, which after having raised to the summit of the hill, they had to drag a quarter of a mile to the spot where the house is to be raised. Having called on Mr Souche we proceeded to examine piece by piece the frame which Mr Armstrong had condemned as unfit for the building; we put aside four or five pieces twenty feet in length, with two or three collar beams and a few window sills, which the builder engaged to replace with sound timber; and on proposing to Mr Armstrong, if he were still dissatisfied, to take the frame away, and give him a house on another plan, he declared this would do well for him and his successor. On discussing the matter of the school, Mr Armstrong engaged that one of them should superintend entirely on alternate days and

that the monitors he had taken away should be restored. On examining the chapel it was found in so ruinous a state that we thought best to pull down the present one, and erect another ten feet narrower. Mr Armstrong was requested to make out a plan of the same for the Committee. We then returned to Mr. Youd in the large corial to the Grove, where the Indians are settled. Visited the Indian houses; most of the Indians were absent, but soon expected to return and erect their proper houses, some of which are already commenced, while many fields of cassava are ripe for digging. At six o'clock a horn was blown, summoning all the settlement to worship. We assembled in the Indian schoolroom built by themselves, the only thing they have hitherto done without charge; it is 30 ft. by 20 of no durable materials. Service commenced by singing a hymn in Carrabeese. Mr. Youd was then requested to catechise the Indians in Creole Dutch on the doctrines of salvation; they appeared very shy of answering, excepting an Indian captain named Englishman, who answered pretty well; some of the boys & girls answered very well; Mr. Youd prayed in Dutch, and the meeting closed. Messrs Youd & Doyce then laid before us their progress in the Carabeese language; they are carefully collating vocabularies, and translating the Lord's prayer; some of the verbs are conjugated in three or four tenses; their inflexions appear to be very irregular, though doubtless our knowledge as yet is very circumscribed. In the morning of the next day Mr. Armstrong came over with a proposition to the Committee for the new schoolroom, and returned to Barbica immediately. At half past 7 the settlement was summoned to morning worship by the horn, when Mr. Strong addressed the Indians from the Word of God, Mr. Youd interpreting in Creole Dutch. Mr. Williams then engaged in prayer for the outpouring of the Spirit on the Missionaries and people. At 10 o'clock Messrs Williams & Strong accompanied Mr. Youd to a neighbouring settlement (leaving Mr. Roberts at the Grove to inspect the Mission and Indians more closely) where they preached the Word to 20 or 30 persons, Mr. Youd interpreting in Creole Dutch. On their return we took leave of Mr. Doyce, who set out on his return to the Cuine station in a small corial, with an Indian man and boy. Soon after bidding adieu to Mr. Youd and the Indians, we embarked in the schooner and sailed for Demerara.

During our homeward passage, we brought into serious consideration the state and prospects of the Mission, especially the ruinous state of the present chapel. What particularly struck us on reviewing the relative situations of Barbica, where Mr. A. is located and the Grove where the Indians are settled, as well as the settlements from whence their congregation is formed, was the very ineligible site of the present chapel, on the summit

of a steep hill, removed from the Indian settlement nearly a mile and a half, very inconvenient for the approach of aged or invalid persons, as also calling for much extra labour if we should erect a new building on the same spot, whereas if the proposed new chapel were built at the Grove, it would serve for morning and evening worship, and answer well for the purposes of a school during the day. We therefore resolved that should the erection of a new chapel be declared necessary by the committee, we should strongly recommend its being placed at the Grove, not at Barbica; and in order that the committee may better appreciate our recommendation, we lay before them a rough sketch of the Stations as they then appeared from the boat.

We could not but regret, indeed, Mr. Armstrong's location on the hill at Barbica, since the establishment at the Grove is so far from him, and Mrs. Armstrong totally precluded by the difficulty of travelling, from paying that attention to the morals & education of the Indian women, which we conceive the Society had in view. The barrenness of the hill soil and the swarms of coosie ants being an insurmountable hindrance to the location of Indians around him, necessarily separates every Missionary residing there from the Indian settlement; it is also the sole cause of our having to build this new schoolroom, whereas if the Missionary houses and chapel were at the Grove, the present meeting house there, which needs repairs and must be kept up, as also the new schoolroom, might be entirely dispensed with.

It now remains with the Comtee to decide on the propriety of building a new chapel on the old site or at the Grove, or whether it be more prudent now to render the old building by some repairs, impervious for a time to the rains, as also whether the Missionaries are immediately to commence the erection of a schoolroom.

We cannot conclude without expressing our concern for the great expenditure of money, which is certainly increased by the double establishments of Messrs. A. & S. Were they at one station - nay if the Indians who have with their families been fed and assisted, would volunteer their services in return, much expense might be avoided; neither can we help deploring a lack of spiritual power and feeling at the station; in the midst of secular cares and worldly prospects, the single eye for the salvation of souls grows dim if it be not darkened. That the Lord may stretch out his hand for the prosperity of his word among the Indians, correct what is wrong by His renovating Spirit, and overrule all for His glory, is the earnest prayer of your fellow servants in the Gospel of Christ,

(Sig.) Leonard Strong
Wm Roberts, B. T. Williams.

NB. The boats belonging to the Mission are the following - Missionary Packet Schooner, large corial 24 ft. in length; a small corial used by Mr Doyce in the Cisne. Besides which Mr Youd has built a fine strong tent boat, which he has nearly paid for out of the monies received for the purchase of his house, after defraying the expenses of building the same.

Rec. Feb. 18/36 Extract of a Letter from Rev. B. Williams to the B. F. Corr. Com.ee

Com.

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Dear Brethren in Christ,

I feel I cannot, without infringing on more positive duties, attend your Committee this day. May God the Holy Ghost give you wisdom, and direct you in all your decisions for his glory, and the benefit of the Mission to the Indians. Permit me however to offer my private opinion as to some of the subjects under consideration, and other matters which may strike me as I write. 1st ****. 2nd ****.

3rd It does not appear to me that we can rebuild till we have communicated with the Parent Com.ee, but the roof should be put in repair, either with troolies or cypress shingles.

4th If we recommend rebuilding the chapel, should not the material be of the most durable kind, the situation most centrical in the Mission settlement, where the old, the weak, the lame, can reach; and therefore not far distant from a good landing by water. For what man of God would perch such an edifice like an eagle's nest on the summit of a rock.

5th I would wish to record my disapprobation of the site chosen by Mr. Armstrong for his Mission house, and approval of that selected by Mr. Gould, and while I admit that the former posesses many charms for the eye of the natural man, from its commanding view of the mighty waters of the Essequibo & Mazaroony Rivers, there is nothing to cheer the spiritual sight of the converted man, whose single eye remains unsatisfied while it cannot contemplate souls around it, for whose redemption Jesus died.

The hill cultivates at great expense, has devoured its own productions (for it is the habit of the cassie ant), is so steep that we saw the materials for the erection of the house dragged up by many Indians with amazing labor; and it is well for Mr. Armstrong that the Society pays for the maintenance of several Indian boys, for all the water for the use of the house &c. must be carried up the steep; and so far is it from the settlements whether of Indians or coloured people, that a schoolroom is required between Mr. Armstrong's house & the settlements, or else Mr. Armstrong cannot attend.

6th While I sympathize with Mr. Gould's suffering from the hum of the school, I would affectionately hope he is now quite well, as I am convinced that all his suffering arose from his having discontinued this peculiar duty of his Mission; and I doubt not by daily perseverance he will be as unconscious of it, should it amount to a roar even, as the veteran sailor sleeps soundly in his hammock during the roaring of the waves, howling of the winds, and raging of a storm.

(Sig.) B. T. Williams.

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Ans.

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Mr. J. Armstrong to the Lay Secretary.

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C. M. Station, Barbica Point,

Essequibo River, Jan. 1. 1836.

Dear Sir,

With no small degree of pleasure do I sit down to converse with you at home, and tell you of our various proceedings, our encouragements, and the converse:- and first our encouragements. Our general labours are as follows:- on the Sunday we have two services at Barbica, one in Creole Dutch, the other in English. When Mr Youd performs duty, I go to Epia, and when I am here, he is either at Epia or in the Cuime; this we do alternately, as it more equally divides our labours. In the week, on Wednesdays when I possibly can, I visit two Arrowack settlements by turns; one situated in the Massaroony, the other down the Essequibo. On a Friday afternoon we visit alternately another Arrowack place round the point, called Hooboo, where we are much gratified by the evident improvement in the whole family. When first I came up here, the man, whose name is France, was what is called a Peiman (which is somewhat similar to the African Obeaism) but by degrees has been led to lay aside these pernicious practices, attends very regularly all our meetings with his wife and family, opens his house gladly for our weekly instruction, and manifests by his serious attention that he desires to become a disciple of Jesus. He asked me a little time since, if he could not have all his children made christians, (he himself has had some little instruction in the truths of Christianity, as a necessary preparation for baptism) to which I replied that he must first be taught to understand well what Christianity is, and advised him to come and be more fully instructed himself. All our Sabbath congregations are encouraging; that at Barbica is composed of free people of colour, Indians of the Akawi and Arrawack tribes, and some negroes. The Arrowacks are undoubtedly rapidly emerging from their savage state; all have begun to clothe to a certain extent, and many of them come to worship on a Sunday full dressed. On the 29th Nov. after service, I went over to the place where we have erected a school, to converse with the Arrowack Indians who were putting it up. I addressed myself to the principal man, and asked, after various other things, if he did not wish to become a christian, to which he replied, Yes. I reminded him that true christians were led to believe in Jesus Christ, were baptized in his name, were married, left off sinning, were no longer drunkards, spoke the truth, and tried to do those things which were pleasing to God; to which he answered, Yes Sir, I wish to do everything that is right. He is a very regular attendant, with his wife and people, upon divine service, and has learned to read a little. It is pleasing on a Sabbath morn, as soon as we are up, to look this way and that, upon the River, and see as it were a small black speck in the distance; soon we are able to see that it advances, and as it advances it becomes apparent that it is a corial containing a number of naked bodies, paddling with all their might, and what is their object,- to reap

some worldly advantage? No, but to listen to the words of eternal life; as soon as they arrive at the water side, they generally dress and come up. Another instance of the general feeling of the Indians, was told me by a coloured man, at whose place we sleep on our road to Epia. On the morning of Sunday the 20th Dec., as he accompanied me thither in our corial, he brake out as it were by surprise and said that the christian religion must be true, and that what the Missionaries say is true; for formerly whenever he asked the Burks (Indians) as they passed his place, if they had anything to sell, they would say, No. we are going down the River to exchange what we have for Rum; now, when asked the same question, they reply, No, what we have is for the Dominies, meaning Mr Goud and myself. The last sentence will seem to convey to you the idea that we receive presents from them, but not so. I believe my fellow labourer as well as myself, can safely say we have never taken anything of them. I have merely stated this to show the prevalent feeling that has gone forth among them. There are now upon Barbica 34 Indians, living upon the plan of finding them with bread during the time they make a house, cut a field, plant it, and the produce be ready. The first family which came to settle here was from the Grove, and consists of nine persons; this man is now making a better house than common, for them, and his field is nearly ready to dig: another family, consisting of three, from a Creek called Yarcarrymarry, and a body of Indians, 18 in number, came on the 14th Dec. to settle on the station; they informed me that another chief, with his people, was on his way for the same purpose. The principal man among them appears to be of a good disposition, and most of those around us attend regularly at family worship; not by restraint, but what is infinitely better, of their own accord, excepting that they knew it to be my wish for them to do so. I would ask a question here, Are we to give up these people, and send them again to their savage life, telling them we cannot supply them with bread during the period of twelve months? The reason of my asking this question has arisen from the last letter I received, dated Dec. 19th from the newly formed Committee in town, stating that it was not the intention of the Parent Society to provide for the Indians thus. Since my return I have been induced to pursue this plan in conjunction with Mr Goud, from two reasons; first, that this Committee formed themselves into a body for that purpose; and secondly that I fully understood the Parent Society had sanctioned our so doing. But indeed, my dear Sir, it grieves me to say, that this letter is only a counterpart of their general proceedings. Whenever I receive a communication from them, instead of feeling that it will be a comfort to my spirits, and an aid in our work, I am afraid of opening it, expecting some fresh cause for embarrassment. Many of their acts have been done in such an unkind

manner, and conveyed such an appearance of constant suspicion, that our minds have been constantly harassed, and we feel that some remedy must promptly be resorted to, if we are to proceed in peace, and the Mission to prosper. When we give in our quarterly account incurred by keeping the Indians, and the contingent expenses of the Station, there is such dissatisfaction and cavilling apparent, as makes it most distressing to us. They are in truth not at all fit as a body to deal with Missionaries; they deny us things that are absolutely necessary for our convenience, as well as carrying on the Society's objects, and most of their resolutions are passed without any kindness or sympathy toward us, and they seem to infer that because you are a Missionary, you must deny yourself every comfort that they themselves do not scruple to enjoy. We have been found fault with and hardly spoken of because we have made a garden, and have been told that it is a mere fleshly luxury, and therefore I suppose not to be enjoyed by a Missionary. I would ask the Society, Is this kind? is this reasonable? Here we are, shut out from all society, not a single road where we can take any exercise. Is it then a matter of surprise, or deserving of reprobation, that we have had sixty square yards enclosed (which has cost us about £20) where we could take a walk, and employ ourselves one hour after dinner for a little innocent amusement and recreation, as well as to contribute to our health, and supply us with vegetables, and perhaps a little fruit and a few flowers; indeed we intend to have all that we can, either useful or ornamental, both for our own comfort, and with the view of showing our people a better mode of cultivation. I beg to remind the Society that we have never asked them to bear the least part of the expense, and therefore I think the remark most uncalled-for, and inconsistent with a christian Committee. In the house that is being erected, there is no provision made for a servant to sleep, nor where to put our provisions. We have applied for a part under the house to be enclosed for that purpose, which has been denied. We have asked for a necessary, as hitherto we have to choose our time, and go into the bush, or to the water-side, for this purpose. I should not so much care for myself, but is it proper that a female under every circumstance, should be so exposed. To this requisition I have had no direct reply, but one general one, merely saying that the Committee could not enlarge the expenditure. We are not able to do these things ourselves; indeed our salary is not more than sufficient to meet our expenses, situated so far from town; it is necessary in order to have fresh meat, to keep stock. We have purchased some, but in the nature of things, as yet we have not reaped any benefit. Believe me, my dear Sir, that for the last two quarters we have been without a single guilder in the house, and in consequence of the great depression in the exchange at present, we are yet a little in debt. I merely set these things before you to show that I am quite unable to do what is necessary myself, and that I do not wish to enrich myself at the Society's expense, as some appear to infer. Nor do we wish for an enlargement, as we think that after a little

time, if the Lord see good to prosper us, it will be sufficient to meet our necessary expenditure. I feel it a great comfort thus candidly to lay my actions and affairs unreservedly before you, because I am well convinced that our Committee at home are sympathising and reasonable men, and not actuated by fanatical principles. I was truly astonished last week when I was in town, that the corresponding Comtee had acted in such an arbitrary manner as to put an advertisement in the paper for tenders, for a chapel to be erected at the Grove, having never once consulted our wishes; and if it should be persisted in, by acting in direct opposition to them, for this and other things I have thought it necessary to send a remonstrance, of which the following is a copy.

"Gentlemen,

"I have observed in the newspapers an advertisement for the erection of a Chapel upon the Grove, Barbica, Essequibo River. It appears to me that this step has been taken by the Corr. Comtee of the U. M. S. from too contracted a view of the locality of the Station, and their little acquaintance with the objects of the Society in the commencement of the Mission. Barbica is intended by the P. Society to be a permanent Station, for which purpose all disinterested persons who have seen the place, say that it has been happily chosen, which agrees with our view, not only for the general appearance of the place, but for its locality, as being most convenient for the inhabitants around; since there are as many people, if not more, come from the Mazarooney, and the Indians opposite, as from the Essequibo, whose convenience ought to be consulted, as well as our own, and those of the Essequibo. This step taken by the U. B., shows how little they are acquainted either with the place or the situation of its inhabitants, or even with our own feelings upon the matter, & ill becomes them whose formation was designed to aid, not to impede, as to take such an important step as the putting up a chapel, upon a site so inconvenient and unsuitable for the purpose, without even consulting us at all upon the subject; and not only in this matter, but several others. I am afraid that the U. B. have not shown that kind and conciliatory spirit which I might be led to expect from those who profess to hold such a high standard of christian morality, and to tread carefully in the steps of their divine Master. Some things in which I have been intimately concerned, have appeared to me so personal and unreasonable, that I feel myself called upon to protest against them, a copy of which I shall send to the P. S. in order that we may know how to proceed, without being subject to so much embarrassment by conflicting opinions.

"Indeed I was really astonished, when I came to town, and found that

the abovementioned advertisements, had actually gone forth without our knowledge, but still more so when I was told by a very respectable individual, that he understood that it was the opinion of the C. C. that I wished the chapel to be erected at Barbica for my own convenience, and therefore they intended to remove it to the Grove. If this be the fact, which is very probable, I would respectfully ask, what spirit dictated such a line of conduct pursued by the C. C. in respect to me. Should it be true, on my part, that I wished it to be erected at Barbica, for the aforesaid reason, whose wishes ought to be consulted in preference to mine? But there are two reasons, each of which is sufficient to decide the site where the chapel should be put up, and in which my feeling are absolutely out of the question:- first that it is the place intended by the P. C. to be a permanent station, the locality of which has almost been poetically described & highly recommended by the Rev. L. Strong; and it also has been the place where Divine service has been performed, ever since the commencement of the Mission. Secondly, that its situation is more eligible than the Grove, whether we regard it in a physical or local point of view, as being more convenient to the inhabitants in general; neither of which reasons can the C. C. innocently violate.

"Indeed this seems a counterpart of the general conduct of the Committee in almost every thing wherein I am principally concerned. Your last letter was written in such a manner that I was really hurt at the very unkind spirit manifested throughout, and it appeared to me that you were watching to find fault. Had a kindness, which you profess to be necessary in the composition of the christian character, dictated that Epistle, it would have had a very different effect upon my mind, from that which it made. In reference to locating the Indians upon the station, I would remind the C. C. of the original design they had in forming themselves into a body. Was it not for the purpose of supplying the Indians with bread? all who could be induced to settle upon the station- but to my utter astonishment in your minutes of Nov. 27th & Dec. 19/35, we are refused supplies by the C. C. to enable us to use the best as well as the cheapest method of securing a supply of bread for the located Indians, & others who might be so by this means: and at the same time saving both the Indians and ourselves the very great trouble & time of seeking it from our neighbours. In this I thought the C. C. had acted precipitately, and begged them to reconsider their resolution. I received for answer they saw no reason why they should, and said that it was not the design of the P. C. to find the Indians provisions, which surprised me still more, knowing that it had been told me that the Parent Society had not only sanctioned the method pursued by Mr. Youd, but commended it. In this matter I think the C. C. has acted a very injudicious part; knowing, as we necessarily must, almost every circumstance and condition of the place and its inhabitants by our frequent intercourse. We saw that if we must locate the Indians, something must be done by us, and thought it advisable to clear and plant ground to meet any exigencies of the Station

and therefore made application for £10 to defray the expences; but this was denied not in the most gentle mannet. Again, when I made application for a necessary, you returned no answer; intimating at the same time, that sufficient expense had already been laid out on the station. If the place required putting into order, who was to do it? Do the Missionary Society expect their Missionaries to put a place in order which had been allowed to go to ruin by their acknowledged agents neglect? Would the Parent Society deny their Missionaries a necessary? And if they were asked to enclose a place under the house wherein to deposit his provisions when he brought them from town, would they say, We cannot enlarge upon the expenditure of the house? Is it the principle of our Society to leave their Missionaries to procure their own necessary conveniences at their own expense? Their general conduct toward them says, No. Whether you have endeavoured to aid us in our missionary labours by a kind and conciliatory spirit, your resolutions will sufficiently testify. Indeed every thing in which I have been concerned, manifests that a different spirit actuates the C. Comm.ee's proceedings from that of St. Paul, when he said, I will never eat flesh nor drink wine as long as I live, if thereby my brother is offended or made weak. It has been my prayer daily to be directed by the Spirit of God in every proceeding and step I might be led to take in the midst of all the uncharitable and unkind treatment from the C. C. ever since its formation. Again, the garden which I have made at Barbica has, I understand, been found fault with by some of the C. C. and almost insinuated that I might employ my time better. A little knowledge of this matter will show that all such insinuations are invidious. In the first place our garden was intended to show the Indians a better method of cultivation than their own: this course of proceeding was recommended by the Rev. C. Irving (a name perhaps of some weight with some of our C. C.) who advised me to take out a good supply of seeds & plants. Neither is our Society indifferent to the benefit conferred on the poor Indian by this method of procedure; so much so that they gave me a supply of both plants & seeds; we thought as a secondary consideration in point of importance that in the absence of good walks we might innocently employ an hour after dinner in cultivating it; by which means we should not only employ ourselves in a manner which would have a tendency to preserve our health, but also supply us with a little vegetable. At all events it has not been done either directly or indirectly at the Society's expense; and had we requested them to do it, it would not have been altogether repugnant to its avowed principles, by which alone I wish to be guided in all matters connected with the station. And would remind the C. C. that the principles of Society, and those alone, ought to regulate their conduct toward us. I do not conceive that the Parent Society has so much inconsistency

in it as to require those to be in such an abject state of penury, whom they direct, which they would not choose to put in practice themselves. But had we consulted our own ease in our actions, we might perhaps be more like those who give their opinion upon matters of which they are entirely ignorant.

"It would be well for the Committee in future to endeavour to act in accordance with this known precept of Christianity - Be kindly affectioned one to another with brotherly love. Whether we act so or not, it is no excuse for them, and especially ministers of the Gospel. Where was your Christianity when you passed a censure upon me, because you thought I did not show you respect enough in telling you that I should henceforth give you bills of parcels and specify particulars (after your own conduct alone had drawn from me the remark). I have looked, but looked in vain, for the kindness of our Master to dictate your Resolutions. Indeed I have been grieved to see so much suspicion & unkindness, which appeared to me to be dictated by an improper spirit. And I have been afraid to open your letters lest I should receive another wound. I have been told that a christian should be gentle. It is my prayer that I may be so, and that you may be more so: and for example's sake what you wish another to do, practise yourselves. Give another credit for that integrity of conduct which you are persuaded influences yourselves. It appears to me that it would be both more honest & kind, and at the same time, manifest more of the ingenuous spirit of Christianity, if the C. C. have any questions to ask respecting the individuals labouring upon the station, to ask them direct, and not endeavour to elicit information in a clandestine manner.

"I would also state that the avowed principle of our Society is that their Missionaries should have all necessary things in moderation, so that they might be without any anxious care in their worldly affairs, and pursue their labour of love without distraction; and that in their expenditure they should observe a well conducted economy. According to these principles, I invite investigation. By these principles I believe I have been influenced in all my proceedings in furtherance of the Society's objects.

"In order to understand upon what ground the schooner should be considered to stand, we conceive one thing necessary to be ascertained, - whether it was purchased for ourselves exclusively, or for the general use of the Society. We believe the former, & therefore think it ought to be under our control exclusively. At all events, you will allow us to be the most likely persons to know when it is upon the Society's business; but should it be considered to be under the absolute control of the C. C. from the time of its arrival in town - the words absolute control very ill agree with the avowed principles of a christian Committee, or with the kindness of our two worthy Secretaries, Messrs Jowett & Coates, who, in their intercourse with us, entreated us to look upon them as fathers, and whose conduct toward us agrees therewith.

"In conclusion, I would beg you to suspend all further proceedings in regard to the chapel till we hear from home. (Sig.) John Armstrong."

The insertion of this communication to the b. b. has caused a deviation from the subject I was pursuing, but I will only add a few words respecting the Committee, & then proceed. It has been formed by Mr. Strong, whose judgment is not competent to so important an undertaking. Mr. Thos. Troughton the Secretary, both from his inexperience & character, (which is sufficiently known to you) is very unfit to have to do with Missionaries. Mr. Roberts is another, who does not think for himself, with others that I could mention of the same stamp. and were the Parent Com.e but to know the men, I am sure they would not subject their Missionaries to their vexatious conduct. We received your kind letter dated 1st Sept.; and felt it tobe a comfort to our spirits in these dark and cloudy days. It was so very different from anything we are used to receive of an official nature. I trust that the kindly feeling & forbearance toward one another, therein recommended, prevails in our midst, indeed without it we could not expect to prosper in our labours, and it gives me pleasure to say that we have no private ends to gratify, but feel interested in one common pursuit. I made application to the b. b. to procure the Governor's license for my brother, as a schoolmaster under my direction, in connexion with the b. Ms., which according to their general conduct they refused. Mr Goud & myself have put up a schoolroom in a central situation between us, after having brought it before the b. b., who did not actually refuse, nor did they endeavour to forward, but made many unkind remarks & evinced a disposition to cavil rather than to comfort & support. We saw the importance of doing it in order to bring us more together in this department of our labour, and thereby rendering it more efficient, as well as convenient to ourselves & the inhabitants in general. Our design is to superintend it alternately for a week, and thus one will be constantly at liberty to visit the various settlements. The general features of the Mission appear to me to bear a very encouraging aspect.

Nov. 7. 1835. Set out for Upia, slept on our way in an open room, exposed to the view of the Indians who accompanied us, and the coloured family to whom the place belonged, which was not very pleasant to Mrs A., who went with me, but she was partly prepared, being much the same at home. It is no uncommon event for an Indian or some other to come and look over us while dressing, and sometimes before we are up.

Nov. 8. 1835. Arrived early at Upia, and expounded to them part of the 103.d Psalm; about 60 or 70 persons were present, some of whom appeared to pay great attention. It is a sincere pleasure, in the midst of privations, sometimes of a painful nature, to know that we are about our Father's business.

Dec. 9. 1835. Called at one of the settlements which we visit; found only two old women, with whom I entered into conversation. One could understand the Creole

Dutch pretty well; she attended to what I said respecting our nature as sinful, and our redemption in Christ Jesus; sometimes when we go and find the people out, we feel discouraged, but we know that it is our duty to persevere, and leave the result to Him who doeth all things well.

Dec. 14. 1835. Between 7 & 8 o'clock, a company of 18 Indians made their appearance, with an intention of settling upon Barbica, to whom our morning worship was a novel sight. One of this company I recollect seeing when I went into the interior by the Massaroony River; many of them were painted, some in one manner & some in another, but they evince a desire for instruction. Is it not the secret influence that is drawing them: the work is the Lord Jehovah's, and His word shall accomplish that which He pleases.

Dec. 15. 1835. One of our new residents is sick, which they attribute to something that the Carrabees may have done to him when he stopped on his way here. It is a very prevalent opinion among the Indians, when anything ails them, that it is occasioned by some one who may be evil disposed toward them. I endeavoured to show them that all were sick betimes, and that all must die; and that when they were better instructed, they would see that these things were permitted by God, and not caused by men.

You will perceive that Mrs Armstrong has copied this for me: I was so much engaged at the time. One remark I made on the carpenter's shop was inadvertently omitted, which was- I believe I have been blamed for making a carpenter's shop: Mr Coates then ought to be blamed for supplying me with tools of various kinds to work in it. We should feel much obliged if you would send us a supply of writing paper for the Station, and blackleadpencils. I believe also that could you send us some common blankets, it would be a benefit conferred upon the poor Indians; they are such cold creatures. We received the box containing books, slates, and a present of cloth from Mr Broughton; very acceptable to the Indians. Anything of clothing for the females is a blessing conferred on the

(Sig.) John Armstrong.

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Com.

Ans.

Rev. R. Panton to the Lay Secretary. 57

My dear Sir,

I leave business to enclose for your information a brief statement of the particulars of an occurrence which has just taken place; and in which the Society is involved. They are of a painful nature; but will not injure, but we imagine will greatly promote, the interests of the Society in this island. Being however apprehensive that the incorrect statements, which are published here, may reach you, and you may be at a loss how to understand and how to meet them, we, though pressed for time, think it best to make you at once acquainted with some particulars. We propose by next packet to enter into detail.

Statement &c.

We have had our first Annual Meeting of the friends of the Society. It was very successful; and has excited great interest in Kingston. Friends are being raised up daily. We humbly hope the blessing of God is with us. All the Missionaries are well. The four expected Catechists have not yet arrived.

In the greatest haste, I am, my dear Sir, yours faithfully,

(Sig.) Rich.d Panton.

Rec. Feb. 29/36 Com. ack.

A Statement of the Cause of the Sermon for the C. M. Society not being preached in St. George's Chapel on the 20th Jan. /36; by the Rev. Messrs. Betts & Haensel. (58)

The Corresponding Comtee of the Jamaica Auxiliary have deputed the undersigned to draw up a Statement of an occurrence of a painful and untoward nature, which took place at St. George's Chapel in Kingston, on the evening of the 20th of Jan., when a Sermon was to be preached by the Rev. J. Stainsby, Rector of Hanover, in aid of the funds of the Church Missionary Society.

Rec. Com. Ann.

The Auxiliary Society in this country, finding its operations greatly extending; perceiving also that the attention of the public was drawn towards it; & enjoying at the same time the countenance of the Lord Bishop of the Diocese; conceived the present time to be a favorable opportunity for having a Sermon preached in Kingston in aid of its funds.

Accordingly the Secretary of this Auxiliary, the Rev. R. Panton, with the Rev. G. Griffiths, Rector of Portland, were constituted a Sub-Committee to make the necessary arrangements. In the performance of this trust, these gentlemen waited on the Rev. T. B. Turner, Island curate of Kingston, officiating Minister of St. George's chapel, for the use of his pulpit, which was readily granted conditional on the consent of the authorities. One of these gentlemen informed the Rev. Mr. Lambell, the Bishop's Commissary, of the wish of the Society, who expressed himself favorable to the object.

The Sub-Committee, therefore, knowing of no other authority on the spot, announced in the public papers about the close of December, that the Sermon would be preached on the 20th January. It being intimated shortly after, that a written application and consent would be more satisfactory, this was effected; and written consent was obtained both from Mr. Turner and the Bishop's Commissary.

At the hour appointed, some of the Clerical friends of the Society repaired to the vestry of St. George's chapel, and the Rev. R Panton presented himself to officiate in the desk, when he was met by the Rev. G. D. Hill, Stipendiary Curate officiating for the Rector, (who is absent from the island) who said to Mr. Panton, "There is some mistake, Sir; I intend to officiate this evening both in the desk &

pulpit; my permission, as the Representative of the Rector, has not been obtained." Mr. Panton answered, "Mr. Turner has given the use of this chapel to the C.M. Society this evening; and the Bishop's commissary has sanctioned the preaching of the sermon on the behalf of the Society; here is his note" (presenting it). Mr. Hill answered, "I shall proceed in spite of this document; Mr. Campbell cannot give this pulpit to you." Upon this Mr. Panton said, "We will not contest the point with you here." The members of the committee and the Missionaries who were in town then took their seats in the chapel, Mr. Hill officiating both in the desk and pulpit. No collection was made; but a gentleman, not connected with the Society, having ascertained by enquiry what had prevented the Missionary Sermon from being preached, went of his own accord from pew to pew, before the Congregation dispersed, to give a short explanation of the cause of the disappointment.

(Sig.), W. K. Betts.
C. L. F. Haensel.

Kingston, Jan. 23/36.

Rec. Feb. 29/36 A Rev. W. K. Betts to the Secretary. (39

Com.

Ans.

My dear Sir, Knockalva, January 14. 1836.

I have received your kind letter of Oct. last, for which accept my best thanks. I am happy to say your kind wishes expressed for our health are realized, both Mrs. B. and myself being in the enjoyment of that blessing. I hope you have had long before this my report forwarded in Sept. through one of our Secretaries, the Rev. J. Stainsby.

I am at this time in Kingston, having come up to attend the Annual Meeting of this Auxiliary, and am now sitting with Bro. Haensel. How gracious has our Heavenly Father been to both of us in preserving us to labour for several years in Africa, and then restoring us our lost health and bringing us to meet in the same work in this distant island! May the remainder of our days and all our powers be devoted to His blessed service!

In your letter you enquire of me my opinion of the talents, acquirements, and dispositions of the negroes and coloured population of Jamaica as compared with those of the natives of Sierra Leone; - and also, how far I am able to carry into effect that system of examination of candidates for baptism, and superintendence of Communicants which was exercised in Sierra Leone. I will now endeavour to give you some information on these points.

As it regards the acquirements of the negroes and coloured people here, I must say I consider them much behind those natives of Sierra Leone who have been brought up in the Society's Schools. When I first went to Knockalva, I found scarcely any of the blacks in that neighbourhood, either children or adults, who could read at all. It appears to me that no attempt had been made to impart education to the negroes in that part of the island. I suppose not three in a hundred could read a chapter in

the Bible. The case was nearly the same with the slaves of colour. The free persons of colour have received a little instruction; sufficient to enable them to stammer over an easy book; and to write a short note full of mistakes; but in very few instances has their education been carried so far as to enlarge their ideas, or impart the desire of acquiring knowledge. At the same time I fear that, generally speaking, they are excessively puffed up by the circumstance of their being free; are too proud to apply themselves steadily to labour, and are too often very vicious.

From this statement it will appear that I have had but little means whereby to form an opinion of the talents possessed by these people; as their mental powers have not been developed. I think however from the progress made in our Day Schools that the children are of quick memories, and learn equally fast with the children of Sierra Leone; though I also think their memories are not very retentive, perhaps because they have never been exercised. We can find here no young men to assist in the schools of correct habits, and equally qualified with the native schoolmasters of Sierra Leone; indeed I have often wished for the help of some even of those who would not be thought sufficiently qualified for the schools there.

I regret I cannot speak more favourably of the dispositions of the negroes. They are generally sly, sullen, and suspicious; (what natural effects of slavery!) yet sensible of kindness, and warm in their expressions of thankfulness. The children who have been for sometime at our schools have lost a good deal of this shyness; at least before us; and appear lively and playful.

The prevalent vices here are lying, theft, indolence, and licentiousness.

With respect to your next question I find that nearly all the population have been baptized in infancy. And when to this it is added that the Baptists are very numerous in this neighbourhood, it will not be matter of surprise that I have very few applications for adult baptism. I do not anticipate any difficulty in carrying on a course of examination in cases of adult applicants, nor any interference from authority for refusing immoral persons as sponsors for children.

Your other question respecting the superintendence of Communicants leads me to call your attention to a subject of considerable importance to the Society, viz. whether its Missionaries shall be at liberty to administer the Lord's Supper to their people in such buildings as the Society may have it in their power to procure for public worship. There is one of the Canons (I think the 72d. but I cannot quote it, as the copy I have several times applied for is not come, and I cannot procure one here) which is understood here to prohibit the administering the Lord's Supper in any but consecrated buildings. I have already been told by the Bishop's Commissary that I cannot legally administer the communion at

Knockalva chapel. It has also been intimated that if it be noticed at all (which however I do not anticipate) it will be by withdrawing my license summarily. Now it cannot be that the Missionaries shall be debarred from administering the Lord's Supper to such people as God may enable them to gather around them. I am persuaded also the Society would not consent to its Missionaries being placed in such a position. When this first difficulty is surmounted, it still remains uncertain whether the Missionaries will be able to forbid improper persons from coming to the Lord's Supper. I am doubtful whether we should meet with support in endeavouring to maintain a proper discipline in this respect; though I am resolved upon it, be the consequences what they may. The following occurrence shows that great laxity of sentiment and practice in this respect prevails. Mr. Pew who was acting as schoolmaster with me was married some time in Sept., and when he brought his wife home it was evident she was already far advanced in pregnancy. As I expected Mr. Panton on my side of the island shortly, I left the matter till I could advise with him; and we agreed that Mr. Pew must be dismissed. At the time we communicated this to Mr. Pew, we endeavoured to point out to him the greatness of his offence; but we could not perceive any symptoms of penitence. He left us in this state on the 10th Oct. On the 28th of the same month I went to the consecration of Darleston chapel. There I saw Mr. Pew in a very conspicuous place leading the singing. Between the public service and the communion, Mr. Sharpe said to me in the vestry room that Mr. Pew had expressed himself as being very penitent, and wishful to join the communion that day. I told Mr. Sharpe how different was the impression on our minds from Mr. Pew's behaviour up to the time of his leaving, and I added that I thought he ought not to appear at the Lord's table at present, even if there were less doubt of his penitence, and said, it would be a scandal to his communion. Mr. Sharpe then referred it to Mr. McIntyre (who was there personating the Bishop, being his commissary) who said, he should be allowed to come. I then mentioned at some length the utter want of all symptoms of penitence when Mr. Panton and I spoke with him on the subject; no later back than the 9th of that month. I said moreover, that though his sin was of some time past, it was but just now come out to the knowledge of the public; and, I observed, it would have an injurious effect if, coetemporary with this discovery, he is seen coming to the Lord's table. I spoke as strongly as I thought I could with propriety. Mr. McIntyre said, "But you cannot refuse him." I replied, "But he can be advised to wait." "Yes," coolly, was the only reply. I learnt afterwards that Mr. Sharpe did advise Mr. Pew to delay; but he would not, and did actually intrude himself at the table. Mr. Sharpe is a member of the Corr. Committee!

Upon the whole I anticipate that your Missionaries here may have to suffer in the cause of the Church's purity, and I trust the Comtee are prepared to countenance & support them in so doing. I must now conclude, hoping I may be favoured with further communications from you. They will also be thankfully received. (Sig.) W. K. Betts.

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Ans.

A

Mr. T. Gould to the Lay Secretary.

Grove, Barbica Point, Dec. 31. 1835.

Dear Sir,

I have during the past month received a quantity of prayer books, which the congregation are buying, as also the hymn books; which money will be remitted when all are sold. My Journal dated Dec. 26th will inform you of the death of my nephew; a circumstance which proves whether I really can say "Thy will be done" or not. I would wish to be always able to say so, for I know him to be an unerring God, of infinite wisdom and kindness.

The Corresponding Committee seem to be inclined to build the chapel at the Grove; respecting which I would say that on account of the feelings which Mr. Armstrong (my fellow labourer) entertains, respecting Barbica Point as being most suitable and of long standing &c. I would heartily wish that for his sake, it should be built at Barbica, for I fear evils will arise out of it, if the chapel be built at the Grove. Mr. A. will think that my coming to this country has tended to crop his views or designs; in fact I fear that jealousy will arise, which I would avoid if I knew how. Thank God, we are living in love and union now, & have always been so, except during a few weeks after Mr. A's. coming out, which jealous feeling arose in his mind from the circumstance of my having moved to the Grove; but after explaining my reasons for so doing, he was satisfied; all his hard thoughts, he said, were at an end; "for," said he, "I was afraid to ask you respecting your removal and gathering the Indians so far off. But since my explanation I am not aware that one ill feeling has ever possessed either his or my mind. I can say I trust that I have always acted openly, and shall do so to the end. But if the Comtee pursue their intentions, and build the Chapel at the Grove according to the thoughts they hold respecting its being the most convenient, I do and shall assure Mr. Armstrong that I oppose it for his sake; for I care not where it is put. To say I would not wish it at the Grove, were it not that I had a fellow labourers feelings to consult, is a thing I could not do; for it would suit my meetings well; and would perhaps draw the people to come in the middle of the week for evening service; but I waive my own desires, for they shall not stand in my brother's way to vex or discomfort him.

Mr. Doyce has been very sick; I was obliged to send for him to come for a change to the Grove; but he is now better, and has returned to his labours. I never saw a man more alarmed than he on coming down sick from Cuine on the night my nephew was in his last stages; he looked upon his companion in school teaching and was overcome. I feel now completely alone; if I eat, I eat alone; if I sleep, none above stairs with me; meditation is my only companion of an earthly nature. The Lord, however, wonderfully supports me amidst all I have to

contend with.

Please to send me 200 of the first and second class books, S. S. U. If the Bible Society would grant us a few Bibles and Testaments, they would do us a kindness. The title of the class books is – The first class book, for reading, spelling, and catechising, published by the S. S. Union. I believe the S. S. U. has different sorts of books, some with spelling of long standing; but I wish the late ones without spelling, called 1st & 2d class books, 8c per hundred.

Pray how are matters going on with respect to Miss Davies? I have had no letters. I thank you for sending me Sumner's Evidences.

(Sig.) T. Youd.

I fear there is something unpleasant going on with Mr Armstrong and the Corr. Committee; but I will have nothing to do with it, for peace is happiness!

Rec. Feb. 18/36 A Mr T. Youd's Journal, Oct. to Dec. 1835. (55

Com.

Sick.

Oct. 1. 1835 Our people came flocking around me, and brought to my mind the weight of my charge; the care of both soul and body. I pray God to help me and to act with me, so shall many be blessed.

Oct. 16. 1835. Held a meeting at Hooboo, having about 20 present. A young man of the Arrawak tribe stood beside one of the posts of the shed we were under, and fastened his eyes upon me during the whole time I was speaking, apparently much interested in what was said. This morning I read a good portion of Brainerd's life; and I must say, that work always benefits me when I look into it. O that I were such a man!

Oct. 17. 1835. Conducted school for a time, with my nephew assisting me. In the evening met a few of our member, and with them closed the day.

Oct. 18. 1835. Lord's Day. Held two services at Barbica Chapel; during the first service, a heavy squall came on, with rain, took off the ridge of the chapel, which consisted of leaves, and then the rain came in upon the Congregation, which soon broke up the assembly for a time. After the squall had passed, we proceeded in our devotions. In the evening felt rather unwell.

Oct. 19. 1835. Conducting school in the afternoon, being engaged with the Indians all the morning. Am troubled with headache today, feeling the weather excessively hot.

Oct. 20. 1835. Had a good school of Indians today, but I could scarcely go through the work on account of heat; being unwell myself since Sunday. The comet originally seen by Halley in 1665 is now to be seen west south with us; inclining more and more to the south daily.

Oct. 21. 1835. Went out before breakfast this morning. Called at a coloured settlement, where was an old man to whom I have often spoken; and now again our converse, tho short in consequence of persons awaiting me, yet will serve to shew that the natural

heart is the same in every clime. We spoke in creole Dutch. "Well, old man, you never come to chapel now; how is it? You see I also come close by your house to hold service every Friday, and yet you never come." He replied, "I am sickly; my knees tremble when I walk." "Yes, but, old man, I saw you going about a little while ago in Masaroony & Cuine rivers, and if you can go about so, you can attend chapel!" "Me, me, when was I in Cuine? you must be mistaken." I said, "You were in Cuine when I was keeping school there; for I saw you." "Oyes, I remember." "Now, old man, you know you have a soul that can never die; and that soul will be lost if you do not seek to know Jesus. You are an old man, and you must die soon; we all must die; perhaps I may die before you; but you from your age must die soon; and you will lose your soul if you do not pray to Jesus." "I cannot understand, what's the use." "Do not say so; there was a time when I used to come to you when I could not speak to you, which made my heart sore, but now I can speak your language, and that you understand. I can teach children, and you understand as well as they." "Oyes, that's true." "But remember, old man, you have not to learn to read and write; but to hear and to believe, and so act by what you hear and believe. For instance, if I tell you I am going to town next week, (if it were so) would you not believe me?" "Yes, I would." "Well, you would not have to read that which I said, neither write it, but believe; and so it is that you must learn to love Jesus." "But I cannot walk much." "But, old man, I was here at your house on Saturday last, and then you had gone all the way to Bidrab to put out your hooks: now you can go here and there, but cannot just come round the point to the Grove. Now you have no excuse; you have no high hill to climb as at Barbica, but just to step out of your corial at the water side; and so come to me; there you will find me willing to teach you, and to talk to you about your soul any time." His answer was, "Ah, well." This reminds me of what a Buck Captain once said to me; "I want not to be taught; I am content to live and die fat in the bush." I long for the Spirit to come and work; then men will not say so, for they shall be willing in the day of God's power. Thank God he has already taught some here to speak good of His name; and I see more turning out. It is said, Revenge is sweet; and I must say, I like to distress & rob Satan - that enemy of God and man.

Oct. 23. 1835. Set out for Epia; got only halfway.

Oct. 24. 1835. Came up to Epia, and got a little cassava for our people; held a meeting in the evening; had good attendance.

Oct. 25. 1835. Lord's Day. Held two services, and also Sabbath school; the people being very desirous to learn; about sixty present.

Oct. 27. 1835. Rev. Mess.rs Strong & Williams, & Mess.rs Roberts & Avelin, came to visit the Station. Rev. L. Strong spoke at our evening meeting, and also preached on the

28th at Hobbs, when I interpreted for him. Their chief business was to inspect the frame of Mr Armstrong's house, and also the chapel. They returned on the 29th.

Oct. 30. 1835. Set out for Cuine Chapel. On Sunday morning about five, we came to the place. I think what passed between the Caribs and myself will show it to be an eventful day. The Captains or Chiefs Kalan, Seru, and Petre were there. Capt. Petre intends to settle beside the chapel there, and to bring his people with him. There is also another small family, who speak of coming in two weeks. Our assistant John Doyce, was a little discouraged, but we went on the hill and prayed for God's assistance, and that he would convert the souls of these wanderers.

Nov. 8. 1835. Lord's Day. Conducted two services at Barbica. During the whole time I was very much depressed in spirit, on account of several of our Congregation having given their children to be baptized by a Scotch or Presbyterian minister, who came into our quarter on a short visit, whose life is too far from what it ought to be, he baptizing those whom we reject because of their living in an unmarried state, and knowing nothing, or scarcely anything, of the doctrines of Christianity, not wishing to trouble themselves about religion, until they find their mistake.

Nov. 10. 1835. Today and the rest of the week, engaged in the school and different meetings; having several persons coming to see me, and to ask what they ought to do to act rightly, as they say.

Nov. 14. 1835. Set out for Carrib-hill or Cuine chapel. We had a heavy squall while on our way, after which we were becalmed, and having tide against us, we were obliged to stay for the night at a coloured settlement, where we met the settlers at the time of evening prayer. During the night we proceeded.

Nov. 15th 1835. Lord's Day. Came before daybreak to an island near the Chapel, and there waited for daybreak. Conducted one service only, but of considerable length; chiefly in the Carrabeese language, with much comfort to my own mind. There were 32 Caribs present, besides children.

Nov. 20. 1835. During this week, much occupied mornings and evenings with different persons of our Congregations, and with the school in the day. I have spent a good deal of time today with three coloured people who wish to join the Church, whom I have admitted as candidates. I fear teaching school will soon break my constitution; the hum of the children's going through their lessons now continually gives me the headache, but I will try yet longer to see if I can hold out, but if I fail in that, my other duties are quite heavy enough for me; for now there is a longing among the people for the expounding of the Scripture. Let me but have time to turn out, and Congregations are not wanting: every house and creek where the Indians are is open, but the school forbids my wandering much just now, except on the Sabbath.

Nov. 21. 1835. Rose about four this morning to proceed on our way to Epia. Did not reach before nine or ten in the evening.

Nov. 22. 1835. Lord's Day. Had about 60 present, who were very present; after service came a short distance, perhaps ten miles, and the evening coming on our men slept in the bush, and I under the tent of the boat, but it was a restless night on account of the cold.

Nov. 23. 1835. Rather unwell all day: could do but little.

Nov. 24. 1835. Rather unwell, but yet able to keep school through the assistance of my nephew and boys. In the evening held a meeting as usual.

Nov. 25 & 26. 1835. Keeping school with our evening meeting; reading history of America.

Nov. 27. 1835. Been out all day getting provisions for our people. I got very wet, and not having a change of clothes with me, I had to keep on my wet ones, of which I feel the ill effects now; being quite unwell.

Nov. 28. 1835. Set out for Carib hill, hoping to find before dark, but could not proceed farther than two thirds of the way, having the water against us; however, when the water suited, about two in the morning, we proceeded.

Nov. 29. 1835. Lord's Day. Got to the chapel before day break. About 7 o'clock a few Caribs began to gather, and soon after they amounted to more than twenty. About nine we commenced service, and though at first several appeared to have their minds occupied by something of a worldly nature, fixing their eyes on different surrounding objects, they afterwards paid great attention. My mind was disturbed at one time while speaking, by hearing from a distance some two or three persons talking, yet I interrupted them not, not knowing what they were about. After the service I asked an old woman what these persons were saying; and she said, one was telling those who sat by, that many of those now in chapel had been coming to learn some time, and now began to understand; but, said she, this is the first time for me, but I will attend for the future; another female joined and said the same. They also said that had the people expected Mr. Youd, many more would have been there.

Nov. 30. 1835. Set out for the Essequibo Falls with a twofold design. My principal one was to visit an Indian settlement situated near the third Fall, in order to find out why several of our settlers should so frequently desire to go to this said place, Mârrehee. I was very unwell when we set out, being obliged to lie down all the way we were going.

Dec. 1. 1835. Came to the above mentioned settlement; and truly of all the Indian residences I have ever seen, none can be compared to this for wretchedness. The whole place is covered with underwood, weeds, and high grass; the houses will covered with sky lights above; so that the rain can find no difficulty in bedewing the inmates at each hour of the night, and the heavy dews themselves, I am persuaded, must take posession of the whole of the houses, for they are as open all round as an umbrella when spread out; and to mend the matter, they have chosen

to dwell some distance in the heavy moora bush, beside a cold creek, amidst all the comforts of a dreary hiding place. Of the people, three or four were lying very ill: five or six of our own settlers had just come out of the measles, which had attacked them while on their visit to this said place, and two others were suffering from having taken cold. I could not help saying to one, Is this the Marrekee of which you speak? you had better return quickly to the Grove, or you will soon be dead men. Oh! thought I, if this be the place which you have so often asked me to let you come to, you will not get permission so easily again; unless some change take place in those dungeon-like habitations. We slept under small tents during the night, on the side of the river.

Dec. 2. 1835. Today we got as far as Etabally. A second design in going to the Falls was to get a few fish, as we were out of provision of meat kind; we stopped two Falls, and thro' God's mercy we got a good supply. It is truly delightful to behold the scenery at this place; the multiplicity of rocks, standing as islands in the bed of the river, without even a shrub to cover them; in contrast with the numerous islands covered with towering trees and wild spreading vines, while the water roars beneath and above, as it crops the rocks in a rapid stream, while on its way to the ocean. The people who volunteered to go with me amounted to about 20 in number, and joined in prayer, morning and evening.

Dec. 7. 1835. We came down again to Epia, having been safely kept by our gracious God from harm; indeed I became the stronger, for I went up sick, but have returned in health; for which I thank God; although we were only three days at the Falls.

Dec. 8. 1835. Lord's Day. Conducted two services in Dutch. There was a very attentive, but small congregation, of perhaps 50 in number. There was one man and part of his family with one or two Indians, who came from the Nassarooney river, who attended our first service. Finding that he was afterwards about to proceed to the Falls, I expostulated with him on the evil of breaking the Sabbath day, and in fact stealing, as it were, a part of that day which God calls His own; at the same time reminding him how large a portion of time God gave man to provide things necessary for the body; but all my speaking availed nothing; he wanted to get so far, and go he must. "Well," I said, "if you go on in this way, you will lose your soul." "Eno," he said, "I want to get up to get a little Jâry" (or Kiâre, a poisonous root which when beaten and soaked in the water, makes the fish drunk, so that they can very easily be shot with an arrow). When I found he did not want any more of such reproof, I left him to choose for himself, and his choice was, to proceed on, and risk consequences.

Dec. 11. 1835. Thus far in the week I have been chiefly engaged in keeping school. This evening held a meeting at Horboo; had about 20 present.

Dec. 12. 1835. The Indian named France, at whose house we conduct service on Friday evening, came to be instructed, wishing to be baptized and married; he is certainly a Nathaniel, as to being free from guile, but his knowledge is wanting in some respects; but as holy desires

spring not from the ground, but from Him who is able and willing to cause to understand every sincere soul, France must and will learn. He has been a noted peiman in time past; pretending to cure the sick; but before he began it was necessary that he should be half drunk, in order that he might excel in violent motion, noise, various attitudes &c. but now he is seeking for the enchanting voice of the Gospel to soothe His own soul to rest. Toward evening set out for Carib-hill; about 12 or 1 o'clock PM. we came over against the place, and anchored until day break.

Dec. 13. 1835. Lord's Day. Several seemed much moved during the service; speaking of their determination to attend to instruction for the future. We have had very heavy rains during the day.

Dec. 17. 1835. During the four past days, I have been engaged in the school, and with the Indians; in the afternoon I went with our Indians up the Eyequibo for Cassava, and truly it was a going out; the rain fell incessantly, so that we were obliged to take shelter until late on Friday. My nephew is quite laid up, being dangerously ill, having been exposed to the rain during a day and night last week, while going with the Indians for provision. I held a meeting this meeting at Semere in Mr Barker's house, having a few visitors there.

Dec. 20. 1835. Lord's Day. Conducted two services at Barbica Chapel. Had a full congregation. In the evening felt rather unwell.

Dec. 21. 1835. My nephew is dangerously ill, from having taken cold from being exposed a night and part of a day (the week before last, while going without Indians for cassava up Mapaarooney) to the heavy rains which fell almost the whole time, accompanied by a cold wind, which chilled his whole frame. On Sunday the 13th he took to his bed, and now he is not likely to rise from it more.

Dec. 22. 1835. Mr Armstrong, his brother, and I, opened our new schoolroom in the Saffan, when we besought our great Shepherd to use the place for the furtherance of that Gospel which He has graciously made known.

Dec. 23. 1835. My nephew is getting worse every day; the Lord seems to say his time of departure is neat. Sorrow fills every breast, I believe; two children are also very sick in my house.

Dec. 24. 1835. Having committed the sick to persons qualified to cure them, I set out for Epia in order to meet the congregation on Christmas day. I did not reach until ten on Christmas morning. We had about 50 present, who paid much attention. I was met on my way home by two different messengers, who stated that I was requested to haste down, for my nephew was much worse, as also one of the other children. It may be imagined what was the state of my mind at the reception of such news; however, in God my comfort was laid. I felt myself as having been in the path of duty while absent from the dying, having committed them before I left, to proper care. When I reached home, I found all bad enough; my nephew

had had a strong fit a little before my arrival, which alarmed us much respecting the improbability of recovery.

Dec. 26. 1835. Our gracious God has seen fit to remove my dear nephew Will from this vale of tears to everlasting glory, I believingly hope; which took place about the eleventh hour PM. His spirit rose amidst the hearty prayers of a goodly company, who were at that moment sending up their petitions on his behalf, to the God of all mercies, near by his side, in company with which his spirit mounted on high.

Dec. 28. 1835. We buried my nephew beside the chapel at Barbica; a good concourse of people were present. It certainly gives me pleasure amidst my sorrow, to see that he has died beloved by the people, especially by the parents of all those children whom he instructed; so much so, that they put on mourning for him, with their children. I am glad also that he died in the service of the Church Missionary Society, for his last service was helping me, by going with the Indians in my stead up the river Masaroony. He was rejected by the Corr. Comtee as assistant in the school, or head monitor, because they could not see that profession of Christianity which they do esein others (at best they wished it to be considered at home). This is true, but they were obliged to confess they could not find fault with his upright morality, for which I thank God that he has lived and died without a stain upon his character. Mr Armstrong gave a very honourable testimony in his very excited and long address to a weeping multitude, in the schoolroom at the Grove, while my nephew lay dead in the house on the 27th.

Dec. 31. 1835. Rev. J. Fothergill came to see me today, with whom I spent a pleasant evening. End of another year; having experienced a year of trial, during the measles among the Indians. Yet I will thankfully acknowledge the many, many mercies of my gracious God and Saviour; they have surpassed all my sorrows. I will trust Him with confidence for the time to come.

Rec. Feb. 17/36 A. Com. Am.

J. King, Esq. to the Lay Secretary. 56½

Dear Sir,

Kingston, Jan. 1. 1836.

I have to advise of having drawn a Bill on you p. the present packet for £300 stg. in favor of Messrs John Mulholland & Co. My last draft, tho' heavier than usual, has not been sufficient to meet all necessary expences.

Notwithstanding a due regard to economy, consistent with the comforts of the Missionaries, the supplying them with household necessaries and furniture for their Stations, and the furnishing also a house & premises in this city which we have found it necessary to take, not only for our Committee purposes and the accomodation of the members when they come to town (they having few friends here, and our late rooms being too small) but also for that of the Missionaries or Catechists on their arrival to avoid the heavy expense incurred at lodging houses, have been attended with

much extra expense. All this having occurred within the last four or five weeks, will account for the frequent drafts of late. But as this is in some measure a first cost, it is not likely to happen again; and I hope as the Society is becoming more extended, and assuming a more prominent part, that something may be done in the way of raising funds in the island, so as to relieve the P. Society of a part of the heavy expense which will in future be incurred.

I should wish to know if I am authorised to draw on you to pay off the sum of money borrowed for the purchase of Birnam Wood. It is £700 currency; about £450 Stg.; it is running on a 6 P Ct. interest; therefore the sooner it is paid the better. Be good enough to inform me early on this subject.

(Sig) Jno. King.

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Com.

Ans.

Mr. C. Carter to the Secretary. (64

George Town, Demerara, Jan. 2. 1836.

My dear Sir,

When I wrote last, I little thought that should I be spared to see the year close, that it would close finding me still in George Town, where I was when I then wrote. But so has it proved. Wherever I am I desire ever to be found in my Master's employ, and if I have love for souls, I find by experience that in what place soever I am, I can always be employed doing something in my Lord's service. Oh that I had greater love to my Lord! I should then find more opportunities of testifying my love to Him by incessant watchfulness, prayer, and assiduity that the souls around me might be brought out of nature's darkness into God's marvellous light, and to the privileges of his sons and daughters. However, I do not expect to remain here above two or three weeks longer, as the dwelling house Mr. Strong is erecting for me is very nearly finished; and immediately it is quite completed he is wishful that I should leave this school here, to go x enter fully on my labours there. The chapel Mr. Strong has erected in that place where I am going to labour is already finished, and was opened Nov. 20th by Mr. Strong, who preached to a crowded congregation, at the same time. The Sunday following I commenced my labours there by opening a Sabbath school with about 150 children, and have continued my Sabbath labours there every Lord's Day since. I walk out from town on Saturday evening to Mr. Strong's, and on Sunday morning he lends me a horse, and I proceed to the above named place, which is a distance of about seven miles. After labouring the day I return to Mr. Strong's in the evening, and on Monday morning I return into town to my school there. Mr. Strong or his brother in law preaches at this new chapel once every Lord's Day.

Rec.

Com.

Ans.

The average attendance of children at my school here during the last three months, when the weather has been favorable, has been 80; though much of

the time it has been less, it being a very rainy season, which would prevent their attendance. I consider some of them to have got on very well in their learning to read during the little time I have been with them, which has been now about six months. Ten have gone into the Testament and many others are in preparative reading. Oh! I do trust that I have not come among them entirely for nought and in vain. I feel a great love for those children, i.e. for their souls welfare. Knowing that my stay among them will be so short, I have prest much upon them the necessity of being born again; of their going to the Lord Jesus, little as they are, in private fervent prayer, to have their little hearts cleansed from sin by his precious blood, and for the Holy Spirit to be given to them to lead them to hate sin, turn from it, and love the Lord Jesus. While talking to some of them yesterday of those things, one little boy said that he sometimes felt that his heart was very wicked, and then he went into his mother's chamber, and shut the door and prayed. I asked him what he said. He replied that he asked Jesus to take away his heart of stone and give him a heart of flesh; meaning thereby that he might feel sin, hate it, turn from it to love and serve Jesus. Another about the same age complained that when he went into his mother's chamber to pray to Jesus, his little sister followed him in and would not let him pray; adding, that the chamber had no door, so that he could not keep her out. I advised him, should that occur again, to speak to his sister kindly, and not get vexed with her; but tell her what he was going to do, and invite her to come and kneel down with him, and he would pray to Jesus for her. The boy seemed quite satisfied with this. This simplicity was very pleasing and encouraging to my own mind. I praise the Lord that I continue to enjoy such good health in all my peregrinations; yea, in a twofold sense. I anticipate much sweet communion in solitude when I go to reside at this place, as I have known little of what solitude has been since I have been out here. Though I find by experience the Lord will never be any man's debtor who devotes himself to him, but while he is watering others, the Lord will water his own soul. I duly received your very kind and sympathising letter with the Missionary proceedings &c. for which I return you many thanks. I am about drawing upon the Society for £50 before I leave town, as I have drawn none for the last six months. Claiming an interest in your intercessions with the Head of the Church, I remain, &c.

(Sig.) Charles Carter.

Rec. Feb. 29/36 A

Mr. W. Shearn to the Secretary. 60

Com.

Ans.

My dear Sir, Accompong, Dec. 23. 1835.

In consequence of the continued ill health of Mrs Shearn and the children, I was obliged to request the Aux. Committee to remove us from Low Ground as soon as practicable. Accompong being then unoccupied, and situated in a cooler climate, they wished us to try it; and as there was no house fit for our reception, Mr. Farquharson invited us

to stay a week or two with him; but not being able to get our packages round, I was obliged to leave my family till after Mrs Stearn's confinement. My little boy was then in a very critical state, and having nearly lost him a few months before, we were apprehensive that he would not recover: but the Lord was better than our fears, and when we left Spring Mount he was considerably better. The gentleman that attended him however, said, if Accompong did not restore his health, he must be sent off the country. Mrs Stearn was also in a very critical state during her confinement, in consequence of over exertion; and as the child was not expected to live many hours after its birth, we had it baptized by the Rev. J. Lorn, Moravian minister; but the Lord appeared for us again; and when we had nearly given up all hope, it began to revive, and I am thankful to say it is now a fine healthy child. Our other little girl continues very delicate; the climate is too damp for her constitution; and as Mrs Stearn feels much enervated by six years' residence in a tropical climate, we have been strongly advised by the Com.tee to pay a visit to England for the benefit of our health; and, God willing, we propose to do so in February or March.

I must now leave my private affairs, and give you some account of my station; would that I could give a satisfactory one, but alas! concubinage, Jamaica's curse, prevails here to an awful extent. Out of a population of 600, there are not 20 married! Nor do I think there are more than two or three individuals among them possessed of vital religion; and even of these I frequently stand in doubt. But we must not despise the day of small things, for though it may please the Lord to permit the Society to labour here for years, as in New Zealand, without much apparent success, yet doubtless in his own good time, His Spirit shall be poured forth, & the seed which has been sown being watered with the dew of heaven, will spring up and bear fruit to the praise and glory of His grace. Continue then to use the means, and in due season ye shall reap if ye faint not. His word shall not return unto Him void. The people manifest a general feeling of goodwill toward ourselves, but an awful indifference to the things which belong to their eternal peace. Strange as it may appear, many of those who have assisted in putting up the skeleton of a house for us, and are always ready to do any little act of kindness we request of them, seldom or never enter a place of worship! Upon enquiry I have found that some of them have been accused of Obeah practices; and others are living in concubinage both in the town and out of it. The fact is they are perfectly convinced that we are seeking their welfare, but they cannot part with their sins. They know that they are living in open rebellion against God, and are in danger of perishing for ever, but they do not like to hear of it. They love darkness rather than light because their deeds are evil, and they will not come to the light lest their deeds should be reproved. Like the Jews of old they wish their teachers to

speak unto them smooth things and prophecy deceit — to cry peace, peace, when there is no peace; and if they do not look upon us as enemies when we tell them the truth, yet they take care to avoid us as much as possible. We have a daily school of 110 children & adults; the former attend from ten o'clock in the morning till three in the afternoon; the latter as soon after daylight as we can get them together, till eight o'clock, but as these have to provide for their families; and parties of them are sometimes sent out for two or three weeks together in search of runaway apprentices, their attendance is necessarily very irregular. The first two months of the present quarter, we had 54 children daily from ten till three o'clock; since then many of the older ones have been kept at home to "mind the babies", or have been sent into the country to make purchases &c. preparatory to Christmas. The adult school has been almost broken up from the same cause, and I fear it will be several weeks before regularity and order are again restored. Upon an average there are 80 present at the Sunday School, and about 130 at the morning service; the last month however must be excepted.

Daily School. 22 reading in the Testament; 67 class book, St: 1; 20 are learning the Alphabet. In respect of Catechisms they are very backward, but this will not excite much surprise if you take into consideration that the Station was left unoccupied for two years, and my predecessor was rendered unable to pay much attention to the school by almost constant sickness. Another beginning however has been attempted, and although but little actual progress has been made, yet a foundation is laid for future proceedings; and as more efficient labourers have arrived, I trust, by the blessing of God upon the efforts of my successor, you will soon receive more satisfactory intelligence.

(Sig^d) William Shearn.

P.S. Your kind letter has just come to hand. I have not room to reply with consents without croping, or writing on the folds of the letter, which I believe you are averse to. Accept my best thanks for the sympathy expressed therein.

Rec. Feb. 29/36 A

Com.

Ans.

W^m. D. Seddon to the Lay Secretary. (61

Amity Hall, Bath,
St Thomas' East, Dec. 28. 1835.

Very dear Sir,

The approaching close of this year reminds me that I owe (agreeably to the Corr. Committee's requisition) the statement of another quarter of a year's proceedings relative to my labours among the youthful and adult population of this and adjoining Estates. In attempting to give such a statement, I will endeavour, to the extent of my ability, to render it as full, connected, and concise as possible; at the same time however, I trust it will be remembered that the class of duty devolving on me is of that nature which does not so readily admit of connectiveness and variety as that

which belongs to an ordained Missionary. My last (which was also my first) quarterly Report, on account of many things peculiarly to it as a kind of harbinger to the rest, was perhaps unduly lengthy. I hope should such be the just charge against that, the present one will not deserve a similar judgment.

Day School.

This continues, as to the numbers of actual attendants, nearly the same as at the end of last quarter. The amount of those whose names are entered on the book is 134, boys and girls. Of these, one has died, as stated in the last report; two have been taken to work in the field; and at the close of Nov. between 30 & 40 were ill. The average attendance has been from 86 to 92 or 94. Besides these, the small gang of Amity Hall, present about a half of the time on each day, have generally attended; making the total amount to stand thus: on the books at present, 142, under 15 years of age; in daily attendance, 100. The proficiency of my children in reading, writing, learning the tables of simple calculation, collects, hymns, texts of holy Scripture, catechism and singing, simple arithmetic on the black board, affords me much sincere pleasure. Excepting a few instances of painful misimprovement, I am happy to say that such has been the progress made by the children in the first four classes, as to have rendered it advisable for me to remove them higher long before I at first calculated. This left some of the lower classes rather thin; and my fear was that they might continue unsupplied. I found however numbers, spurred to diligence by the advancement of their schoolfellows, ready to fill up the vacant places. To incite to still further becoming emulation the first whom I promoted, permission to commencing learning to write was held out to them, which they gladly accepted. The progress of the children in the Testament class is of a somewhat different, and indeed higher order, than that of most of the other classes. Whilst it is my object and wish to bring them to an accurate, easy, and becoming mode of reading this blessed portion of Revelation. I am solicitous, and very deeply so too, to impress on their hearts the holy doctrines there inscribed. This I am aware I cannot effectually do; but by daily exercising their judgments, appealing to their consciences, meeting their different faults - out of what is read; and by encouraging them to remember what they read, I humbly hope God is using me for many future blessings to their souls. The attention of this class while I am engaged in appropriate explanations & remarks, leads me often to hope that they are opening their hearth to the words of life. The interest the whole of the children take in regularly attending school is as yet the same as it has hitherto been. I will mention two or three circumstances as they occurred, & were taken down in my Diary, exemplifying this fact.

Oct. 5. 1835. The weeks instructions commence with an increase of

sick children. One little black girl, named Ann S. not more than two years and a half old. During most of last week was so ill that she could neither walk, eat, nor rest; and this morning, as she was still in a high state of fever, and very weak, her grandmother decided she should not go out of the hut. But poor little Ann was of another mind; she wished to come to school; she got the better of her aged grandmother, and came, though unfit, and was quiet and attentive all the school time. What a lesson to little English children.

Nov. 6. 1835. The day has been rainy in general, and consequently my school was small. 6. Dunn, a good boy and one of the most diligent in my school, on account of the morning being rainy, and threatening his detention from school, took merely a little hot water (their usual breakfast beverage) and was here with no more breakfast than that, an hour before school time. I asked him his reason for not taking his usual breafast; to which, thinking me angry with him, he answered, "I should have been too late, Sir."

The Committee will not be surprised that I am unable to narrate any incidents exemplifying the practical power of religion on the hearts of my dear children. I look upon the present as the seed time; I am contented to consider it as such; because I know, that though the arm of Jehovah can achieve the work of instantaneous regeneration, and has done so; yet it is the usual mode of divine operation to employ human agency in the work of Gospel culture. The command is, Sow thy seed; and the time is morning and evening; and the glorious promise to faith is, Your labour shall not be in vain in the Lord. This view of the important object professedly before me sets my mind at rest as to the ultimate effect of my weak and worthless efforts. God who cannot lie is my security; and therefore it would argue awful unbelief were I to doubt in general the fulfilment of His many plain promises. Zealous, scriptural labours, and fervent, continual, faithful prayer, were never lost. O for grace to be a humble, patient labourer for Him who gave himself for my soul!

I am permitted, however, often to witness how pleasing an effect a small passage of God's word produces on the minds of the very youngest of my scholars. This, for instance, a little girl between three & four years of age, being provoked by another, was about to satisfy her anger by throwing a stone at the offender; but suddenly she checked herself thus — "If schoolmaa'a had not told me St. John says, Little children, love one another, I would have thrown this stone at you." Again, on one occasion, having to punish a child for theft, I asked, Why do I flog this child? The answer from several was, Thou shalt beat him with the rod, and save his soul from going down to hell.

Sunday School.

This has been started nearly a quarter of a year. It was arranged that it should be holden on every alternate Sabbath day; i.e. on that Sunday when no service was performed at Golden Grove. But as Rev. R Panton, Chaplain to Golden Grove chapel

is about to resign his charge there, and to confine his pastoral labours to Bath, distant from Trinity Hall 7 miles, it is probable that I may have my School every Lord's Day.

The number of those, embracing some who come in the week, of both sexes, who compose this school, is about 125 or 130. My object is to teach them reading, collect, and hymns, with practical observations and catechetical exercises, suited to their varying cases. I am as yet unable to give or venture into anything more than an outline of Sunday efforts. There are many old persons commencing learning to read, who seem nearer the grave than the end of their attempts; but the exertion is truly gratifying to me, as it shows the existence of some deep interest in the truth of God. I have in the same Testament class on the Sabbath day, the son grown to mature years, apparently desirous of good things, and the grey headed father labouring to read, and praying to understand the things taught in the Bible. The latter is a member and leader among the Wesleyans, and think I may say, he is one of the few who truly honor the Gospel of Jesus. Very lately, while he was apparently in some state of mental anguish, I held a long conversation with him. In the course of it he said he had no wish to live to see "free come" (1840) as he should be old and useless. I tried to show him how God sometimes uses his people in various ways for His own glory; and among others, in bearing his rod, or in silence admiring and regarding His hand. He rose hastily from his seat, saying, "Thank you, my good massa, thank you. I shall not forget what you say: now me glad to live as long as God sees good for me.

Divine Services.

The course of these has been similar to that of my last quarter, viz. two services every alternate Lord's Day: or on that wherein the Rev. R Barton officiates at Bath. Besides this I generally hold a half kind of service on the evening of that Sabbath on which divine service is performed at Golden Grove, at the hour of evening prayer. In a similar manner we improved Wednesday evening. But I am at a loss to know what my future course in this branch of labour will be: the matter will be brought before the Jamaica Corr. Comtee at the meeting in Jan. prox°. I trust that the good Spirit of God will preside over that meeting, that the glory of God may be the result. The attendance at the services on the Sabbath is generally far greater than we can accomodate at present. As my schoolroom is nearly finished, I trust this difficulty will soon be removed. Of course, when I speak of my performing divine service, I mean only such a modification of it as I can with propriety discharge in my lay capacity. Often am I deeply tried by my inability to go no farther; but I know I am willing when God's will is declared. May my path

be made clear, and my soul taught aright for the work of the preaching of the Gospel of Jesus Christ!

I have little more to add of any direct reference to myself. But I would remark that the actual date of this Journal goes no further than the end of Nov. last, in consequence of my journey to Kingston to make arrangements for and await the arrival of Mrs. Seddon, lately Miss Paul. I find, on my return, my dear children anxiously looking for their schoolmarm, and as anxiously desiring to return to their school. I have never seen in England a greater desire manifested by children than is betrayed by my scholars to be regular in attendance at their place and hours of instruction.

In conclusion, I would venture to make this remark. If there were no ecclesiastical impediment in the way, and the Society's various claims did not otherwise demand, this would be a station which promises to an ordained Missionary much usefulness and interest. In case no obstacle is presented to my own ordination in a few months' interval, it is in my opinion worth the attempt to endeavour to establish a regularly organized Mission here. I am aware of the numbers in this neighbourhood who are connected with our Baptist and Wesleyan brethren: but I know how gladly numbers would attend service and become members (if fit) of a church raised here in connexion with the C. M.S. But I may be thought out of place, and will therefore close my opinion with all deference to those who are better able to judge.

My hope as to any religious good effecting in this place, is somewhat sanguine. The few people of God here rally round me, and hear what is said gladly & gratefully. Many who formerly took offence at my words and plainness, now not only thank me for it, but show a wish to hear and attend to the truth, though mocked by their profane and careless companions. I do not speak of mere feeling, which, in negroes, has often deceived many; but I speak of actual, cautious fixedness of mind and purpose, under, as I trust, a power not of man but of God.

It is my intention to commence labours again on Sunday next or on Friday next (Jan. 1/36). And I do so with gratitude to that Providence who now grants me the assistance of my dear wife, in answer to many prayers & long expectations. Both myself and my beloved wife are well. May we spend our life, so often, and now afresh, blest, to our dear God and Saviour! Amen & Amen.

(Sig.d) D. Seddon.

Rec. Feb. 29/36 A 2 Rev. J. H. Bernau, to the Secretary. (62

Com.

Ans. March 2/36

Achlyne, Corantyne Coast,
Berbice, Sept. 12. 1835.

My dear Sir,

I thankfully acknowledge the receipt of your kind letter dated July 15/35; and trust you will by this time be in possession of mine of August. From its contents

you will be enabled to form some idea of our situation and prospects, though at that time my knowledge of the respective Estates and Proprietors could be but limited. You will be glad to hear that we are now on the spot, and gradually extending our exertions among the people. Regarding the several points contained in your letter, I remark: our residence on the whole is healthy; but being situated very low, almost continually surrounded with water, which obliges us to be very careful of wet and night air. The fever and ague, here the prevailing diseases, often terminate life in a few days. The heat is sometimes very oppressive, but for the most part moderated by a fresh sea breeze blowing from the east. The house we occupy alone, for which we are truly thankful, as genuine piety seems to be a rare plant among the people on this coast. House and soil are given to us rent free, as you will have seen from the Resolutions of the Committee, a copy of which I included in my last letter to you. The access I have to the is free and unmolested; and until now it would appear I am welcome wherever I go, and whenever I make my appearance. Most of the whites are educated people; but strangers to Christ, wherefore the preaching of the Gospel appears to them a tale, or as some would express it, the fashion of the day. But notwithstanding this be so, I avail myself of every opportunity to cast my net also around them, if perhaps they might be caught in it. Prudence however recommends me to keep at a proper distance from them, and not to bring myself under any obligation whatsoever, save to be their servant as regards their spiritual concerns. It is true they are very obliging in every respect, but is this not too often a snare privily laid – a serpent lurking in the grass? Oh then for the wisdom of a serpent, and the harmlessness of a dove! I am fully aware that support tendered freely in any way would greatly lessen the expense incurred by this Mission; as you perhaps will find this the most expensive of all; but situated as we are here, I deem it advisable for the present, not to trouble them in this matter till things are come to greater maturity. The expense incurred by building the Church and securing this establishment from inundation, already exceeds the funds, which have been raised by contributions. My application to the Com.ee for building a schoolhouse, as indispensable for the advantageous instruction of the free children, was not complied with for the same reason; nor was any prospect held out to me that it would be done in future. But intimation was given, that if the Church Missionary Society were to erect such a building, they would be entitled to a certain claim upon this establishment. It being now of so great importance to have a Central School, where the free children from the different estates may come to be instructed, I would urge the necessity of such a building; for you will be aware that going from estate to estate must necessarily take up much time, as well as draw away my attention from my ministerial labours among the adults.

Rec. Feb. 29/36 A. M. Rev. J. H. Bernau's Journal, Sept. 22d to Dec. 27. 1835. 62

Com.

Ack.

Sept. 22. 1835. I have set a school on foot on one of the Estates, Delcoy, 8 miles distant from Achlyne, and engaged a free negro, who teaches them to read. There are 21 in number: the progress they make is cheering and encouraging; but as the master cannot teach them much more, I shall soon be obliged to decline his services there. Yet to render him useful in future, I intend to hire him as servant, and thus afford him opportunity to improve himself. His name is John William, and he appears to be a well disposed man. I indulge the hope that with God's grace he will prove a blessing to many. In the meanwhile I have commenced a school at Achylne with 13 free children belonging to one of the nearest estates. Out of this number I have selected three boys, the most promising, whom I intend to keep here in the anticipation that, in instructing them more fully, they may become useful to me in the school as teachers, as well as in assisting me in the Sunday School.
Sept. 28. 1835. As I anticipated that the Church would not be ready so soon, and our dwelling house not being capable of holding a congregation, I, since my coming here, have held divine service on the different estates alternately. My time therefore is much taken up with travelling. But I am convinced that this was the best method I could adopt, as by this means many if not all the people on the coast, are brought under the sound of the Gospel. After the church service, most of the whites disappear, when I again rehearse the sermon to the people, either in a conversational or catechetical manner, as circumstances require. My chief object in doing this, is to make them acquainted with the history of the Bible, the creation, the fall and redemption of the world by Jesus Christ in as plain and intelligible a manner as I possibly can. After a little pause I collect the candidates for baptism, and having instructed them, we begin School. While thus I am engaged on the Lord's Day on another estate, Mrs B. is engaged in the same manner at home, as those people who cannot make so far will resort to Achlyne. They then begin with singing and prayer, after which a chapter is read and explained to them. In the afternoon they are taught to read. It is indeed an affecting sight to see how men and women, greyheaded, would come and say their letters, & begin to spell le, lo, lu, &c. In order to encourage their zeal, and to facilitate their learning to read, I have pasted on boards the letters and syllables, and carried them to the different estates, putting them in some conspicuous place where all may come and learn; both young and old. The result of this proceeding is that many have taught themselves, & now begin to read the New Testament. As soon however as the church is roofed, preaching will begin here, and a Sunday School be set on foot.
Oct. 2. 1835. I was called to day to a woman dangerously ill, who was very desirous of being baptized. On entering the hospital, accompanied by Mr Robertson, Proprietor of Alness, she was informed that the minister was come to speak to her. She tried to sit up and said, "Oh massa! I am dead" (dying) "me very great sinner, but give me baptism, then me

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Rec. Feb. 29/36 A. H. Rev. J. H. Bernau's Journal, Sept. 22d to Dec. 27. 1835. 62 227

Com.

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good." I asked her, "Do you believe that Jesus Christ is your Saviour, and that he shed his blood for the remission of your sins?" "Yes, massa, me believe in Jesus, my Saviour." "But why are you so anxious to get baptized?" "Massa, me love Jesus, me like to go to Jesus." "Do you think baptism will bring you to Christ and happiness?" "Oh no, massa, Jesus Christ will bring me to heaven; but I wish to tell people I love Jesus, I believe in him as my Saviour. I must tell me have been great sinner; but Jesus forgive me all." Here she fainted; after she had recovered, I had still some conversation with her, and then administered to her the desired sacrament. Oct. 6. 1835. The woman whom I baptized some days ago is recovering. May she be a memorial of the mercy of God in Christ Jesus. Had a long conversation with Mr. Winter, proprietor of Eliza & Mary in the Corantyne River. He is very anxious to have a minister on that estate, and declared himself ready to afford him every accomodation, provided he would get his salary from another quarter. This gentleman agree with Mr. Ross, proprietor of Seldon, adjoining his estate, to have one minister for their people (900 in number); but the latter, being a Scotchman, preferred having a minister of his own persuasion, in consequence of which Mr. W. withdrew. Mr. Steward, a Scotch minister, arrived not long ago from North America, and commenced his labours among the people on Mr. Ross' estate; finding however this sphere of labour too lonely, is about to leave for George Town in Demerara, there to accept of an offer made to him. Should this be the case, these two estates with Mary's hope included, would amount an open and important field of labour. As for Mary's hope I feel truly sorry that I am not able to visit them oftener than once a month, on account of its great distance from Achlyne, being 18 miles. And when once the Church is finished, it will not be practicable at all on a Sunday. Whenever I visit this place, I always find an attentive and crowded congregation, upwards of 400 people. The white and coloured people, who live scattered in this neighbourhood, attend very regularly, & appear anxious to profit by the means of grace. I should therefore be exceedingly sorry to see this people neglected. Were a Missionary or Catechist on either of these three estates, much good might result from his labours under the blessing of God. The distance from the Estates in the river to Mary's hope is equal to that from Achlyne to the latter; but one residing at Mary's hope or Eliza & Mary, might have service alternately every Sunday, as the tide is certainly once in favor either to carry him up or bring him down. Thus one might serve three estates, the population of which amounts to 1200 souls.

Oct. 12. 1835. The applications for Testaments and Spelling cards are numerous. The zeal manifested even by the old Africans to learn to read the Testament, is astonishing. As I had but a scanty supply of the latter, I applied to the Auxiliary Bible Society in town, who were kind enough to send me up a box containing about 200 New Testaments, of which more than half have been distributed. A goodly number of

prayer books, chiefly large print, would be very acceptable; also a few English Bibles might perhaps find their way into the houses of the whites.

Oct. 16. 1835. Distributed today 11 German Bibles in town, accompanied with suitable remarks to the several individuals to whom they were given. There is a goodly number of Germans living in Berbice; but most of them without any religion. Had a long conversation with an elderly gentleman about the things which make for our peace; he complained much about time and the present wicked generation; also that he found it very hard to procure any fortune. This gave occasion to speak of the depravity of the human heart, salvation in Christ, and the true treasure, which rust and moth do not corrupt. He assented to all that was said; but supposed himself to be too far advanced in life and experience in the things of this world, as to be instructed by one whom he thought to be very young and just setting out. I am requested to preach to them occasionally in German, which I promised to do provided they would come to the English Church. In a Missionary capacity I would be allowed to preach Christ every where; but being tied by the bonds of Church discipline I must forbear doing this, lest offence might be given to such as are straitened in their hearts. However, yielding is not always loosing. Whenever therefore I come to town, I make the round, preaching nevertheless Christ to them in their own houses. There has not been a German minister here for years together, and the Dutch cannot speak German.

Oct. 22. 1835. When last in town I heard from Mr. Redwar that his Lordship the Bishop is not at all pleased with the arrangements made by the gentlemen on this coast, because they have taken the control entirely out of his hands as regards this establishment. They with one consent refuse to have the church consecrated by his Lordship, who it would appear is very anxious to perform the ceremony, as this would entitle him to the right of appointing a successor. I am in these things passive, considering them of less importance; while I am here I must work, for the night may soon come, when work must cease. His Lordship intends visiting Berbice toward the close of the year, in order to settle and arrange matters according to his liking. The greatest difficulty existing will be this, that while there are some Scotchmen among the gentlemen on the coast, I expect they will claim the church for the use of their own Clergymen, under which circumstances, I trust I shall not be amenable to his Lordship, as it is neither in his power to prevent, nor in my province to refuse. I have only to remark that things of such a nature are by no means pleasing, as my views upon religion widely differ from those of the Scotch minister. This man would baptize lots of people in one day without any previous knowledge, and appear to be entirely regardless as to what character they bear. The change in the negros condition is too sudden as that one might expect they should fully understand the nature of Christianity; how necessary therefore to look well to the foundation that is laying, because upon this all will depend in future. Some days ago he preached on one of the Estates, Dilcoy, (the Proprietor being a Scotchman) while I was preaching at Alness. After the sermon, he baptized 66 people indiscriminately, at which I grieved very much. I remonstrated against such

an obtruding proceeding with the other Proprietors, telling them plainly that as they had chosen a Minister of the Church of England, the welfare of the negroes required to conform to his method in bringing them onward both as regards their temporal and eternal welfare.

Oct. 26. 1835. Some of the negroes who had been baptized by the Scotch Minister came and told me, that they believed they had got their baptism too cheap (according to their manner of expressing themselves); "we feel we are not any better after it, nor do we know more than we did before. I told them that baptism alone could not make them christians; but that they must pray for the Holy Spirit first to change their hearts, of which happy change baptism is the seal. "Yes massa," they replied, "we will come to you, you will tell us the story of God" (story of the Gospel). Mr. Gray, that old & venerable man, called on us today, and stayed till evening. In building a chapel near Kilcoy, which I made mention of in my last, he assured me he had not the least intention of opposing the church, but by doing so to prevent an hireling coming into this important field. I have every reason to believe it to be so, though I cannot account for many of their proceedings. It is a lamentable fact that most of the Clergymen who proceed from the Barbadian School preach a Gospel which is not the Gospel of Christ. The doctrine of God's free grace in Christ Jesus seems to them to be a very pernicious and dangerous doctrine; but the more they preach against, the more we preach in favour of it. His Lordship sent me here with a view to put a stop to their proceedings; but how could I; nor would I ever do such a thing! If Christ crucified be but preached, whether by a Clergyman or Dissenter, I herein do rejoice, yea and will rejoice. Therefore though we labour among one and the same people, we have but one end in view, to make the people acquainted with the way of salvation.

Oct. 30. 1835. I am happy to observe that the negroes on this coast are going on very quietly. No punishment of any importance has been inflicted, since the time of my being here. To speak already of success would be presumptuous, there being a time for sowing and reaping; here is the time for sowing. Though harvest may be far still, yet here and there I perceive the blade springing up; let this be said to the glory of God, and to the encouragement of those who labour in the work of the Lord, that we may be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord. Many come and say, Massa, we were ignorant; but thank God you (are) come to tell us (of) sin, and the love of God. Let none however imagine that the negro's heart is different from that in other climes; no, it is the same depraved and obstinate human heart, and can but be changed by the power of the Holy Spirit, so as to make it solely depend on Christ's free salvation.

Had in these days a severe attack of fever; but was soon restored to my usual state of health. It was brought on by exposure to the heat of the day in coming a great distance on horseback. Mrs B. enjoys very good health, and has hitherto not

been visited with the least illness.

Nov. 8. 1835. I am anxiously looking out for an answer from you to my last letter. Things are going on better than I anticipated. The decisive refusal of attending companies, balls, and dinners has baffled many a one, and on the whole we are thought strange people; yet I am glad to observe that these things become less frequent, which is a proof that we are manifest in their consciences. Religion also becomes more the general topic of conversation among the whites, and though politics take up most time, yet the preaching of the word evidently begins to work among them. Some suggested by way of advice that by touching the people's pride, I should more effectually influence their morals, than by preaching so doctrinal. I do, was my reply, nothing more, nor do I wish to do less, than what the Word of God bids me to preach, and this word is, Repent and believe, for the kingdom of God is at hand. As for success, I look entirely to the grace of God, to which alone we are indebted if God should please to own our labours.

Nov. 15. 1835. Though going from estate to estate on Sundays is connected with many unpleasant things and much loss of time, yet I do rejoice as by this means the Gospel is carried to many who perhaps, if it were not so, would never come to hear it. Nothing however affects me so much as when on Sunday I hear the bell tolling for the service of God; that selfsame bell which for years past called them only to work; never to the enjoyment of those privileges which God's dearly beloved Son purchased so dearly for all people.

Nov. 18. 1835. The rainy season beginning to set in, my scholars do not come so regularly to school as might be wished. This circumstance however, leaves a little more time for another important branch of my labours among the people. I mean, visiting them in their houses. In doing so I am often struck with the ignorance as well as the simplicity I meet with. I find that without a good Schoolmaster, I shall not be able to pay sufficient attention to this important branch of ministerial labours, but as yet I have sought for such an one in vain; nor do I expect to find one, unless he be sent from home.

Nov. 20. 1835. This is a day of joy which the Lord has made; we will rejoice therein & be glad. Mrs B. was safely delivered of a little son, and both are doing very well. May the Lord bless both abundantly, & make of the little stranger a little Samuel.

Nov. 30. 1835. Have been much engaged in the garden. I am now putting in order, as until now we have been obliged to buy every little thing. Moderate exercises of such a nature I find are very conducive to health and set at the same time a good example to the people around us. There is a naughty custom crept in among this people, that each will have his own business, and having this they are unwilling to lay their hands to anything else. The cook for instance will cook and do nothing else; the manservant will just do his work, but will not touch the hoe or rake. But as these things must be done, and no labourers can be procured, I showed them by example that working is not a shame. Seeing this, they were ashamed of themselves. The wages for servants as you will see from the account, are very high; and as each will have his own work, one is

obliged to keep more than otherwise would be necessary. To Mrs B. & myself this is a subject of concern; but cannot help it.

Dec. 8. 1835. The roads begin to be very bad on account of the heavy rains that fall; travelling therefore is connected with some difficulty. The candidates for baptism on the different estates are going on well as far as I can judge; but to become more intimately acquainted, I have made it a point of duty to look out for one man on each of the estates on whom I may depend, and who as it were watches the others, and reports their behaviour to me. In some instances I have succeeded, and found it extremely useful in my private conversations with these people, in as far as this enables me to give to each his meat in due season. Wisdom and discrimination are necessary in dealing with men, but the more so in the concerns of the heart. Among these candidates for baptism, there is one of the name of Dunkan, belonging to plantation Alness, who being unfit for any work has come here, and been with us since the time we came to this place. He walks on crutches, and is scarcely able to move from one place to another. His heart was darkened, but has been enlightened, I trust, by the grace of God. He was proud and self conceited, but now he claims nothing but the free mercy of God in Christ Jesus; and such has been his perseverance that now he is able to read his Testament. He has learnt of his own accord the Creed, the ten Commandments, & the Lord's prayer. In short he is a striking instance of what the grace of God is able to bring about in a sinner's heart. When the time for family prayer arrives, old Dunkan is the first quietly sitting on his chair, and is all attention when the Word of God is expounded. The proprietor himself to whom he belongs is not a little surprised at the change which has taken place in this man. Dunkan often says, "Massa, when we came here I was ignorant of Christ, but now I pray to him forgive me good heart, and bring me to heaven; thankk you Massa for telling me my heart bad, but Jesus Christ good. Massa, when me die you must put me in that churchyard yonder: when Christ shall come I rise, to go with you to him." He has a large family to whom he is preaching Christ as oft as they come to see him. Thus I am thankful to see that our labour is not in vain in the Lord.

Dec. 16. 1835. Received to day the parcel containing the Records and a duplicate of your letter; but was disappointed in not receiving an answer to my last of August, which by this time I was anxiously looking for. I trust my letter will have come safely to your hands, but shall avail myself of this opportunity of sending you another copy of the resolutions of the Committee. Visited this evening an old white man, a great sinner, and felt happy in turning the conversation upon religious subjects; he appeared to be struck with what I said to him respecting righteousness, temperance, and judgment to come. I have but once seen him attending divine service, wherefore I earnestly invited him to work out his own salvation with

fear and trembling.

Dec. 26. 1835 I am now about to close my journal; but since I wrote the last lines death has entered our dwelling. A boy belonging to one of our servants trod upon the rake, which in a few days brought on a locked jaw. On Thursday evening I enquired after the state of his health, and found him in great agony. The Doctor was immediately sent for, who pronounced him past hope. On Christmas day morning the boy greatly desired to speak with me. On entering the room he said, "Oh massa! me going to dead." I asked him whether he were afraid to die. He replied, "No, massa, me shall go to Jesus, but pray with me and read to me". I did so; I asked, "Samuel, do you remember what I told you in our family prayers about Jesus, the Saviour?" "Oh yes! me remember; and I am glad to die, for I shall go to him, to the kingdom". His mother being present, began crying; but he said, "Ma, don't cry, I am not afraid of dead; do you not mind what massa tell you. We love you and my brother, but me love Jesus more; if you cry, you make my pain too bad. Being Christmas day, I had to hold divine service at Aleph; therefore was obliged to take leave of him; but he was very unwilling to see me go, saying, "Massa, come soon back." In the afternoon he wished to see Mrs B., who particularly had instructed him with his brother, wishing her not to leave him, but to see his last. His little brother, who is a mischievous little fellow, was standing thoughtlessly by, when he addressed himself to him in these words, "George, you are bad boy; do obey mother and do good for her." At five o'clock he breathes his last. Thus another instance of God's grace working also in the hearth of the young; (he was fourteen years of age). The following day we committed his remains to the grave, when a great many people were present.

Dec. 27. 1835. Preached today at Mary's hope, and was glad to hear that Christmas day had passed by very quietly. The manager remarked, in the presence of the proprietor, that he believed this was owing solely to religious instruction. After the sermon was over, some children were presented to me for baptism; the parents asking me, "Massa, we know you teach children; what do you for ours? come you or send us teacher. Here many children, but no master to teach them". I answered, I will do what I can, but for the present I am not able to teach your children. Now supposing I should meet with any one who is able to take charge of a schovl; what is the allowance you make for a schoolmaster? and am I authorised to put him wherever I find most good may result from his teaching? I promised to John William 6 dollars p.r month; equal to £1. 7. 0; he has been engaged in the school at Lilley 10 weeks. According to the worth of money in this country, it is but a trifle. Pray let me know about these things. Any support from the negroes themselves cannot be reasonably expected under the present system; nor will it be practicable until the time when they will be entirely free. All they possess they get from the Proprietor, and have therefore nothing of their own. Hoping this may find you in the enjoyment of health and peace, we would in conclusion solicit your sympathy & fervent prayers that the blessing of the Lord may rest upon us and our labours. And

with our profound respects to yourself, & the respected gentlemen of the Committee,
I remain, &c. (Sig.d) J. H. Bernau.

P. S. Mrs B. and myself are quite well, as also our dear little boy.

Rec. Feb. 29/36 Com. ack. A

Account Current of the Rev. J. H. Bernau, April /35 to Jan. /36. B3

Rec. Mar. 30/36 Com. Ans.

J. King Esq. to Lay Secretary. 74

Dear Sir, Kingston, Feb. 27/36

I have to advise of having drawn a Bill on you per the present Packet, and of this days date, for £200 sterling, in favour of Messrs Christie, Taylor, & Co of this City Two, at this time unexpected Drafts for the expenses of the Amity Hall School Section have compelled me to draw on you a packet or two earlier than I intended; but the Rev. Mr Panton writes me that these sums will in a measure be repaid by the Government Grant

Mr. Stearn and family will sail I expect in a few days in the Ship Vere Capt. Roberts, in whose favour I shall have to draw on you for Mr. Stearn's Passage, the sum of £30 sterling

(signed) Jno King

Rec. Mar. 30/36 Com. Ack.

[Report of the Jamaica Aux. C. M. S. for 1835.]

Rec. Mar. 20/36 Com. Ans. Apl. 6/36

The Earl of Chichester to the Lay Secretary. 75

My dear Sir, Stanmer, March 26. 1836.

I enclose a letter from Mr James Thompson, which you may make any use of that you think proper. Very sincerely yours,

(Sig.d) Chichester.

Rec. Mar. 20/36 Com. Ack. Apl. 6/36

Mr J. Thompson to the Earl of Chichester. 76

My Lord, Kingston, Jamaica, Feb. 13. 1836.

On the 24th November last I addressed to your Lordship a few lines on the subject of the Church Missionary concerns in this city & island. I now resume that subject, & with the same motives as before, namely, to help forward the cause of this institution; and believe that any communication tending to advance the good done by this Society will be grateful to you, placed as you now are by the providence and the grace of God as President of so honourable a body. My last letter on the subject was private, to yourself, but nevertheless I gave you

liberty to use it for the general good, while you are careful not to compromise me by anything I have said, which should be said in the ear only, & not sounded from the house top. The same treatment you can give to this letter as to that. I recommended that there should be a gentleman of some standing here in Kingston to act as superintendent or Secretary for the Society's concerns throughout the island. This recommendation was the result of several conversations held with Mr. Panton and others connected with your body here. I have lately seen Mr. Panton again, & having told him what I had written to you, our conversation was renewed upon the subject. He is more & more convinced, he says, that he cannot attend to the Society's concerns, & fulfil his pastoral duties. He tells me he has so stated the matter to the Society wishing to resign, but that his resignation is refused on several grounds, one of which is, that a difficulty is found in obtaining a man to send out as Secretary or superintendent such as the Right Revd the Lord Bishop of Chichester would be suitable. Things being in this state, the conclusion we came to was, that he, Mr. Panton, should let us say come to Kingston & reside for one year, to act as Secretary to the Society while a proper person was being sought for to come out from England & take upon him this charge. The only condition however on which Mr. Panton could act as here stated is that one of the Society's Missionaries should take upon him his pastoral duties, say Mr. Morse, who is now actually in that quarter. This appears to me to be the simplest & best plan the Society could adopt under present circumstances. I write all this with Mr. Panton's concurrence, so that if this plan is adopted, there is nothing further to do than write out to Mr. Panton & to the Committee here in these terms, & authorising the arrangement. I hope your Committee will adopt what is here suggested, & as is said above, for one year, during which its operation will indicate whether it should be altered or continued. As things are placed at present, I repeat what I said before, that they cannot well go on, especially in the enlarged & enlarging state of your work in this island. May God Almighty direct the Committee & yourself & all connected with you to do what is most for the glory of his own most holy & ever blessed name, & for the good of this place in all things concerning the kingdom of Christ. * * * *

(Sig.) James Thompson.

Rec. Mar. 19/36 A Com. Com.

J. King, Esq., to the Say Secretary.

65 & 66

Kingston, Feb. 11. 1836.

Dear Sir,

I have to advise of having drawn a bill on you p. the present packet for £300 stg. in favour of Messrs. Alexander & John Hoyes of this city.

Ere you receive this you will no doubt have heard of the safe arrival of the Catechists Messrs. Paul, Holt, Pollitt, & their wives & two children, & Mr. Newman, in the Duke of Bronte. They have all since departed for their respective stations. We have much reason to thank God for this accession of strength. May the Lord abundantly

Rev. J M Trew, Feb/36.

bless their labours. (Sig^d) Jno King

Rec. Mar. 19/36 A

Com.

An.

Rev. J. M. Trew to the Lay Secretary. (67

Kingston, Feb. 1836.

My dear Sir,

The Corr. Com^{tee} of the Jamaica Aux. C. M. S. having requested me to address you in explanation of the reasons which induce them to desire that the Society's Ordained Missionaries here should be placed in a situation of eligibility to become members of the Corr. Com^{tee}, I have now that pleasure.

In a letter addressed to the Sec. of the Corr. Com^{tee} by the Parent Society some time since, it was stated that there were insuperable objections to Missionaries being members of the Corr. Com^{tee}. It is not my intention to enquire what those objections are, but to endeavour to show, that there may be particular cases, where the interests of the Society render it highly important that the local Com^{tee} should have the benefit of the counsel of some of the Missionaries in their deliberations. Take for instance the case of this Mission. Many members of our Com^{tee} are young men, with comparatively little experience in these matters, & to a great extent unacquainted with the secular affairs in detail. Indeed I may say we are all very deficient in experience. Now it may happen, as is the case at present, that the Society may have among its Missionaries men who are well acquainted with the Society's affairs, who have been long in its service, who have intelligence & judgment on their side to render them highly valuable auxiliaries in carrying on the affairs of the Mission; I would instance, the Rev. C. Haensel. Were any of the persons to whom we now refer either Rectors or Island Curates, they would at once be elected to a seat at the Com^{tee} board, or were they even persons with far less experience, & simply pious men, who were friendly to the Society, they would have a seat at that Board. We conceive therefore that while the door to the Com^{tee} Room is open to all the pious part of the resident Clergy, a similar privilege should exist with reference to those of our Missionaries whom the Corr. Com^{tee} may from time to time deem it of importance to the interests of the Mission to admit to that privilege. I would myself most strongly recommend your granting to the Corr. Com^{tee} here the power of choosing from among the Missionaries such additional members as they may approve of, thus rendering all ordained Missionaries eligible to a seat in the Committee. I sincerely hope you may be led to adopt a resolution in accordance with this view of the case, as I conceive it to be of deep importance, & likely to advance our common cause.

Earnestly desiring for the Society an enlarged measure of the divine blessing,

I remain &c.

(Sig^d) J. M. Trew.

Rec. Mar. 19/36 A

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Ans.

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Mr. D. Seddon to the Secretary.

Amity Hall, Bath,
St. Thos. East, Jan. 8. 1836.

Rev. & Esteemed Sir,

I beg with respect gratefully to acknowledge the receipt of your very kind letter of Oct. 19th last, with regard to which I can truly say, scarcely anything, as an accompanying mark of interest in my marriage with the object of my affections, could have yielded me deeper satisfaction. So that it was not esteemed (as you chose to judge) "comparatively as nothing." I cannot convey to you an adequate sense of my gratitude for the prayers & wishes you penned & uttered on my account jointly with my (now) endeared wife; but I pray that those prayers and wishes may be answered in our present & future life to the glory of our gracious Lord.

Our marriage took place on Dec. 17/35 at the Parish Church of St. Andrew near Kingston. The ceremony was performed very solemnly by Rev. Commissary Campbell, Rector, who throughout the whole affair was exceedingly kind and disinterested. The number of those who witnessed our union was large, composed of Missionaries of our own & other Missionaries, Island Clergy, Members of Jamaica Corr. Comte, and agents of the Bible Society, as well as many other friends. I think there was not present of whom we may not becomingly say, not only friends, but partakers of like precious faith with us. And while I feel grateful that such a feeling of pious interest attended the occasion as led the venerable Commissary to say, This is a holy marriage, I regard the circumstance as sending forth a kind of solemn monition, pointing my thoughts, purposes & motives heaven-ward, & laying us both under greater obligations to consider this as a fresh & privileged starting-point in the glorious but arduous race to immortality.

Feb. 8th. You will see, Rev. Sir, that there is a pretty considerable lapse of time from the time of my commencing this letter to the present. I must give you the reasons of this interruption. It proceeds first from the almost fatal sickness of J. Wheeler, Esq., one of the agents of the B. & F. Bible Society, who was attacked by fever at our house a month ago, after attending a Bible meeting here the previous evening. His malady was a low nervous fever; it was only about a week ago that he was out of actual danger. During this sad affliction of Mr W. both my dear wife & myself were threatened with fever, but God has mercifully preserved us from it, & restored us to our usual strength & vigour. I am also happy to state that Mr. Wheeler is so much renovated that he is about to remove to Kingston for change of air.

The second reason of the discontinuance of my letter as above, is the afflictive tidings I got by last packet of the illness of three of my brothers from brain fever, which was well nigh carrying two of them into the grave; indeed when my letter was posted, one of these was in a very doubtful state. But this was not all. Another dear brother, the eldest, a husband & father, was visited by the same malady, & died in less than two days & a half from the first attack. My poor parents were well nigh broken down in spirit &

strength through the constant attention upon their sick & dying beds for nearly a month without cessation. I am sure you, my dear reverend friend, & the friends of our Missions, will not refuse me & my family a deep & particular interest in your applications at the throne of grace.

I enclose a line to Mr. Coates on this last subject, respecting the expense to which my father & family have unexpectedly been subjected by this distressing chain of events: and I am sure that my wish on this point will meet with the deepest sympathy of our kind committee.

The Corr. Comtee have agreed to my application to the Bishop for Deacon's Orders as soon as his Lordship will receive me. The probability is that I shall attend his Lordship's ordination in June next, as all things are going on well. I shall feel obliged by the committee's usual grant of surplice &c. as this is a country where we cannot borrow pro tem. in these things.

I might write much longer, but have not time before I must send this for the post. May I entreat that you, dear Sir, will give me another letter before long, as I feel in need of your kind condolence, & fatherly directions. May God bless all your labours for the promotion of His glory in this world of sin & death! I trust God's work is going forward here, though we see little decided effect.

(Sig.) D. Seddon.

Rec. Com. Ans.

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Ans.

Mr. D. Seddon to the Lay Secretary. 69

My very dear Sir, Amity Hall, Bath, Feb. 8. 1836.

A painful circumstance alluded to in my letter to the Rev. W. Jowett, obliges me to write you with some irregularity in the usual time. I learnt by last packet from England that scarlet & brain fever had visited our family, & laid on the bed of death to all appearance two brothers, very much reduced another, & in the short space of two days & a half cut off the life of my dear eldest brother, who is a husband, & a father of two or three young children. My dear parents were reduced by the rapid occurrence of these visitations the one after the other, to such a state, that at the hour of my dear brother's death my father was almost prostrate in body & mind; and on the posting of my letter my dear mother was watching almost day & night the brother who, two days subsequent to my eldest brothers death, was seized with the same symptoms of the malady which so shortly terminated in the death of the other. O Sir! had it not been for the comfort afforded by the Gospel of Christ I should have been completely distracted by the intelligence. But God was faithful, who with this trial provided comfort & strength.

The rapid march of this sad disease in our family, ending as it has done in the death of the eldest child, bringing my parents also to the lowest state of

weakness and distress, as well as deeply exhausting their very moderate resources; & the distress and want of the young widow & fatherless infants: these considerations lead me, though reluctantly, to refer the kind sympathies of the Comee to that part of the XXX Regulation of the Society, contained in the Annual Reports; from which I am led to hope that the Society will be able legitimately to afford some desirable assistance to my father, who has had thrown upon him, medical expenses, those of the funeral, some small debts of my late brother, & his own losses, being for a long time withholden from business by this affliction, and his own weak & afflicted state. If the Society cannot do this directly, I should be obliged if you would enclose a £10 or £12 note to Mr. J. Seddon, 9 New Summer St., Summer Lane, Birmingham, as soon as possible on receiving this note, and I will meet the demand here; as I cannot safely send by packet & am not sure of getting money conveyed so soon if I write to a friend. I am sure my parents must need help very much — and I am equally I shall not appeal to you in vain. I have mentioned the subject of my ordination to Mr. Jowett. Time presses, so that I must lay down my pen.

(Sigd) D. Seddon.

Rec. Mar. 19/36 A

Com.

Jan.

Mr. J. Paul to the Lay Secretary.

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Dear Sir, Kingston, Jan. 30. 1836.

I have to inform you of our safe arrival: thanks be to our gracious Father for this His great goodness in bringing us thus far, which we take as an evidence of His love to us. I should have written to you on Dec. 14th when we touched at Portsmouth, but we all had an attack of sea sickness (with the exception of Mr. Newman & Mrs. Holt) & being poorly myself, & having Mrs. Paul & children to attend to, I had not time to read my instructions with that degree of attention as I wished & they required. The wind being fair the next morning, we left Portsmouth, & left the Channel on the 17th; it blew a gale from the East while we were going through the Bay of Biscay into the Atlantic, and on the 23d at 2 o'Clock in the morning, it increased to a hurricane; at seven in the morning one of the sailors fell from the main yard arm & broke his arm & leg; the sea ran very high all the day, & we considered our sailing dangerous. Mr. & Mrs. Pollitt, Mr. Holt, & Mrs. Paul were not able to leave their beds; so we that were able visited from cabin to cabin to join with our sick brethren in prayer that our gracious Father might save us from the danger we were exposed to: and at four o'clock in the afternoon the storm in a great measure abated, which we took as an evidence of His hearing, & giving us a speedy answer, which filled our hearth with joy & thanksgiving. The wind continued contrary till the 30th & then we had a fair wind till Jan. 8th. It was till that time before all were quite recovered from sickness. I humbly trust that the raging of the sea & the sea sickness that we have endured, has been & will be sanctified to our souls; for we regarded it as sent in mercy to chastize us for all our negligences in our

duty to our gracious Father, & to prepare us for our future services to Him. O may an abiding sense of His great goodness to us be continually impressed on our minds to keep us humble before Him, & strengthen us in time of future trials. From Jan. 8th to the 11th we made but little progress; it was almost a calm; on the 12th we had a fair wind from the E. & S. E., which continued till we arrived at Jamaica. We made land on the 22d, anchored off Port Royal on the 23d, & landed on the 25th, & went to the Mission house; we found the Committee assembled, but they had settled about our stations the week before. They were very thankful for our safe arrival. My station is appointed at Accompong Town in St. Elizabeth's, about 7 miles from Mr. Dixon; Mr. Holt's at Rock Spring near Green Island, Hanover; Mr. Newman's at Port Morant, St. Thomas in the East; and Mr. Pollitt's at Paradise, New Hope Bay. I humbly trust that the Lord hath directed them according to His wise counsel in this appointment of us; & I humbly trust He will make us a blessing to those among whom we shall be placed. Mr. Dixon, Mr. Holt & myself are going to proceed to our stations on Tuesday; Mr. Pollitt & Mr. Newman on Wednesday. According to your request we obtained leave of Capt. Harris to be useful to the sailors; the books you gave us for them they very thankfully received and read on Sundays with great attention, as they had not much time to read during the week; having had bad weather the former part of the voyage, they had much to do the latter part of the voyage, so they had not much time to read in the week. I trust that the man who broke his arm & leg has found good to his soul, having had time to reflect on his past life, & being very desirous to receive instruction for his souls good.

We found Capt. Harris a very pleasant, kind man, & we believe made the comfort of his passengers his study; for we were more comfortable than we could reasonably have expected. With respect to our instructions we trust that the Lord will enable us to perform the good pleasure of His will in the sphere of labour contained in them; and although it is in a subordinate yet we esteem it a great honor to be in any way called to labour in His cause. I humbly trust he will give us grace to look continually to Him for direction & guidance, & then we may reasonably expect a blessing from Him; for it is our desire to act up to the instructions which He as the great Head hath seen fit to direct you as managers of His cause to mark out for us; & may many souls be gathered to Christ by our instrumentality, that we may rejoice together in the last great day.

(Sig) J. Paul.

Rec. Mar. 19/36 A

Com.

Ans.

Mr. J. Pollitt to the Lay Secretary.

(71)

Dear Sir,

Stoney Hill, Feb. 11. 1836.

I rejoice to inform you that God in His abundant mercy has brought us safely to our destination, notwithstanding the many & great dangers we have passed through since we left home; and we are also in perfectly good health at present, and hope shortly to enter upon the blessed work to which it has pleased our Heavenly Father in His wisdom & mercy to call us. Our voyage was for the most part pleasant, although we were very early exposed to much danger from a violent gale we encountered off the Western Islands, which continued four days, & appeared to threaten us with instant destruction. But blessed be the name of Him who is always ready to save those who call upon Him in spirit & in truth. He bid the stormy winds be still, & the only serious accident that occurred was to one of the crew, who was blown from the rigging, & had his leg broken by the fall; the vessel also was a little injured in her bow. Thus we saw that He who holds the winds in His fist, & the waters in the hollow of His hand, was with His servants as in the days of His flesh, when he rebuked the winds & the waves, & there was a great calm. As Mr. Paul did not give me or any of my brethren the privilege of seeing or hearing the letter read which he sent to you, I take the earliest opportunity of acknowledging the Instructions received from the Committee, which it will be my constant endeavour to fulfil; & likewise to return my sincere thanks for the many kindnesses I received while at the Institution. Surely I had a goodly heritage, & I trust that I may be enabled to shine among the benighted negroes as a light in a dark place. The appearance of the country is most beautiful, but the minds of the people are covered with thick darkness. I am very happy to say that I am appointed to Paradise, near Hope Bay, St. George's. I have no Missionary near my station, but shall be superintended by the Rev. Joseph Williams, who, I am informed, is a devoted christian, & a useful minister of Christ.

Before I conclude I would beg the favor of being supplied with a medicine chest containing scales & measures; likewise with Wells' Sacred Geography & Ellis' Atlas. I should be much obliged to you for these things, as they are not to be obtained immediately here, and are (particularly the medicine chest) absolutely necessary. I should also be very thankful for a small box of carpenter's tools, especially chisels of different sizes; also a vice, & three planes, viz. hand, jack, & smoothing planes. These few things I humbly beg, & remain your obedient servant,

(Sigd) James Pollitt.

Rec. Mar. 19/36 A

Com.

Ans. June 15/36

Rev. J. G. Mühlhäuser to the Lay Secretary.

(72)

Dear Sir,

Barbados, Bishop's Court, Feb. 1. 1836.

Having safely arrived here under the protection of Almighty God, after a voyage

of 43 days, I hasten to apprise you of our safe arrival. Our voyage has been partly very rough; sometimes it blew such gales that I, and some of my fellow passengers, gave up our lives. Our gracious Father, however, who does neither slumber nor sleep, saved us, that the waves did not devour us, & brought us safe on shore, to whom alone be ascribed all honor & glory, world without end. After having reached the latitude of Madeira, we got into better weather, & consequently our passage became more pleasant. The first three Sundays we were at sea we were not able to hold divine service, on account of continual bad weather, for we had to the first of January only two days good weather; I endeavoured however to read a sermon; I say I, because Mr Ickel was ill & uncommonly weak during all that time. The latter part of our voyage having been more calm, we were enabled to hold divine service regularly. On the 23d Jan. we first saw land, but our Captain being afraid of approaching the land at night, laid his vessel to, the night over, but when we awoke on the following morning, we were driven off considerably to the south, and so we had to beat up the whole following day, which was Sunday, yea till Monday morning at 7 o'clock, at which time we came to anchor. Soon after our arrival, we went to his Lordship, the Bishop of Barbados, who indeed received us very kindly. We met also there the Bishop of Jamaica with his lady & family, who had arrived some days before us on their way to Jamaica. The Bishop of Barbados showed us immediately his library, & told us we might take out any book we chose to read. Upon the whole, his Lordship is exceedingly kind toward us, for which we feel very much obliged to him. From the first day of our arrival here, the Bishop was anxious to initiate us into every duty devolving upon a clergyman; in consequence of which he requested a clergyman, Mr Harte, the minister of St Mary's, to give us opportunities of reading prayers, baptizing &c. The clergyman was kind enough to comply with the wish of the Bishop, and so we read, being now only eight days here, already three times prayers, and should we not have refused, for the first time, to baptize 7 black children, we could have done it too. We consider these opportunities very useful to us, for we are enabled by them to become acquainted with every part of ministerial duty. His Lordship intends to send us, in the course of this week, to the

——— College, in order that we may become acquainted with the state of this island, & with the habits of the people, which certainly may be of benefit to us. After a stay there of about 8 days the Bishop will call us back & then we shall proceed to Trinidad, most likely in company with the Bishop himself. His Lordship is just about to visit every part of his diocese, & he thinks it to be expedient to accompany us to Trinidad himself. We would however not go directly to Trinidad, but by way of St Lucia, Vincent, Grenada, & Tobago, the clergy of which islands the Bishop is willing to see. The Bishop is going with us to Naparima to assist us there & help us in the arrangement of our station: he is desirous of having a church built there. On Saturday last

we had to take upon ourselves canonical dedience to the Bishop; likewise also to repeat those oaths we have already sworn by the Bishop of London. After the ceremonies we got our licences as officiating ministers in the District Naparoma, Trinidad. The Bishop at first intended to send us into the interior of Trinidad, to Savanna Grande, where there have been already some Clergymen, but left again. The place is now visited, as the Bishop told us, from time to time by a Clergyman, in order to administer the sacrament &c. Upon showing to the Bishop our instructions, he desisted from his plan, telling us that we should be still able to labor among those people, being only a ride of a couple of hours from Petit Bourg. The Bishop was much pleased with our instructions; he only wished that the Comte should have mentioned some of that work, which has been carried on for a considerable time at that island. With the state of cultivation & civilization we were rather struck, for we found it beyond our expectation. The churches on Sundays are as full as in England, with the only difference, that there are black faces to be seen. Yesterday we were at a Sunday School; the number of persons was about 130. I was much pleased in seeing so many adults desirous to be baptized. Persons of 60 to 70 years of age were standing in a circle, and endeavouring to learn the ABC, which a boy of about 9 years taught them. Another school of boys, is established here, which numbers 176; likewise also a girls & an infant school. We intend to visit them all during the time of our stay at Barbados. Dear Sir, I have now stated to you every thing, I think, which may be of interest to you; and that with any opinion or comment of ourselves; but you will soon perceive, that we are placed in such a situation in which we look anxiously for farther instructions from you; at least for a letter. In order to be able to purchase some furniture & defray farther expenses, we are obliged to throw a bill, which you will have the kindness to accept; the amount of which we do not yet know.

(Sig.) John George Mühlhäuser.

Rec. Mar. 19/36 A

Com. Ans. Nov. 31

The British Guiana Corr. Comte to the Committee. (73

Gentlemen,

George Town, Demerara, Jan. 15. 1836.

We the undersigned members of your Corr. Comte in British Guiana beg leave to forward for your perusal the accompanying communication from Mr. Armstrong,* just received, with the following remarks explanatory & in refutation of the assertions & charges therein contained.

In reference to paragraph the first, you will recollect that it was not until after we had visited the station, & diligently enquired into its localities, that the erection of the chapel at the Grove came into our minds; the reasons for which are fully stated in the documents you have ere this received. It is true none of us have visited the Mahaicony; but the reason why Mr. Strong, when he accompanied Mr. Armstrong up on his arrival for the purpose of inspection, did not visit that arm of the River was, that there were no people, or very few, for him to see; whereas in the Essequibo there are several villages of people, as

* For the letter see pp. 200—203.

your Committee may perceive by the report of that inspection; as to the Arrawak Indians mentioned as living opposite, they are so distant down the river as to render it almost immaterial whether they travel to the Grove or Barbica.

It is not however merely on account of all the located Indians, & the chief portion of the Congregation, coming from the Essequibo side, but from its height & perpendicular ascent, being accessible from the river only by steps cut in the side of the hill, that we deem it so objectionable.

What astonishes us much is Mr. Armstrong coupling himself with Mr. Youd in this opinion concerning the position of the chapel; Mr. Youd who when he was England abandoned the place as ineligible nay as untenable for those who would reside and live of the soil; had Mr. A. never returned, of course the chapel would have been built at the Grove; there being truly no comparison between them as to suitability. Mr. Youd practically as well as verbally, the differs from Mr. A. in this matter; the greatest portion of the Congregation assembling at the Grove every Sabbath morning, previous to their advance to Barbica.

The reason we put in the advertisement without consulting the Missionaries, was this. 1st We never thought of moving the chapel until the deputation who visited Barbica proposes it, & they never thought of so doing until they had left the shore & proceeded two miles on their journey home; & what was remarkable, the Captain of the boat, an old inhabitant of the river, immediately declared how much better it would be for the people. 2. The erection of the chapel was so urgent, & communication with Barbica so precarious as well as tedious, that we could not admit the delay. 3. We did not conceive it a necessary step to be taken; Mr. A. would of course oppose it, Mr. Y. in his heart desire it; the cause of the Society required it certainly, & therefore we considered it best to consult the convenience of the population & Indians, as also the funds of the Society, without throwing a bone of contention between the Missionaries, but we afterward decided on awaiting your sanction or orders for building at all, & to abide your decision concerning the site it shall occupy.

Again, the objection to removal on account of its being the place intended by the Parent Comte as a permanent station, & recommended by Mr. Strong, appears invalid. Is it not all one station? Does not the Society's land all lie together? Are not the Indians located on the grove already? Does it not all make one lot of ground at the juncture of the Massaroony & Essequibo? and what is Barbica but a portion of that land particularly barren, & most difficult of access? It was selected entirely by Mr. A., who had built the chapel & inhabited the hill twelve months before Mr. Strong ever saw the place. It is a beautiful situation, & a sudden arrival there from the low flats of Demerara does excite the feelings & refresh the natural mind. Mr. Strong was loath, during Mr. A's. absence, to sanction Mr. Youd's removal, notwithstanding all his arguments adduced in favor of its abandonment, &

had he possessed any power would have opposed it; but now he is with us fully aware of Mr. Gould's right judgment in the matter, & has moreover received your Society's approval of Mr. Gould's actions. As to the remark that divine service has hitherto been performed at Barbica, we can only state, some of us from experience, that saving the morning service at Barbica every Sabbath, the principal place for worship & hearing the Gospel of Christ is the Grove _ every morning & evening, every Sabbath evening. So that if either place is consecrated more than the other from the publication of the Word, prayer, praise & godliness, there is no comparison between the Grove & Barbica. When the deputation visited the station, as well as when Messrs. Strong & Pollard accompanied Mr. A. to Barbica, the only Gospel work appeared at the Grove; at which place neither Mr. nor Mrs. A. ever assemble with the people; and while the Grove certainly does exhibit a scene of missionary work, Mr. A. is aloof at Barbica with a few Indian boys, who before he came out were employed as monitors in the Grove School.

The second paragraph has been written through his ignorance of our design in the first formation of our Committee, which was to supply the Indians then locating, with provisions for one year & no more; but not to allow any others to settle unless they sent four men to plant their own fields in preparation; the year is out, the fields of the first settlers are ripe, if any more wish to come, let them plant; there is plenty of ground; yet if your Committee determine on always feeding those Indians that will always remain about the station for allowance, of course it must be done; & here we remark that since the deputation left Barbica, Mr. A. has located between 20 & 30 Indians on the Hill, allowancing them with beef & molasses besides fish; this is expensive, & never has hitherto been the practice of Mr. Gould. Twelve of these Indians are from the Grove of the first settlers, & have their fields at the Grove.

The application for seven or eight pounds sterling to plant fields of cassava, & which was rejected, was not for new settlers, but the old ones, & as the cassava is not ripe for 8 or 9 months, could not be for immediate use. Surely then the Indians might plant these fields for their own exclusive consumption without pay. Mr. Armstrong's ignorance & mistake in this matter is quite excusable, he being in England when we first formed, & never perhaps has had the matter unfolded to him.

With reference to the third paragraph receive an explanation 1st. concerning his application for a "necessary". Among other applications for money to defray the expenses of carpenter's shop, kitchen, tent, & keel for the large corial, was one for a <u>watercloset</u>. Now according to the rate of exchange when Mr. Strong contracted for the house, £300 Stg. would have nearly covered the expense of its erection, but expecting other requisitions, we awarded £375 for the house expenses. When the petition for a water-closet came before us, it was considered a convenience the Society need not be burdened with, a common necessary being sufficient; upon Mr. Strong's suggestion that Mr. A. possessed such an apparatus, & only required a house to place it in, the answer was, that the Committee had fully provided for this and other contingencies in the money awarded for the house, & when the deputation were

at Barbica, upon conferring with Mr. A. it was found to be as Mr. Strong supposed, the necessary house was sanctioned, & the very spot for its erection pointed out by Mr. A. So that this charge against us is altogether unfounded.

With regard to the accusation against Mr. Strong for allowing Barbica to go to ruin, while the Society's acknowledged agent, that gentleman begs leave to state that he never assumed any control or authority in the Mission until entreated so to do by documents received at Mr. Armstrong's arrival; that Mr. Youd never consulted with him, neither did he interfere with Mr. S. at all. That gentleman states that in an early stage of the Mission he had hazarded a reproof in a monitory letter to Mr. Armstrong, when he observed him acting decidedly wrong; but received so abusive a reply he has not attempted it since.

With regard to the refusal of a store under the house, your Committee will remember how astonished you were at the probable expense of the house, & enjoined on us the strictest economy. Mr. Strong had built a house for his brother, the Rev. B. S. Williams; dimensions 28 feet by 20, two stories raised 8 feet from the ground; he offered such an one to Mr. A., when he refused, & demanded one no less than 36 feet by 20 with a gallery. Mr. Strong fell in with a frame for sale 40 feet by 20, two stories, & desirous of pleasing Mr. Armstrong bought it, & agreed with a builder to erect & complete the same. The house was to be built on 3 feet blocks furnished by the builder. Mr. A. agreed to furnish 7 feet greenheart (a hard wood of this colony) pillars out of timbers he had left when he sailed for England; the carpenter agreed for the same expense to build on them: 40 feet by 20 is the area of the lower story; there is a store room partitioned off in it, being fearful of accumulating expenses, knowing that Mr. A. if he seriously considered the sacred nature of every guilder he expended from the Society's funds could easily at a very slight expense, as Mr. Youd had done, put up such a thing for himself when the carpenter was dismissed, we rejected this petition, believing ourselves to be at the same time acting in accordance with the Society's wishes & for her welfare.

In answering his assertion about his garden & carpenter's shop, we must include that which he has made in the first paragraph respecting our motive for transferring the chapel to the Grove. He has heard it! he understands! he believes it! With regard to the first we can only refer you to the reasons stated, & declare as christians they are our only reasons for recommending the removal of the chapel. As to that of the garden & shop, the individuals who made the remarks are alone answerable for them. The Committee sanctioned the expense of the shop immediately, and as to the garden, since no charge has been made, it has not come under the cognizance of the Committee till now. Again, do we doom him to penury? We have awarded him a salary beyond that of any Methodist or London Missionary in the Colony! Can a man with £300 stg. per annum, with five head of breeding cattle,

a house superior to any in the river, & many gentlemen's houses in the country who have several Indian boys supported to wait on him, all his travelling expenses paid, no company to keep, who can afford to lay out nearly £30 stg. in destroying the ants & railing in his garden – can such a man be placed in penury? Indeed his garden would have better flourished upon £4 outlay had he taken warning by his former failure, & selected a more fruitful soil, of which there is abundance on the Society's land.

Your Committee may remember Mr. A. petitioning them for money to expend in planting up Barbia Hill 3 years since, declaring the expense once incurred would in future years reimburse itself, & the ground then cultivated would much assist in supporting the Mission. So he thought & hoped, but not so did he reap; every plant failed, not a bunch of plantains was produced. Some gentlemen hearing of the experiment at the time declared as much, & experience has confirmed their predictions.

Since we assumed the office of your Corr. Comee it has been our sincere endeavour to act in accordance with the principles & orders of the Parent Society. If in our resolutions there does appear anything too peremptory, such a line of conduct was forced upon us in order to take the reins of finance, which had been thrown as it were upon the neck of the Missionaries, into our own hands. They had been accustomed to have all they asked for, to purchase what they would, & bring in the account to Mr Strong for his sanction; if he enquired into these expenses, or warned them to economize, Mr. A. was highly offended! We had received a strong caution in your instructions concerning expense, & been informed, excepting a case of great emergency, no one had power to order any extra outlay but your Committee. Desiring to conform with this injunction, after having at your desire awarded their separate salaries, their travelling expenses, allowances for Indian boys &c. we passed this resolution, that they might regulate themselves accordingly, namely, "that application should be made to our Committee before they purchased anything further at the charge of the Society." Was this unreasonable? was it not in strict accordance with your commands? Yet it produced from Mr. A. this reply, or to this effect. "That since the Comee doubted their integrity, they should in future send them up all bills of parcels." which as it was not only an unwarrantable inference from our rule, but a direct refusal to comply, the Comee declared in one of their resolutions to be "highly unbecoming". Our situation has been very unpleasant. In the first place it is purely secular, though most necessary, had the Missionaries rightly considered the sacred nature of those funds from which all their expenses are supplied, & acted in concert with the Committee in endeavouring to relieve your Society as much as possible, it might have been a pleasant one; but not so, refusing to obey our resolution, they always purchase what they will, sending in the bills of parcels to us for payment. If a dead Indian is to be buried, a little rice given to the sick, a dose of salts administered, it all goes to the account of the Society. Two new oars were purchased for the schooner, when she was sent up at first to Mr. A.; he broke them both, besides staving in the schooner's hatches, & otherwise injuring her, a few weeks

after in transporting a bull & some cows from an estate in Essequibo; to replace this the Society must suffer.

There is one more article at the close of Mr. A's letter to which we must refer in explanation, i.e. his finding fault with the expression "absolute control of the Committee" in reference to the schooner. The following circumstance was the cause of this. One morning Mr. Wm. A. with Mr. Doyce arrived at Mr. Strong's door with a letter from Mr. A. to the Committee requesting some additions to his house; the letter required an immediate answer, besides which some boxes had arrived from London for Barbica, & by mistake were at Mr. Strong's house. Mr. S. being from home, he was requested to wait, but replied No: he was asked to wait till Mr. Williams, who lived next door had seen the letter, but he walked back to town saying he should wait for no one, but sail for Essequibo in the morning. Anxious that their boxes should go, & the letter be answered, the former were dispatched by a boat to town, & Mr. Williams rode in early the next morning, & seeing Mr. W. A. begged him to remain a few hours until the Committee could meet & answer his brother's letter, as also till the boxes reached town. His only reply was, If your letter is ready I'll take it; if not, I wont wait.' Mr. Doyce being appealed to said, It is no use, he would not wait a moment for me, & would make nothing of leaving me behind. The Committee sat immediately, answered the letter, the boxes arrived, but the boat was gone. The young man gave no reason for his hurry, two hours was all the difference, I wont wait, was all his reply; and moreover that very evening at sunset the boat was observed in the river alongside the ship Marquis of Chandos. Now the Committee all along understood that the boat came express to them with a letter requiring an answer; the young man did not treat any one with common civility; he did not condescend to explain his great haste, therefore the Comee framed this resolution, that whenever the boat came to them express, she was to be under their absolute control at the time, that the Society's business might not be hindered, as was manifestly the case here; (your despatches & boxes from England as well as our answer, being unreasonably detained many days) & if her detention caused increased expense, they would defray the same.

Thus have we, gentlemen, gone through most if not all the accusations laid against us by Mr. Armstrong's letter, in explanation; with which your Commee should not have been troubled had we not supposed Mr. Armstrong to have transmitted a copy of the same home, and did we not feel ourselves bound to show cause for the resignation of the trust reposed in us. It is with grief of heart that we have written; whether our explanations will appear satisfactory to all your members we cannot tell. Mr. A's. numerous charges against us personally as christians require no remark from us.

We took up this office (God knows) with a sincere desire to forward the

cause of Christ; we soon discovered our interference would not be brooked; still we determined to persevere if possible to benefit the Mission. Some of our members visited the Station, & endeavoured to effect a revival of the School by uniting the Missionaries & restoring the monitors Mr. A. had removed: but alas! without the spirit of love for souls & zeal for the glory of God, what Gospel work can go forward. Mr. Yould has been a laborious servant, had every thing in excellent training when Mr. A. arrived; since then every nerve seems unstrung. Mr. Doyce is a self denying devoted man, and needs encouragement. Mr. Armstrong's house is nearly finished; upon which we shall draw on your Society for the payment in separate bills, one for the frame, the other for the builder. The building of the chapel lies over for your commands: the timber for it is already paid for, & on the spot: 11000 shingles paid for on the chapel account have been used for Mr. A's. house, & must be reckoned for in the payment. Besides the Missionaries' salaries, bills have been drawn for the last quarter's expenses ending Dec. 31st to the amount of £164. May God in Christ from whom all our springs do flow, yet pour out His abundant blessing on the Mission, planting into the true vine hundreds of indian branches that may flourish & bring forth fruit to His glory throughout all ages. With this prayer, in which gentlemen we are sure you will join us, we now lay down our office as your Corr. Comtee in British Guiana, being fully persuaded that no persons can conscientiously or satisfactorily exercise the office while Mr. Armstrong (unless the Lord change his heart) be Missionary at Barbica.

Signed — Leonard Strong. B. T. Williams.
Thomas A. Troughton. Wm Roberts. R. Smith. Jr.
Willm A Parker. Chas. Troughton.

Rec. Mar. 19/36 Com. ack. — A — Mr. J. Armstrong to the Brit. Guiana Corr. Committee Jan. 5/36. (Entered at pp. 200 to 203). — (74

Rec. Apl. 20/36 Com. Ans. 6th Apl/36 — A. — Rev. J. F. Sessing (Fifty-seventh Year) to the Lay Secretary. — (4

Black River Packet, Port Royal,
Jamaica, March 12. 1836.

Dear Sir,

As I learnt from an officer who came on board this morning, that the regular monthly packet for London will leave tomorrow, I avail myself of this early opportunity to announce to you our safe arrival here at the place of our future field of labour; at the same time offering up hearty thanks to Almighty God for His gracious protection, goodness, & loving kindness, which He has so bountifully bestowed upon us during our passage. We left London, as you know, on the 25th of January, & arrived in the Downs on the 27th inst. Here we were detained, with about 80 other vessels, by a strong westerly wind till the 3d of February; after having once before made an unsuccessful attempt to get out. With a strong easterly wind we cleared the channel in

three days, & had ever after fine weather & favorable winds. With the exception of the first Sunday, when we were all sick from a rough sea in the Channel when trying to get out, we had all the following Sabbaths services on board, being favored by fine weather. In the morning we had public worship on deck, every one present, & in the evening more privately in the cabin, with the captain & his wife. Morning & evening devotions we kept in our cabin for ourselves. I must confess to the credit of Capt. Wright, that there was such good order, discipline & quietness on board, as I have hardly witnessed before in any vessel that I have been in. I had likewise the pleasure of giving away several Bibles, Testaments, prayer books, hymnbooks, & a great many tracts, encouraging at first the people to ask for such on their own account, which many of them did, & to such as were either too timid or too careless in procuring these treasures & spiritual comforts to themselves, I spoke on the subject, & mostly effectually. I hope and pray the seed thus sown may spring up in its own good time to the glory of God.

On Feb. 6th, after having just cleared the Bay of Biscay, we fell in with an Indiaman. As she passed our stern, it struck my mind, perhaps my friends Warth & Menge are on board her. I took my spy glass & saw two young men dressed in black walking arm in arm, like Germans, to & fro on the poop, while some other passengers stood by themselves on one side. I watched them closely, & soon was able to recognize them as my brethren. Oh! how cheering was the thought to me to know that some were near me on the wide ocean, united with me in the same bonds of love & peace, & animated & upheld by the same Almighty power that I also pray for & depend upon. I now commenced waving my hat, to give them an opportunity of being cheered by the same reflections. But it was not before some time that they observed & answered me by doing the same. I doubt not but they did know me. While the vessels were gradually parting, each pursuing her own course, I blessed them & prayed for good speed on their voyage & future labours. But how surprised was I when on Feb. 18th in Lat. 33° 58' & Long. 20 about 200 miles west of Madeira, the same ship neared us again. When she was nearest, I perceived both my friends again, & then waved our hats & handkerchiefs; the only way to communicate of love to each other; till we were tired, & the vessels parted once more not to meet again.

Nothing of importance occurred during the rest of our voyage. The first part of it Wm Sessing suffered from sea sickness & intermittent fever, but on entering the trades it left her, & we felt, thank God, very well. On March 5th we made the island of Deseada, the 6th passed Montserrat, the 10th Domingo, & yesterday morning about 10 o'clock we saw our long wished for island of Jamaica. At 7 o'clock in the evening we anchored in Port Royal. Just now

it is weighed again, & we hope to arrive in Kingston harbour this evening, when I shall add what more I learn of importance on shore from my friends.

Saturday evening. I have merely to add that Mr Sefsing & myself have safely reached Kingston. Mr J. King is not known here generally in Kingston. We therefore enquired for the Church Missionary House, Hanover Street, which was readily shown to us. Dear Mr Haensel opened the door to us, & of course we felt ourselves at home. I delivered your letter to Mr King who was in town, & the other one for Mr Panton was put in the postoffice. As Mr King writes to you himself, I merely add that all your Missionaries are well, with the exception of Mr May, who still suffers from his fall from the horse. The Lord be praised for all His mercies!

(Sig.) J. F. Sefsing.

Rec. Apl. 20/36 A

Com.

Ans.

J. King, Esq. to the Lay Secretary. 2

Dear Sir, Kingston, March 12. 1836.

I have this day drawn a bill on you (erroneously dated March 13) for £200 stg. in favor of Messrs Jno White & Co. of this city. I shall have to draw on you again next packet for £300 or £400 stg. for the quarter's salaries of the Missionaries & Catechists, which will become due at the end of this month. Agreeably to my last communication, I drew on you for £130 stg. in favor of Capt. Roberts of the ship Vere for Mr Shearne's passage; also a small bill of £35 stg. in favor of Mr Shearne himself, being balance of salary due to him. Mr Shearn & family sailed on the 5th. inst.

I have this day had the pleasure of welcoming the Rev. J. F. Sefsing to the shores of Jamaica. He arrived a few hours ago, & I have to acknowledge the receipt of your favor by him of Jan. 21st. The letter with which he was charged to the Rev. R. Panton is already forwarded. The Bills mentioned in your letter as having been presented are correct, with the exception of the two letters "Jr." at the end of my name, dated Oct. 6th. for £300, which I suppose is a mistake of no moment.

Enclosed is the abstract of cash account & subscription list which were not forwarded with the Report sent you lately.

(Sig.) Jno King.

Rec. Apl. 20/36

Com.

Ack.

A Balance Sheet of the Jamaica Corr. Com^e ~~Report~~ for 1835 & List of Subscriptions for 1835. 3

Rec. Apl. 20/36 A

Com.

Ans. 4/10

Rev. R. Panton to the Lay Secretary. 1

Bath, St. Thomas in the East, Jamaica, Feb. 24. 1836.

My dear Sir,

My last was from Kingston enclosing an account of our first public meeting

& your having been prevented from preaching a sermon on behalf of the Society by the Rev. Mr. Hill, with other particulars; since which I have received your letter of Jan. 1/36. I must proceed to inform you of the steps taken by the Corr. Comtee after the meeting in the location of the respective Missionaries & Catechists.

1. I regret extremely that my letters of late have been both few & hurried; & this at a time when you have required full information. But I trust that you will believe that this has not proceeded from carelessness or want of interest in the welfare of the Society; but simply from my having greatly more duty to perform than I am able to get through. The business of the Society has increased very much, & has been in some particulars very distressing. There have been also occurrences of a painful nature in my clerical duties, which have occupied my mind, & prevented my getting through what otherwise might have been performed. It is absolutely necessary for the Society to have an agent in Jamaica to conduct the affairs of the Mission efficiently. I expect to be able to make a proposal on the subject in a week or two. Mr Dixon has not been placed at Papine to take the detail of the duty in Kingston, as was suggested by your Committee. There were many objections to this plan. Papine is not a field for a Missionary. Since the removal of many of the apprenticed to one of Mr Wildman's other properties (Low Ground) it will scarcely give occupation to a Catechist. The neighbouring apprenticed are attached to churches in Kingston; principally to the Baptists, & attend service in that city; & an independent missionary has been labouring at Papine (by the advice of Mr Wildman) for some time without much success. Moreover we had made engagements to locate the Society's Missionaries in other & far more desolate parts of the island: & therefore the Corr. Comtee availed themselves of the liberty afforded them, & located Mr Dixon in the Nassau District of St Elizabeth's; where there is a very large population without any place of worship; & where the Society had been promised a grant of land by the Hon. J. Salmon, & large subscriptions from the neighbourhood. The Corr. Comtee had intended to place Mr May in this District; but by the direction of your Committee he remains at Birnam Wood. Mr King, our Treasurer, now does most of the Society's business in Kingston; & is very active & zealous. He is the proprietor of a small property nine miles from Kingston, which he cultivates for himself. He is an invaluable treasurer to the Corr. Comtee & his services are gratuitous.

2. The Rev. Mr Morse has been placed in the Port Morant District of St Thomas' in the East. This is one of the places which have been named to Government as sites for schoolhouses. In the immediate neighbourhood there are about 3000 apprentices; it is also a large shipping port; & the market of this part of the parish (containing 10000 souls) is held here. There never has been a place of worship belonging to any denomination, in the district. It is consequently

very desirable, & situation in all respects desirable for a Missionary. Another motive for placing Mr Morse here in preference to Swanswick in Trelawney is this:- I am now very frequently called away from home on the Society's business, & can get no one to take my duty in my absence; unless I bring the Rev. R. Forbes to my district, which is at a great distance from his own station, where consequently everything is neglected. With Mr Morse, if he be placed at Port Morant, the case will be very different. He will be within a ride of my chapel at Bath, & he can therefore attend, on these occasions, to my duty, without altogether leaving his own. And his place can be supplied in his own district by a Catechist licensed by the Bishop as a "Lay Reader" (of the prayers & a printed sermon) who will also conduct the school to be established at Port Morant. This school, together with that at Amity Hall, (& others, we hope) will be placed under the superintendence of Mr Morse. He will have a large field of labour, & I hope a number of efficient schools: & also the great advantage of having his field to himself. Mr Morse & Mr Newman (who is to be the Catechist & Lay Reader) are now at my house. I am in treaty for a place for them in the Port Morant District - a large house in which they will both live for the present; & where they can assemble a congregation on the Sabbath, & a Day School during the week, until the projected schoolhouse is erected. We are anxious to have the sanction of the Parent Comtee to this arrangement.

3. In my last I informed you that Mr Stearn had determined to avail himself of your standing permission to Missionaries to return to Europe, if they require a change, after six years' service in this Mission. By him I propose to write. In the meantime the Corr. Comtee have requested Mr Paul to take the station at Accompong, & carry on the school among the Maroons. We hope that he will prove peculiarly fitted for this station. He will be under the superintendence of the Rev. H. L. Dixon.

4. Mr Holt goes to Rock Spring in Hanover; the property of Mr. Campbell, who resides on it with his family. He has provided a house &c. for Mr Holt, & promises every assistance. Mr & Mrs Holt are at present with Mr Betts in the same parish. Before they proceed to their work, they will spend six weeks with Mr Betts to observe the system on which his schools are conducted. He will superintend their station.

5. Mr & Mrs Pollitt are placed at Paradise in St. George's, where Mr Stearn once laboured, before he was removed to Salt Savannah. This station, which commands a large population, has been preferred to Buff Bay in the same parish; because at the last-named place we found great difficulty in procuring land, which could be conveyed to the Society. This difficulty may hereafter be overcome. Paradise will be under the superintendence of the Rev. J Williams, a member of our Committee. It is a large house rented by the Society.

6. The Rev. C. L. F. Haensel is not yet fixed; but has commenced his labours in Kingston. I have much to communicate respecting Birnam Wood; for the most part of a painful nature; but the question is not yet finally settled & will take a letter to itself.

It is more than probable that Mr. Haensel will not settle there. In the mean time the Corr. Comtee have requested Mr. Trew to write to you on a question raised by Mr. Haensel, which has distressed us extremely. On his arrival in Jamaica, learning that he was not a member of the Corr. Comtee, he expressed himself very much surprised, as he expected to be so; & when I told him that you had said in a late letter that there were insuperable objections to a Missionary becoming a member of the Corr. Comtee, he seemed much hurt & said that he would take up the question on behalf of the Missionaries, & write to the Parent Committee on the subject. We did every thing in our power to conciliate & render him satisfied with his situation; but he seemed to feel much more aggrieved than we could have supposed, & declined our proposal to put him on the Corr. Comtee as we had done Mr. Betts on his arrival. He said that his difference was not at all with us, but with the Parent Committee, & when some of us accompanied him to Birnam Wood to make the necessary preparations for the Institution, he warned us against going to much expense there, unless we had another man who could undertake the charge of the Normal School, as his communications with the Parent Committee would most probably terminate in the dissolution of his connexion. This distressed us very much, & at once put a stop to our proceedings until the last meeting (in January) of the Corr. Comtee when after many interviews, Mr. Haensel consented to leave the matter in our hands. We engaged to do every thing in our power to obtain the consent of the Parent Comtee that the Missionaries should be eligible for the Corr. Comtee. We do not mean, nor does he wish, that every ordained Missionary should have a right to a seat in our Comtee; but that they should be eligible, as all other persons are — subject to the approbation of your Committee. He thinks that to exclude them is to pass an unmerited censure upon them; while, if admitted, they might be very useful. In the last assertion we fully concur, & hope that your Committee will consent to our proposal, officially conveyed by Mr. Trew. We think that two or three of the Senior Missionaries would be a very valuable addition to our counsels; particularly since our Committee have been diminished in numbers & dispersed over the island. And while their number does not exceed ours, the control of the Mission would still be in the hands of the old Corr. Comtee, in whom your Committee have confidence. But Mr. Trew will advocate this proposal. We have all been much delighted with Mr. Haensel's diligence & superior abilities, & would very much regret the loss of his services to the Mission. He is in Kingston at present, superintending the printing of our report; a copy of which you will receive by this packet.

I hope to meet him with Mr. Trew & Mr. King in Kingston on Monday to make further arrangements for the Normal School. This will form the subject of my next letter — I hope in less than ten days. (Sig.) Richd. Panton.

Rec. May 18/36 A

Com. Soc.

Rev. L. Strong to the Lay Secretary.

St Matthew's Rectory.

Demerara, March 17. 1836.

My dear Sir

Grace be with you from our Lord Jesus Christ. I have duly received your letters of the 1st January & 1st February, with its enclosures; since the receipt of the former Mr. Barnes & myself have exchanged letters on the subject, & after the receipt of your last I have awaited the Bishop's arrival. He has now arrived, & I have laid before him the exact state of things with me, & as it is necessary that you should have an accurate local knowledge of my parish previous to your decision on the matter I require, let me thus sketch roughly the same before you. The parish begins from town, & continues on the east bank of the river upward of 100 miles.

(Plan of St Matthew's Parish)

No 1 is my residence and the Parish church. No 3 is my new chapel called Salem chapel, here I have built a house for the Catechist, who also keeps a daily infant school, & an evening school for the working children & adults; half of the chapel is reserved for a schoolroom, having moveable seats. Here is Mr Barker's station, and most important are his labours here. He conducts my church meetings, which are held in the chapel every Monday evening: each member has his name called, and after prayer they are questioned on doctrine, on Scripture history, on their experience of salvation, duties, temptations &c.; they then sing a hymn & conclude with prayer. On Tuesday evening a public prayer meeting is held; on the other evenings candidates for baptism and the Lord's Supper are instructed, with prayer. About three miles further I have in contemplation to build a small schoolhouse, No 4, for an infant school, to include the children of two estates. Salem chapel must belong to the Rector of the parish, as I pledged myself to give it over if the Bishop would render assistance. I cannot therefore ask you to help me in paying for it, though your Catechist resides in the same. I am now in debt on that account £650 for house & chapel, having already paid £400, half of which the Bishop gave me, the other half has been raised by subscription. I am therefore endeavouring to obtain from the Bishop assistance to defray the same. You will also perceive the nature of Mr Spooner's duties, and his station No 5 much higher up the river, above the sugar estates (at least one only nearly opposite the Glasgow, having 250 negroes) and among the wood cutting establishments. He spends his alternate Sabbaths at No 5 and No 6 with evening schools, and an evening lecture at No 5; every other Sunday afternoon he preaches up a creek beyond No 6; sometimes on Monday evenings. There are about 75 children to be picked up in this neighbourhood, without including those in the creeks, but unless we can keep a boarding school we cannot help them: all travelling is by water; the tides are strong; they cannot spend their time conveying their children backwards & forwards. Had I power to pay some respectable man or woman married, to conduct such an establishment, Mr Spooner could give his

It is more than probable that Mr. Kaensel will not settle there. In the mean time the Corr. Comee have requested Mr Trew to write to you on a question raised by Mr. Kaensel, which has distressed us extremely. On his arrival in Jamaica, learning that he was not a member of the Corr. Comee, he expressed himself very much surprised, as he expected to be so; & when I told him that you had said in a late letter that there were insuperable objections to a Missionary becoming a member of the Corr. Comee, he seemed much hurt & said that he would take up the question on behalf of the Missionaries, & write to the Parent Committee on the subject. We did every thing in our power to conciliate & render him satisfied with his situation; but he seemed to feel much more aggrieved than we could have supposed, & declined our proposal to put him on the Corr. Comee as we had done Mr. Betts on his arrival. He said that his difference was not at all with us, but with the Parent Committee, & when some of us accompanied him to Birnam Wood to make the necessary preparations for the Institution, he warned us against going to much expense there, unless we had another man who could undertake the charge of the Normal school, as his communications with the Parent Committee would most probably terminate in the dissolution of his connexion. This distressed us very much, & at once put a stop to our proceedings until the last meeting (in January) of the Corr. Comee when after many interviews, Mr. Kaensel consented to leave the matter in our hands. We engaged to do every thing in our power to obtain the consent of the Parent Comee that the Missionaries should be eligible for the Corr. Comee. We do not mean, nor does he wish, that every ordained Missionary should have a right to a seat in our Comee, but that they should be eligible, as all other persons are — subject to the approbation of your Committee. He thinks that to exclude them is to pass an unmerited censure upon them; while, if admitted, they might be very useful. In the last assertion we fully concur, & hope that your Committee will consent to our proposal, officially conveyed by Mr. Trew. We think that two or three of the Senior Missionaries would be a very valuable addition to our counsels; particularly since our Committee have been diminished in numbers & dispersed over the island. And while their number does not exceed ours, the control of the Mission would still be in the hands of the old Corr. Comee, in whom your Committee have confidence. But Mr. Trew will advocate this proposal. We have all been much delighted with Mr. Kaensel's diligence & superior abilities, & would very much regret the loss of his services to the Mission. He is in Kingston at present, superintending the printing of our report; a copy of which you will receive by this packet.

I hope to meet him with Mr. Trew & Mr. King in Kingston on Monday to make further arrangements for the Normal School. This will form the subject of my next letter — I hope in less than ten days. (Sig.) Richd. Panton.

Rec. May 16/36 A

Com.

Ans.

Rev. L. Strong to the Lay Secretary.

St. Matthew's Rectory,

Demerara, March 17. 1836.

My dear Sir,

Grace be with you from our Lord Jesus Christ. I have duly received your letters of the 1st January & 1st February, with its enclosure; since the receipt of the former Mr. Bourne & myself have exchanged letters on the subject, & after the receipt of your last I have awaited the Bishop's arrival. He has now arrived, & I have laid before him the exact state of things with me, & as it is necessary that you should have an accurate local knowledge of my parish previous to your decision on the matter I require, let me thus sketch roughly the same before you. The parish begins from town, & continues on the east bank of the river upward of 100 miles.

(Plan of St. Matthew's Parish.)

No. 1 is my residence and the Parish church. No. 3 is my new chapel called Salem Chapel; here I have built a house for the Catechist, who also keeps a daily infant school, & an evening school for the working children & adults; half of the chapel is reserved for a schoolroom, having moveable seats. Here is Mr. Carter's station, and most important are his labours here. He conducts my church meetings, which are held in the chapel every Monday evening: each member has his name called, and after prayer they are questioned on doctrine, on Scripture history, on their experience of salvation, duties, temptations, &c.; they then sing a hymn & conclude with prayer. On Tuesday evening a public prayer meeting is held; on the other evenings candidates for baptism and the Lord's Supper are instructed, with prayer. About three miles further I have in contemplation to build a small schoolhouse, No. 4, for an infant school, to include the children of two estates. Salem chapel must belong to the Rector of the parish, as I pledged myself to give it over if the Bishop would render assistance. I cannot therefore ask you to help me in paying for it, though your Catechist resides in the same. I am now in debt on that account £650 for house & chapel, having already paid £400, half of which the Bishop gave me; the other half has been raised by subscription. I am therefore endeavouring to obtain from the Bishop assistance to defray the same. You will also perceive the nature of Mr. Sponer's duties, and his station No. 5 much higher up the river, above the sugar estates (at least one only nearly opposite the Glasgow, having 250 negroes) and among the wood cutting establishments. He spends his alternate Sabbaths at No. 5 and No. 6 with evening schools, and an evening lecture at No. 5; every other Sunday afternoon he preaches up a creek beyond No. 6; sometimes on Monday evenings. There are about 75 children to be picked up in this neighbourhood, without including those in the creeks, but unless we can keep a boarding school we cannot help them: all travelling is by water; the tides are strong; they cannot spend their time conveying their children backwards & forwards. Had I power to pay some respectable woman or man & woman married, to conduct such an establishment, Mr. Sponer could give two

days in the week at least to superintend it. I am about to lay this before the Bishop, perhaps he can assist me here. Now, my dear Sir, to the matter of your letter, empowering me to draw for £500. If you will look into the canal, & see № 2, understand that in this canal there is a population of 1000 apprentices; about 90 of whom are members of the church, ie. communicants. We have the use of an empty building 50 feet by 35: the frame is excellent, the roofing needs renewing; there is no floor. My teacher or catechist is a pious coloured man, married, lately a member of the independents, now of the church; his name William Roach: he is employed to teach a school on one plantation named Haaysbosch, every day from 3 until 6, afternoon; for this he receives £60 stg. per ann. & a house; he also keeps the estate's books. For me he keeps an Infant School every day from 9½ in the forenoon until 2 PM.; evening schools from 4 to 6 every day by his wife; a Sabbath school every Sunday by himself & wife; Monday evening, church meeting; Tuesday evening, prayer meeting; every Friday evening I preach as at Salem chapel every Wednesday evening. Now if you will permit one to build or purchase & fit up any building I may procure as a schoolroom at this place with the £500, you can, if you will, employ also this Mr. Roach & his wife as your labourers, giving them a salary. This can be a permanent station for your Society & a useful one: if the £500 will more than build a schoolroom at this place, I would with your permission put up a small room at № 4 for Mr. Carter to conduct. If you cannot accede to this proposal of building at № 2, we shall soon be without school & meeting there, as the room of the present building lent to us does not protect the Congregation from the rain. I hope this will meet the approbation of the Committee, & that by return of post I shall be authorized to proceed with the building; in the meantime I shall commence looking out for land as gift or purchase, & raise subscriptions. I can conscientiously recommend Mr. Roach, & can also procure a certificate from my brother Mr. Williams, to that effect, should the Committee require such testimonials. I do not interfere any more with Mr. Armstrong, or that interesting important Mission, but am always ready to assist when needed. Mr. Youd and Mr. Doyce were with me two days since. Mr. Youd has seen the Bishop; his Lordship will, I believe, visit the Mission at the end of this week. Messrs Youd & Doyce still wish to penetrate the interior, & go to the Macusie country. They are I believe now forward in a Carabeese vocabulary & grammar. Mr. Armstrong's house is not yet completed. I wish it had been built at the Grove & partitioned off as two houses for the Missionaries; it would have answered such purpose well. You have ere this received our last communication; I trust that the Lord will direct you how to act, & cause all these things ultimately to work for the good of the Mission. I expect to see my Bro. Bernau tomorrow at the Bishop's visitation, & trust we shall have some communion in prayer together. Now, my dear Sir, I must conclude, commending you

Rec. Apl Com. Ans.

Rec. Apl Com. Ack.

Rec. Apl Com. Ans.

the Society to the grace of God & praying that we may all be found faithful unto death.

(Sig.d) Leo. Strong.

Rec. Apl. 22/36. A

J. King, Esq. to the Lay Secretary. (77)

Com.

Ans.

Dear Sir,

Kingston, January 7. 1836.

This will be handed you by our friend Dr. Wahab of the 37.th Regt., one of the members of our Corr. Comtee, whom I beg to introduce to you. As he is going home on leave, he has kindly undertaken to deliver to you, for the inspection of the Parent Comtee, a copy of the Declaration of Trust on the part of the Trustees of the Church Missionary Society relative to the purchase of Birnam Wood. This Deed has by the advice of our solicitors not been put on record - the Trustees awaiting directions to execute a Deed on such terms & containing such permanent Trusts as the Parent Society may prescribe.

(Sig.d) Jno. King.

Rec. Apl. 22/36.

Com.

Acl.

A

Declaration of Trust on the part of the Trustees of the C. M. Society, relative to the purchase of Birnam Wood. (Copy) (78)

Rec. apl. 22/36. A

Mr. J. Armstrong (Thirty seventh Year) to the Lay Secretary. (5)

Com.

Ans.

Barbica Point, Essequibo River,

February 17. 1836.

Dear Sir,

It is with some degree of anxiety that I now write to you upon an occasion which I should think seldom occurs; namely, that of a C. C. giving up their charge. I do not write to clear myself of anything, because I am not conscious that I have acted inconsistently with the principles of the P.S.; nor do I desire to refuse any representations that may be made to them by the C. C., or any one else who will speak the truth, as I feel entirely regardless of anything that can be said; but my motive in writing at this time is, to set the matter as it really is before the Parent Committee.

As far as I am concerned with the Society, I saw no intermediate step that I could take, between a protestation to the C. C. against their proceedings, with a reference to the P. C., and relinquishing the Missionary work under the Society altogether. Not seeing it my duty to take the latter step, & thinking it would be acting precipitately, & not altogether on justifiable or christian grounds, I had recourse to the former. On the 9.th of this month Mr Youd received a short note from Mr Strong, saying that the C. C. had resigned, and that we must henceforth act immediately with the P. C.: consequently we thought it necessary at once to write to you, in order to know how we are to proceed, that we may have some solid basis to go upon, and not be subject to such vacillating conduct as we have been latterly. I have not the least objection to a C. C.; far from it, as it would

relieve us of a great responsibility; but I have a decided one to such an one as our late, who constantly treated us as if they suspected our integrity. Every thing we have brought before them has been cavilled at, and replied to in a very unkind & I may say, unchristian manner, and I can safely add, our feelings have never been consulted in anything they have done.

In regard to the Mission, so far as relates to the late C. C's. proceedings, we know nothing, as they have transmitted us no kind of information whatever; but we suppose they have given in their statements to you, & therefore we must look to you for instructions in every thing, as to what must and what must not be done. We know that they have advertized for tenders for chapel, but whether they have received any we know not. Mr. Strong has contracted for a house, but upon what conditions we are entirely ignorant, neither of us having received the contract, or received any information from him respecting it. I shall not at all interfere with the original agreement, whatever it may be (though it is certainly an injudicious one) but I have agreed with the carpenter to make a few alterations, which are as follows: a partition on the upper floor, instead of one private room, and a large space left that would be unavoidably very public (and consequently most inconvenient and unfit for a person to sleep in) there will be three bed rooms, or, as I intend it, two, and the small middle one for a study; for the doing of which the workmen's wages will be 4 Joes or about £6. 10. 0: a beam for a stay to the chamber floor to strengthen it, the cross beams being of pine, and very weak and unsteady, 1 Joe, or £1. 12. 0: roofing the gallery 4½ Joes or £7. 10. 0: inclosing a place to put our provisions in; we cannot say exactly what it will cost, but probably £5 or £6. 0. 0: putting up a necessary, 2 Joes or £3. 4. 0. Some of the materials are intended to be supplied from those purchased for the chapel, which were partly spoiling for want of being used, and part I have supplied myself; the extra expenses then will stand thus or nearly so:-

Partition --	4 Joes	or	£6. 10. 0 at the present exchange.
Stay Beam	1 Joe	or	1. 12. 0
Roofing gallery	4½ Joes	or	7. 10. 0
Store room			6. 0. 0
Necessary . .	2 Joes	or	3. 4. 0
Materials about			12. 0. 0
			36. 16. 0

The whole amount of the alterations will be, as nearly as I can judge, about £37. When this is done the house will be a convenient one; but without it, it would be just the opposite. I shall draw upon the Society for the amount of workmen's wages as soon as it is done. If the Committee agree to pay it, which I cannot think they will refuse, it being so manifestly necessary, I shall be glad; if not,

we must endeavour to refund it out of our salary as soon as we can. One thing more relative to the house I wish to set before the committee, of no importance whatever to myself, any further than I am interested in the society's welfare, that is, the painting of it. Mr. Strong says, paint is no preservation to the wood, yet has given orders for the doors, window frames, & jealousies to be painted (in corroboration of his opinion). However the carpenter, as well as others, who are more likely to judge correctly in such matters, say, except it be painted, the lumber with which it is enclosed, will require replacing in five or six years, in consequence of the numerous insects, and the extreme dampness of the climate. It remains for you to decide whether you will have it done: I have merely set it before you as a duty I consider I owe to the Society.

In order that you may understand more fully how matters stood between the late C.C. and ourselves, I shall enter into a few particulars. When they were first acknowledged from home as a committee, they manifested such general dissatisfaction that I invited them to the Station to inspect what had been done, & to consider what required doing: in consequence of which, a deputation from them, composed of Messrs. Strong, Williams, & Roberts, came up. When they arrived at the Grove, Mr. Gould happened to be at Barbica. As soon as he saw the schooner was actually being steered for his house, he was hastening away, but was prevented from doing so by a tremendous shower that in a great measure washed our floor. As soon as it had partly subsided, he went, & because he was not there when they arrived, they blamed him very much: he would most probably have been there ready to receive them, but he naturally thought that as I had sent the boat down, & it had gone from here, they would come to Barbica. Before he reached home he heard that they had come through the bush, so he got out of his corial & followed them, & when they arrived at Barbica I was unfortunate enough to be at the water side, looking over the Indians, who were hauling up the timber & frame for the house; therefore did not escape my share of blame; though had they come as we might have expected them, & not chosen the bush path, I should have been in readiness, even at the water's edge. The short time they remained here, instead of sitting down & consulting with us respecting the affairs of the Mission, they hasted to examine the frame of the house, condemned several pieces, & did not even put another question, excepting that Mr. Williams enquired where we wished the chapel to be erected; to which I replied, on the present site; so that they could not even plead the simple excuse of ignorance as to our wishes on the subject, to justify the line of conduct they afterward pursued. Besides, had they really desired to communicate with us respecting it, they knew that the boat went down once a month. I could scarcely prevail on them to sit down; and to say that they either acted as a deputation for such a purpose, or as christian men, I really cannot. Had we behaved in a similar manner to them, they would not have spared their censures upon us; for they have invariably evinced the most acute sensitiveness when we have at all been deficient even in the appearance of the greatest

respect toward them.

We are very much in want of a Chapel; the late C. C. desired us to draw up a plan, which we did, and sent in to them; this we expect they have transmitted to you with the dimensions & probable expense; but lest they should not, I will repeat them; dimensions, 42 feet by 30; the erecting it, independent of materials, about £22 00. It is of importance that one be built as soon as possible. Our congregation here has increased very much of late, and is likely to continue to do so. There are now twelve candidates for baptism and the Lord's Supper, six of whom are Indians; and in the present place, where we meet for public worship, which has been put up for a school, there is not sufficient accomodation. We shall therefore be glad to receive your instructions on this point as early as possible. We were under the necessity of removing our Sunday services to this place, because there was scarcely a time when we were assembled together passed without the rain coming pouring in upon us, and disturbing us in the midst. Yet we are obliged to use it as a place of abode, and shall be so, I fear, for some time. I am sorry to say Mrs Armstrong's health appears to suffer from so much exposure; she is constantly taking fresh cold; for some time now she has not been to say well, and were anything serious to take place, I should certainly attribute it mainly to the cold and wet to which we have been exposed.

Some months since we applied to the C. C. for a small boat suited to the schooner, to which they returned no reply; it is necessary that we have one, both for our convenience and safety. Mr Youd & myself have each broken a coorial in going to town, in consequence of not having one. We do not doubt but you will allow this requisite appendage, and therefore shall purchase one as soon as we can meet with one that will suit us.

Now in regard to the Indians we wish to know decidedly whether you approve of the plan of locating them around us or not. Much has been said by the late C. C. that has grieved us to the heart, but to you it is, & to you alone, that we now anxiously appeal. It appears to us to be the means best calculated, and indeed the only means we can adopt, of being extensively useful in bringing them in some measure out of their savage state, and under the sound of the Gospel. By having them around us, they attend our family worship, their children, as well as themselves, can be instructed daily in the school; they see our mode of living generally, as well as the especial observance of the Sabbath. Now these benefits could not accrue to them by paying them cursory visits; besides, were one of us to make such an excursion into the interior for five or six months, it would be as expensive to the Society, if not more so, in travelling charges &c. as would support the Indians now on the Station for three years. Thus then our labours must either be confined to the few immediately in the neighbourhood, or we must be sanctioned in the plan we are now pursuing. Our situation, we can assure the Committee, is one of peculiar difficulty. Suppose

a body of Indians, having heard that there is something to be learned here that is good for them to know, will leave their home, three or four hundred miles distant, and come to us saying they have come to live with us that they may learn. What can we do? knowing that in their own land they are altogether destitute, and feeling at the same time that there must be some secret influence inclining them thus to come to us. The other day only, two Macusie Indians, far from the interior, called at the Station; they were friends of one of the Akawis who came here a little time since: they came in to our evening worship, I suppose heard from them our mode of proceeding, and when they were about to proceed on their way home in the morning, one of them came to me with Hendrie the Akawi, saying, he wanted a book to show his people when he got home, that we had come to teach them to read its contents. I gave him a first class book, and he went away saying he should return in ten months and bring his people to live here. Again - on Sunday last when I was at Ipia, I saw a body of Macusies there, some of whom remembered me being at their places in the interior; from them I learned that some people were coming down to settle upon Barbica from what I had said to them at that time; nor are these solitary cases: Indians as they are going to town or elsewhere call at Barbica & the Grove, converse with their countrymen, and come to us saying they will return to their place, collect their people, and come and live beside us. Now what can we do in such cases, especially when we see that they put their words into execution, and that it is not the cassava, but the book, that is the attractive object; and one thing is certain, they cannot bring their field with them, yet they must have bread to eat, while they cut one here &c. and make their house. This then is exactly our present position; we must either be supported in thus maintaining them for a time, or must at once relinquish this increasingly interesting part of our labours, and I think in a great degree defeat the object of our Mission. Wherever we went among the Indians there would be this difficulty, as I have said before, because they live in separate bodies, & at great distances from each other. Nor do I know of another place so well calculated as Barbica Point for a Missionary Station among them, and where they could be so advantageously located. Were we farther in the interior, we should have very great difficulty in procuring them even cassava, but now we have a boat, we can at any time send to town for plantains & rice, should there be any scarcity; and on the other hand, whatever way they come from the interior, whether by the Essequibo, Mazaroony, or Cayuni, they must necessarily pass the station, and thus a way is opened for a very extended knowledge of our object among them. We do not advocate this line of procedure but from the deep and deliberate conviction of its superiority to any other. It brings upon us a greater responsibility, but that is sweetened by the sense of doing our best both for the Indian's best and present interest, as well as the furtherance of the Society's object. As I have before mentioned, the late C. C. formed themselves into a body for the purpose of locating the Indians upon the station, but soon gave it up, though not some

than I expected, and now they meet us with this assertion, that they only did it on speculation. So I suppose the Indians & ourselves were to be the subjects of their speculations; but I do not for one moment imagine that the Parent Comm.ee would ever admit into their bosoms or proceedings the idea of speculating where the souls of immortal beings are concerned. As we now have to act for ourselves, till we receive your instructions, we have considered that it would be better & probably prove cheaper to the Society, to cut a field and plant it with cassava, to meet any exigency that may arise by fresh parties coming, and therefore are about to do so, as soon as the Indians have cut their own, & should it meet with your approbation, we shall cut another in the next dry season. We can assure the Committee it takes a great deal of time, and gives us no small trouble, to go with the Indians from place to place to procure it for them from different persons where we can get it. Mr. Strong says no good has been done among the Indians, and Mr. T. Troughton, who has never been at the place, is of the same opinion, and had he the power, declares he would vote for the Mission being given up altogether. Such, my dear Sir, is the kindness and encouragement we have met with from those who should have strengthened our hands & cheered our hearts by counsel & advice, and I must in honesty confess that were the Mission to be conducted by such men as Mr. T. Troughton, I would most heartily vote with him. I suppose, as a matter of course, the rest of the late C. C. are of the same mind, though they have not even visited the place, and know not so much about it as the Com.ee at home. Mr. T. Troughton went so far as to tell Mr. Youd that there was not a converted character upon the Station, I hope, however, he is very much mistaken, both as it regards ourselves, and those who profess to have received the Gospel of Jesus in sincerity. Their language & conduct ill accords with that of our Com.ee at home, and especially with one of its members, with whom I had the pleasure to converse on the subject of Missions. One remark he (the Hon. & Rev. B. Noel) made was, If we see no fruit of our labour, it is our duty to go on. Another thing against us has been, both Mr. Youd and myself have had to learn a strange kind of jargon before we could make ourselves understood by any one, without a word written to assist us, and now we have to try & acquire the Indian dialects, in the face of seemingly insurmountable difficulties. I forbear to reflect on character any more than the subject which I wish to lay before the Com.ee obliges me, nor do I desire ever again to be under the necessity of naming one of our late C. C. It was Mr. Gibbs, one of the most respectable of them, who told me of their unholy intention of removing the chapel from Barbica, because they thought I wanted it there for my own convenience. Dr. Clifton, whose word no one who knows him disputes, said to me that he was in company at Peter's Hall, with Messrs. Strong, Williams, & Roberts: the conversation turned upon Barbica: they remarked I had made it a nice place, and

insinuated that I might have employed my time better, and, said he, they carried their observations so far, and evidently in such a spirit, that I could plainly see they wished only to find fault: it is my opinion, he further said, they are watching you narrowly, but not for good. At that time he was honest enough to beg them to remember that I had come out from the Church Missionary Society, and must be governed by its avowed principles, not by any fanciful ones of theirs. Mr Strong afterward engaged in prayer, & entreated that if they had manifested a wrong spirit, it might be forgiven. Notwithstanding many of these insinuations, I earnestly trust the Lord is at work here. I heard a remark made last Saturday, that when I first came up here, the people used to spend the Sabbath in drinking & dancing, but now nothing of the kind was done. In the midst of all this disquietude we have this consolation, that God knows what is and what is not done, and that those men, though they have been ready enough to pass judgment upon us, are almost entirely ignorant of our labours, our encouragements, and the reverse. We should feel obliged by your writing to us as speedily as possible, and letting us know decisively how you wish us to proceed. To act in conjunction with such men as our late b. b. I feel to be utterly impossible, & should I be requested to do so, I shall feel myself fully justified in requiring the Com.ee to recal me home. I have suffered so much from them since their formation, and before that, from Mr Strong, that I cannot undergo a recurrence of the same.

We shall lay every thing before you respecting the Mission previous to our incurring any expense, except it be a small matter, and much wanted. I have written twice to the Bishop of Barbados, but have as yet received no answer. I do not know what his Lordship intends; it is said he will be in Demerara next month, and then I purpose to see him (D. V.) The first amount I drew on the Society on account of salary was £60; the second £70; thus leaving £20 to repay the £15 advanced by Mr Coates previous to my leaving England, and the £5 for the difference in our linen. When I draw again I shall deduct £6 for my sisters. I should have done it the last time, but we have been so much straitened for money since we came out, that I could not. We are so far out of the way here, that it necessary we should have Stock of our own to supply us with fresh provisions; otherwise we should be mainly confined to salt meat & fish, which will not suit an European constitution; to accomplish this object we have been put to much inconvenience in money matters.

Peramas Poi, the foreman of those who have been working for John Wall, whom I have before mentioned as the man who supplied the timber for the chapel, has been to me five times lately for his wages. The circumstances of the case I have already laid before you, and having paped my word to see them paid, I consider myself bound to do it. It is entirely out of my power to do it at present out of my salary, and I do not know that I shall ever have the ability to do it with justice to others. I therefore again appeal to you to know what must be done; had Mr Strong acted as a man should have done, these men would have been in posession of what is justly due to them, and

I should have been secured from being troubled on account of money that I never owed. Hoping to hear from you shortly, I remain &c.

(Sig.) John Armstrong.

P.S. I had forgotten to say that we think an Infant School apparatus would be of great service to us, and should feel obliged if you would send us one out, and also a Book of Bills.

Rec. June 3/36. A Mr. J. Armstrong to the Lay Secretary. (13

Con.

Ans.

St. Peter's Rectory, Seguan Island,
March 29. 1836.

Dear Sir,

It is now the proper time for transmitting our quarterly papers, but having from various circumstances been led to give you many particular incidents in a late letter, and the last few days being occupied by his Lordship's (the Bishop of Barbados) unexpected but welcome visit to the Station, I am under the necessity of deferring it till my return to Barbica, when Mr. Gould & myself intend to furnish you with an account of the state of the Mission, as well as the pleasing, interesting, & profitable visit of his Lordship. We much regret that his stay was so short; his Lordship only arriving at 3 o'clock Am. Saturday 26th., and leaving the same day at 3 Pm.; in the course of which time his Lordship baptized an Indian family, & afterward married the parent & another couple, and administered the sacrament of the Lord's Supper to twelve persons besides ourselves. The abovementioned Indians are the first fruits of our Mission among them, and I believe the very first that have been received into our church by baptism &c., which gave his Lordship no small degree of pleasure. During the time his Lordship remained with us, it was extremely wet, which prevented him from seeing what he might, but the little he did see gave his Lordship great satisfaction, and caused him to express his decided approbation, not only to ourselves, but also to others: and it will gratify you exceedingly to hear that the conduct of his Lordship toward each of us, while at the station, as well as during the whole of the time we spent with him, was that of a Father, both in his kindness and counsel. It is his Lordship's intention to call us both to Barbados for ordination almost immediately. He wishes us to go so as to be there a month previous to admitting us to Deacon's Orders; and though it will be deviating from his usual custom, will admit us to Priest's Orders in three weeks after, that we may be enabled to return to the Station fully qualified to administer all the ordinances of our Church.

His Lordship designs to visit us again in October, and expects by that time that a chapel will be erected and ready for consecration. He says he will then spend eight days with us. I am now on my way to town, and expect to meet his Lordship

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there again, when he will give further particulars of the course we are to pursue, and will name the time when he wishes us to be in Barbados.

As we intend to write at length as soon as I return to Barbica, I shall only now add my quarterly account, for which I must draw myself, & which is as follows:-

For the Schooner-

1835. Oct. 20th. Rope	9 .. 18	
Dec. 11. Pair of Oars	10 .. 10	
1836. Jan. 28. 2 Blocks	8 .. 0	
Feb. 25. 8 lb. Rope	4 .. 0	
Iron Pot	2 .. 10	
Sail for boriał	77 .. 0	
Medicine	4 .. 0	
Molasses	44 .. 15	
6 Axes for Indians	18 .. 0	
Travelling Expenses	70 .. 5	
Females. Indian-		
Thimbles - cotton, tape &c.	7 .. 15	
Boys Clothing	11 .. 0	
Making 3 pr. trousers	2 .. 5	
Washing for boys from 2d. Jan. to 26 March - 12 weeks at 1/10	18 .. 0	
Provisions for boys & supplies for the people when travelling for the Station	161 .. 0	
Cassava &c. for Indians on the Station	132 .. 8½	
Carr. up	671 .. 6½	

Brot. up	671 .. 6½
Building expenses-	
Lime & Nails	17 .. 0
Partition	88 .. 0
Roofing gallery	99 .. 0
Bay Beam	22 .. 0
Groove & Tongue work	22 .. 0
Necessary	44 .. 0
Enclosing the Store &c.	110 .. 0
For painting frame of house-	
3 Gall. Oil	12 .. 0
3 do. Turpentine	18 .. 0
1 Keg White lead	8 .. 0
Total.	1111 .. 6½
Exchange at 13. 1022 .. 16½ = about	£85 .. 9 .. 3
Salary, deducting £6 for sisters	69 .. 0 .. 0
Amt. of Bill drawn	154 .. 10 .. 0
An account of 55 f for transporting lumber to Barbica, just brought in	4 .. 4 .. 6
	£158 .. 14 .. 6

If the Committee would feel more satisfied by having the Bills of parcels sent, I will do so for the future; my only reason for not doing it now is in consideration of the postage.

(Sig.) John Armstrong.

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Corn.

Ans.

Mr. T. Youd to the Lay Secretary.

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Dear Sir,

Lequan, March 28. 1836.

I merely wish hereby to state that in consequence of having during the past week to wait upon his Lordship the Bishop of Barbados, I have not forwarded any communications when I drew a bill on the 21st for myself & Mr. Doyce our catechist, in

conjunction with the expenses, which bill I drew in my own name, as the Corr. Com. have given up, at least for a time. However, when I return home, you may expect a full a/c as also of his Lordship's visit, and intentions of requesting the attendance of both Mr. Armstrong & myself in the months of June and July at Barbados, when he purposes to ordain us. I would just for the present say that his Lordship is highly delighted; speaking in high terms wherever he has since been, & purposes to come up again for eight days in the month of Oct. next. As for myself, I may say I am delighted to find his Lordship nothing less than such an one as I would wish; and when I make known what his Lordship has done & is about to do for the Indians, you will with me thank God that He has worked such a change in his Lordship from that stiffness which I heard at one time wrought upon him, so that I could but say to myself, Is this he whom they speak of as a very stern character? I can only say that I would pray God to make many such as I find him to be now.

(Sig.) T. Youd.

P.S. Mr. Armstrong & myself brought down his Lordship the Bishop of Barbados, the Rural Dean of Barbados, and his Lordship's Chaplain Rev. Mr. Bovel, to this island yesterday.

Rec. apl. 22/36 A Mr. C. Carter to the Secretary. (7)

Com.

Ans.

Plant^n Craig, St. Matthew's Parish,
Demerara, March 7. 1836.

My dearest,

How easy it is for man to plan, while the Lord alone must work, or at least allow of the work, or all man's plans will prove futile, & mock the planner. I had purposed, apparently with great probability, and written to that effect in my last letter, namely, of the probability of leaving town in the course of two or three weeks, & of coming to settle in this place; where from various hindrances I have been prevented coming, so as to settle, until the last week. Today I have commenced my weekly labours. What with the dilatoriness of the carpenters in finishing my house in which I reside, and also not finding a person to take charge of the Infant school in town until the very last, when I was about leaving, then a person applied for the situation; but being inexperienced & unacquainted with the system of teaching, I was request to wait two or three weeks longer until he became initiated into the system. These things altogether protracted my stay in town much longer than I had anticipated, being quite unforeseen, so that I came not up here to settle until last week. Though I have been attending here & carrying on my Sabbath school every Sabbath since Nov. 12th when this chapel was first opened. My duties here in addition to those I have been hitherto carrying on on the Sabbath, will be, in instructing the younger creoles of the adjacent estates more or less on the

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Infant system (that is, those who were under six years of age on Aug. 1/34 and therefore are free) from between four and five in the afternoon until dark; I shall have the larger or working creoles as they may be able & willing to attend: and in the evenings church meetings &c. Today I have commenced with 24 creoles between four and five. I had about 60 of the working creoles for two hours after they had done their daily task, after which I held a church meeting; about 100 members were present, besides a few catechumens. I trust I have now ceased to rove, and am settled so far as a christian may be allowed to settle on his pilgrimage. I shall, I believe, if I may be allowed to judge from present appearances, have plenty of employment here, if spared to perform the same, and still have much more time than I have hitherto had for solitude, & recreation in those things which are to be enjoyed here only by the eye of faith, and which I have very much regretted the want of in times past, while living in families, which is such a thief upon one's time; and in those too, in some instances, which have partaken too much of the spirit of the world. Though I desire ever to remember, as I have learnt by experience, that it is not the hermit that walks at liberty - far from it - no, but where the spirit of the Lord is there is liberty. This is what I desire & what I would fain walk in. I would thank you to send me out a Hebrew Bible with Grammar & Lexicon in English, if such there be extant, as I know little of Latin, as I wish, if I am spared & have leisure, to make myself a little acquainted with Hebrew.

Desiring an interest in your petitions when before the Sinner's Friend, that I may have grace to be faithful unto death, so as at his coming to receive a crown of life promised by Him to all those who love His appearing, I remain &c.

(Sig^d) C. Carter.

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Com.

Ans.

J. King, Esq., to the Lay Secretary. (8)

Dear Sir,

Kingston, April 14. 1836.

I have to advise of having drawn a Bill on you dated March 31st, in favor of Messrs Alexander & Jno Hoyes of this city, for £400 Sterling.

It is absolutely necessary that the Catechists should be furnished with a medicine chest each, as well as the ordained Missionaries; it is not possible for them to be supplied from the chests of the Missionaries when required, as proposed, I believe, by the Parent Committee, on account of the distance at which the Stations are from each other. Were you acquainted with the localities of this island, you would be satisfied of the impracticability of this plan. I would therefore earnestly recommend your sending out by the first opportunity a medicine chest for each of the Catechists who have arrived in this island.

(Sig^d) Jno King.

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Rec. June 6/36 Com. ans. July 1

A Sir G. F. Hill, Bart., (Gov. of Trinidad) to the Lay Secretary. (9)

Trinidad, April 14. 1836.

Sir,

I request you may acquaint the Church Missionary Society that pursuant to their request I received kindly the Rev. Gentlemen Eckel & Mühlhäuser, and have afforded them, & will continue to afford them, "my countenance & protection".

No doubt they will have informed the Society that in consequence of instructions to me from the Colonial Secretary of State, Lord Glenelg, two parcels of land selected by these gentlemen with my entire approbation, for the purposes of the Society, shall be regularly conveyed to the Bishop of Barbados for the time being, in trust for the use of the Clergyman who may be from time to time appointed by the Church Missionary Society to officiate at San Fernando and Savana Grande, the districts chosen by Messrs. Eckel & Muhlhauser for their location.

I accompanied these gentlemen to that part of this Colony, and assisted them in investigating the circumstances of Naparima and the vicinity, which might determine the fitness of the situation to be fixed upon for the performance of their duties.

I have had the land so selected in each place surveyed & mapped, and have handed the diagrams to these gentlemen.

A place of worship is essential; one at San Fernando, another at Savana Grande.

May God protect & make prosper this excellent undertaking.

(Sigd.) G. F. Hill.

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A Sir G. F. Hill, Bart., to J. Basanta, Esq. (10)

San Fernando, March 22. 1836.

Sir,

Pursuant to instructions I have received from H. M. Secretary of State for the Colonies, Lord Glenelg, I have laid off two portions of ground for the accomodation of two Clergymen employed by the Church Missionary Society of London, and licensed by the Lord Bishop of Barbados to officiate as Clergymen of the Established Church of Great Britain & Ireland, in the Colony of Trinidad, and each to keep a school.

On each of these portions of land a Clergyman's residence & school house are immediately to be built at the expense (as stated to me) of the said Missionary Society.

The names of the Rev. Gentlemen so employed and so licensed are John George Mühlhäuser & Alfred Emanuel Eckel.

They have personally inspected the two sites and portions of land to

laid off by me, and have fully approved of the same.

The first is at San Fernando on Mon Chagrin, consisting of two acres.

The second at Savanna Grande, consisting of about six acres.

You were present at the selection of these two portions of land; I hereby now request and direct you to have a diagram of each made in duplicate, descriptive of the quantity of land in each, and how bounded. Let this be executed with the least possible delay.

I also require a separate and distinct diagram for the sites which have been in the same manner selected for the position of two places of worship, in case means shall be provided and sufficient orders given for the construction of the same; the situations have met universal approbation. I remain sincerely &c.

(Sig.) G. F. Hill.

Rec. June 6/36. A

Com.

Ans. June 7/0

Rev. A. E. Eckel to the Lay Secretary. (11)

Dear Sir,

Port of Spain, April 12/15 1836.

I hope that you are in possession of our last letter written by Mr. Mühlhäuser the 2d. Feb. in Barbados. At that time we still expected to leave Barbados with the Bishop, who intended to make a visitation in his diocese. The Rev. Messrs. Gittens and Watts, the former Rector of St. John's, the latter Chaplain on the estate of the Society for promoting Christian Knowledge invited us to pass a week in the country; and as the Bishop gave us leave, we accepted the invitation. I stayed with Mr. Gittens, whom you will recollect to have been present at the meeting of the Committee which Bp. Coleridge attended. Within a little distance of St. John's, there is a Moravian settlement on a hill called Mount Tabor, where I met to my great satisfaction a German Missionary Mr. Zipple. The station owes its foundation to a pious English lady, Mrs. Haynes, residing close to the Mission. One of her conditions in the contract of marriage was that a Moravian Mission should be erected on the estate.

On the 14th the first opportunity was presented me to address a congregation in English. I preached in the morning, administered the sacrament, buried a man, and preached a second time in the afternoon. The parish of St. John's is situated toward the east; it is a high land, & much cooler than the western coast. I saw even a glass of oil which was frozen during the night. I returned to town on the 16th, and was very much disappointed at finding that during our absence the packet arrived & left again. His Lordship thought now that we should wait for the next packet, which was expected in a fortnight, & then proceed to Trinidad by ourselves. He could not do as he pleased, because his colleague of Jamaica with his family had not yet left him. We spent our time as well as possible, and assisted frequently the ministers of St. Mary's and St. Michael's.

The 4th of Feb. we drew a Bill of £30, and the 22d a second bill for the same amount, both to the order of Messrs. Hill and Lowis at the exchange of £1-9 Barbados currency

the pound Sterling; both which we hope you will have accepted. We thought it not necessary to give you an aviso, because you know our signatures; but if it is advisable to give always an aviso, you will have the kindness to mention it in your next letter.

During our stay at Barbados, we could gather but little information about Naparima. That which we found to be correct may be confined to the following remarks.

1. That we may easily get a house to hire at Petitbourg.

2. That matters of furniture are cheaper at Barbados than in Tr., although there is plenty of superior wood in the latter place.

3. That the wages for carpenters, masons, and in general for all sorts of labourers, are rather exorbitant.

4. That there has been a Wesleyan Missionary for two years in Petitbourg, and that he regularly visits the estates in the vicinity.

5. That there are so few Protestants in Petitbourg & the environs, as to make the residence of two Clergymen quite unnecessary, since they would find but little work to do.

6. That Savanna Grande hath a particular claim to a Missionary, who should reside there, and would find plenty to do in visiting the apprentices on the estates, together with the dispersed village of the refugee Americans and of the Indians. And further, that a resident in Petitbourg could not devote his time to the population of Savanna Grande, on account of the distance.

Concerning this point the Bishop had too little information, not enough to advise us to separate our residence, but this much I recollect, that he is aware of the difficulty of visiting Savanna Grande from Petitbourg. He intended several times to send a Clergyman to Savanna Grande, but he could never succeed in it. Our licenses are both for the quarter of Naparima, but he told us that he does not know its extent, and that he thinks Savanna Grande included in it. That however can easily be settled as soon as he comes, and I expect that before I close this letter I shall be able to tell you the result of our conversation with him.

When we told the Bishop that there was a Wesleyan in Petitbourg, he was at once quite reconciled to our going to that quarter. It was a little disappointment for him that we were not sent to Berbice or Demerara, because the Presbyterians are there on the increase, and because he gave his word to several of his clergy, that two of the C. M. Society would shortly join them. He showed me a passage in the last annual report of the Society for Promoting Christian Knowledge, p. 73, which is alluding to our going there, and he said that he is now obliged to write to the parties, & to repeal his promise.

I think I need scarcely mention that his Lordship showed us, during our whole stay in Barbados, all possible kindness & civility. We dined at his table, rode with him in his carriage to church, & enjoyed his company & conversation as frequently as we

could. When we left him he gave us letters of introduction to the Governor and Rev. - Cummins, and told us that he would see us in Port of Spain after a fortnight.

We left Barbados the 2d of March in a mailboat, paping the beautiful islands of St. Vincent & Grenada, and entered, on the evening of the 4th the Bay of Port of Spain, but remained on board till next morning. Rev. George Cummins received us very kindly in his house and to his table, and is anxious to give us any information we want, & to make our stay here profitable and agreeable to ourselves.

Mr Mackworth, to whom we had a letter of introduction, is still in England. His Excellency the Governor received us very kindly, and has since invited us several times to his table. The first question he put to us was whether we were permitted to be in two separate stations. (He thinks to be justified in giving us two portions of land in two different quarters, because the letter you gave us to him expresses that you send us to Petitbourg & its vicinity.) Mr. Fuller, upon whose information the Home committee decided to send us both to Naparima, spoke quite to the same effect. Mr. Cummins, the acting Colonial Secretary, the Attorney General, the Treasurer, the Garrison Chaplain, and many other gentlemen who are competent judges of the wants of the island - all of them told us that it was quite unadvisable to reside together in Petitbourg, and that one of us would find an extensive field of labour in Savanna Grande, whereas the other would be quite sufficient to perform the ministerial duties in San Fernando. I hesitated more than Mr. Muhlhauser upon this point, but now I am fully convinced that these persons were right in their opinions.

On the 18th of March we had the pleasure to accompany the Governor to Naparima. With a fine breeze we landed after three hours in Petitbourg; which is commonly called San Fernando. The next day his Excellency inspected with some magistrates the extent of the crown land in Naparima, which is quite close to the village on a hill, along the road to Savanna Grande, and in as healthy a situation as could be desired.

The Wesleyan Missionary soon called on us, and offered us an opportunity to keep divine service the next Sunday in his schoolhouse, he being absent. We declined the invitation because we were going to Savanna Grande the Sunday following; and in fact we could not have accepted it, he being a Wesleyan, & we being bound to the rubrics. In his school there are about 20 boys. His schoolmaster came from Antigua, but unfortunately his house is just opposite the spot which is given to us by the Governor, and a better spot we could not find for our station there.

The population of San Fernando consists chiefly in Roman Catholics, who have a house there appropriated for a church. Besides, there are some few who visit the Wesleyan service, some belong to the Church of England, and some others are Presbyterians, but these are favorably disposed toward the church, and have no pastor of their own. The estates which are near San Fernando amount to about 15. The apprentices are visited either by Roman Catholic priests or by the Wesleyan Missionary. We could however easily get admittance in some of them. It is a fact that the planters and managers do not like the influence of

the Wesleyans, and would prefer Clergymen of the Church.

The road to Savanna Grande leads through some estates and some fine forests; it is practicable even in the wet season. The land is not low at all; it is rather hilly, and every body tells me it is very healthy, and that we need have no apprehension of sickness, if we observe only a little precaution, and have a good dwelling house. We rode to Savanna Grande in three hours. Mr. White the Commandant of the quarter, and a proprietor of a large estate near the Mission land, had prepared some beds for the party, and entertained us with great civility. We inspected a part of the Crown land which is the most convenient for a residence, a schoolhouse, & a church. The Governor appointed about 6 acres of land, or the whole extent of a little hill, for the schoolhouse and residence of the Missionary, and at a little distance farther toward the centre of the Mission land, he selected a little spot for the erection of a place of worship. This place is a rendezvous of three different roads, & a more favorable spot for a church could not be desired.

The station of Savanna Grande is situated in the midst of about fifteen estates, and equally near to the dispersed villages of the Americans & of the Indians. The apprentice population on the estates is for the most part nominally Roman Catholic, but they have so little religious instruction and christian life, as not to deserve the name of christians. The Americans are nominally Protestants; they are for the most part baptized, but those Clergymen who occasionally made their errand in this quarter, did scarcely anything but baptize, and so was the whole Protestant population left to themselves without instruction. They came some 20 years ago, at the time of the last American war with England. The Indians are nominally Roman Catholics, they speak a patois of French & Spanish, but understand pure French. We soon met the Roman Catholic priest of the place, a young West Indian of French descent. The Governor desired me to stay in this place, because the French language is so much spoken, and several other persons told me the same. When Mr. Muhlhauser & myself considered this and other points, we agreed to propose it to the Home Committee and to the Bishop, that Mr. Muhlhauser might take charge of the station in San Fernando, & myself of that in Savanna Grande.

We visited one of the American villages. The road is in a very bad condition, and it is impossible to go on without a horse, and that a good one. That which they call a village is a number of small houses dispersed to the extent of several miles; now and then the traveller may meet with one of them. I think that an arrangement may be made so as to assemble in one of the houses in each village, the adults or the children of the vicinity, when the resident Missionary is making his regular visit to the several villages. The same may be done with the apprenticed population on the estates, till a schoolhouse or a church is erected. Some of the Americans expressed their desire that their children might be instructed, and we expect that they would willingly

contribute some pence per week. In some previous instances some of them expected to get some temporal benefit in allowing their children to be instructed. I pity those poor people, and should like to preach to them the way of salvation by faith in their Redeemer. The apprentices are equally to be pitied; the generality of them are a quite neglected class of people, and I should feel happy to devote the greater part of my time to them.

For the present we have hired a little house in San Fernando for about £4 p.r month. We shall dwell there together till I can meet with another house nearer to Savanna Grande. One was offered to me in which I could gather a little congregation, but the proprietor demands £7 p.r month, which I think is far too much.

The difficulties for building houses are indeed not few in Trinidad. Workmen are scarce and dear, and in the rainy season it is not possible to go on in building, unless the roof of the house be already made. In San Fernando the foundations are built with bricks, which are brought from England and are expensive. The wood they use there is brought from America; it is cheaper than country wood, but less durable. In Savanna Grande the wood is cut in the forests, & is of a superior quality, but it is as dear to be cut down as the American wood is in San Fernando. Again, it would be too expensive to send to San Fernando either for bricks or for American wood.

We spoke with several carpenters and proprietors concerning the buildings we are directed to erect, and all of them agree that the £250 sterling for our schoolhouse is very little, and that in no case any accomodation for a schoolmaster could be made with the same money. Still I think that we may try to erect them in a rough style, & according to the limited dimension proposed in your letter of Dec. 12, Par. 2, but as it would be impossible to join a dwelling for a schoolmaster to such a school out of the same sum, we should be glad to have your particular directions on this point. If you would allow me to expend £50 for the schoolmasters in one of the schools, I hope to be able to build him a humble dwelling under the roof of the schoolhouse.

But even if I had a comfortable schoolhouse I could not proceed, having no schoolmaster, no Catechist, and being obliged to pass my time in preaching & visiting the estates or the villages. I would therefore not hasten too much with the erection of a schoolhouse. The wages for a competent schoolmaster would be at least £80 Stg. with residence, or £20 more without residence; but even on these terms we hope not to find any in the island, for as soon as a youth knows a little more than is usual, he is well paid as Clerk or Manager. Mr. Muhlhauser has engaged a hopeful & diligent youth, ans intends to train him to become a subordinate teacher. He has promised him food & clothing for three years, then a little salary for two years, and after that a regular salary as schoolmaster. I should like to do the same with one or two boys, and to provide in this way for the education of the children. During the rainy season especially, when we are obliged to stay more within our houses, such an occupation, with a few hopeful youth, will be both the most agreeable and useful we could desire.

According to a letter of the Governor, addressed to Lord Glenelg, he is of opinion that the expense for one of the churches either in San Fernando or Savanna Grande will be at least £300 Stg., and further, that the Council of Trinidad, with the leave of Lord Glenelg, will be ready to pay the half of that sum for each of both churches. As soon as I told that to Mr. Cummins & Mr. Muhlhauser, they were both astonished at the view of the Governor, and told me that the expense will be at least double what the Governor supposes. I found their statement quite right, and will only add that for a Roman Catholic Country Church, which is to be built in Coura (between Port of Spain and Naparima) a subscription of about £275 (or about £600 currency) was raised by the planters, and upon that, the council granted an equal sum to them. I was told that the Governor is in fact more favorable to the Roman Catholics than to the Protestants; but on the other side I know for certain that the Council would be ready to assist us, at least in the same degree, if not more than the Roman Catholics. If it depends therefore on Lord Glenelg to give to the council leave to pay at least from £275 to £300 for the half of the expense of one Protestant Church, provided that the other half is raised by the Society, the Bishop and few proprietors of the place, I hope that the Home Committee will use its influence to that effect with the Minister for the Colonies.

In your letter of Dec. 12d there is one passage which gives me reason to think that the Home Government is willing to assist us in another way this year. You mention that during the present year (1835) the aid of Government is limited to the erection of schoolhouses. Hence I hope that the Government intends to give us a new aid during this present year, either for Schoolmasters, Churches, or other concerns. If I am not wrong or mistaken in that, will you have the kindness, dear sir, to mention it to me. We are in possession of your letter of the 1st of Feb., according to which we have to draw upon you the whole sum of £500 for the two schoolhouses. As we have been waiting till now for the Bishop, we could begin with no building whatever, and we think not to be able to do so till after the rainy season, which may soon begin. The 4th of April we drew a Bill upon you of £120 to the order of Joseph Ellis, the exchange at £222 currency the £100 Stg.

With this letter we send a letter of the Governor addressed to Mr. Basanta, who surveyed the land granted by Government. Further, a copy of the diagram of the extent & situation of those separate portions of land which have been selected for both stations. The Governor intends to make a deed, addressed to the Bishop of the Diocese, & to make him the trustee in favor of the C. M. Society.

April 14. I cannot close this letter without alluding to one point in the Instructions of the Committee upon which much depends. It is quite evident that according to them it was expected that we both should reside together, and have one station; that one should devote his time more particularly to the superintendence of schools, the other to the Normal

School; that we should keep one account, & draw our bills together. These are circumstances dependent upon our remaining together. But as it seems that we cannot do so, I should feel obliged if you would favor me with some additional information, adapted to my present circumstances. Although we could not follow on this point, the letter of the Instructions, yet we are persuaded, that as far as local circumstances allowed it, we acted in accordance with the intention of the Society, namely, that we should be as useful as possible to the Apprenticed population, and I am also persuaded that the Committee, after a mature consideration of the statements I have made, will find that we could not have acted otherwise, and will appoint us to the two stations as they think proper. In the meantime I shall go as often as possible to Savanna Grande, or try to find there a temporary lodging. Mr. Muhlhauser can go on in San Fernando in accordance with the Instructions, but I shall rather wait, & take no decisive step whatever till you have favored us with the answer of the Committee, which I confidently hope will sanction our plans. I am also ready to have the station exchanged with Mr. M., if you think proper.

I should further pray you to let me know what amount you would grant us for our dwelling houses in the two stations. 2. Whether you will allow us an additional sum for the accomodation of a schoolmaster, and 3. What assistance would the Society afford us in case the subscription for a church in either place would amount only to £100, and what if the subscription (including the Bishop's) amounts to about £200. As both stations are healthy we could have begun at once to build our dwelling houses, but as we are directed not to make any considerable outlay without previous sanction, we have not made any preparation. Should the Committee grant us a favourable answer, I would make my preparations during the rainy season, and begin the buildings as soon as it is over. We are told that the rainy season generally commenced early in June, & continues till Christmas.

April 15. The Bishop has not yet arrived. The papers mention that he left Barbados the 9th of March, and arrived in Demerara the 15th, but since that we have no tidings of him, and are in daily expectation of seeing him. Mr. Muhlhauser went down the coast last Wednesday, in order to arrange his lodging there. Please to honor my little bill of today of £14 to the order of Mr. Young.

The mailboat is leaving in an hour, & I must hasten to the end. Whatever you find deficient in these statements, please to mention it to me.

(Sig^d) Alfred Emanuel Eckel.

A Diagrams of four portions of Land granted by the Colonial Government for the purposes of the Trinidad Station (12)

A View of the Indian Mission Station in the Essequibo River.

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Rec. June 17/36 A
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Ans. June 30/36

Rev. J. H. Bernau to the Lay Secretary (22)

Achlyne, Corantyne Coast,
Berbice, Jan. 16. 1836.

My dear Sir,

It is with feelings of gratitude to our heavenly Father, that, I am once more permitted to write to you. I say once more, because I am aware, that a man's life in a tropical climate is very precarious indeed. A few days ago, I had a severe attack of the ague, as severe as it was sudden, which, I fully believed, would prove my last trial on earth; it pleased, however, the Lord to raise me up once more to the comfort of my dear wife, and the joy of the people. I had suffered from a severe cold some days previous to the attack; but it was on Sunday the 10th when after Divine Service and Baptism of 6 adults in Achlyne house (myself not being able to go to another estate) I was taken ill, and in the evening near the gates of death.

Rec June 17/36 A
Com.
Ack

Rev. J. H. Bernau's Journal, Jan. 19 to Mar. 12. 1836. (22)

Jan. 19. 1836. Though recovering from illness, yet I am not able to leave the house on account of the incessant rain, falling. Received your kind letter of Nov. 30/35 the contents of which greatly cheered up my spirits. After mature deliberation, I kindly requested the Committee here, to transfer so much land, as would be required for the erection of a school house at Achlyne; but the answer of the Com.ee was, that they considered the school more properly situated on Alness estate, which indeed is more convenient for the people, though not for me. The other school house, I conceived, would be most advantageously placed in the centre of the four estates, Port Morant, Hampshire, Albion and Kilcoy. I accordingly applied for land to the Proprietor of Hampshire; but have as yet not received a decisive answer; there is however not the least doubt of obtaining it. The said estate being mortgaged, the present proprietor, Mr. Cants, has it not in his power to transfer land, without previously consulting the persons concerned in the property. The proprietor of Alness, Mr. Robertson, has been kind enough to transfer some acres of land sufficient for the erection of a school house, and situated on a reef, so that there is no apprehension of inundations, and will save the expence of keeping up a drainage. The transmittal of the land to the Society, I shall send in my next, not having received the same yet.

Jan. 22. 1836. Mr. Kenyon, appointed Missionary for the Chapel recently built near Kilcoy, paid us a visit to-day. He appeared to be greatly agitated about a disturbance, that had taken place some days ago among the Negroes at Port Morant, occasioned by a misunderstanding of his dealing with, and preaching to the Negroes.

I had already been apprised of this sad affair, for the people refused to work, believing their master had cheated them in their wages, in consequence of which nine of the people had been sent to the treadmill; and therefore remarked, that, I had laid it down as a maxim, and rule, in all my conversation, and preaching, never to meddle with political affairs; not to mix myself in the quarrels existing between the proprietors and people. It is a pity to see Ministers of the Gospel mixing themselves in secular things; and I am truly sorry that the quarrelsome spirit now prevailing at home, should also be carried abroad. The Missionaries here, do by no means agree among themselves, and have degraded each other in a public meeting, which circumstance is much spoken of by worldly people, and has doubtless brought reproach upon the work of the Lord. There is evidently too much narrow mindedness, and too little forbearance with infirmities, and the sentiments of those that differ. Yet such are our infirmities, the work of the Lord must nevertheless prosper.

Jan. 25. 1836. Being able to leave the house, and the weather clearing up a little, I paid a visit to a very ignorant family, living upon a cattle farm. The woman of this place is of necessity the concubine of that white man whom I mentioned in my last under the name of an old greyheaded sinner. The misery is, that these poor people are too ignorant, so as to carry on an impressive and persuasive conversation with any of them. What must have been the state of this country in former days; truly one cannot help sighing over all the many souls, that have died in ignorance and sin, but too often aggravated by those, who ought to have been their instructors. Here is all over fallow ground to be broken up, an arduous work indeed, but not less necessary for the reception of the seed and its growth in time to come.

Jan. 29. 1836 Rode this morning to Hampshire, where I baptized an old deaf man. I could not withstand his earnest desire, though he appeared to be uninformed of the nature of the sacrament. I spoke to him by signs; he pointed towards heaven, laid his hand upon his breast, looked at me and said in broken English, "Massa me soon dead. Massa I am going to die". Three days after I committed his remains to the grave, addressing the people on this occasion, on the solemnity of the dying hour, and the necessity of being prepared for another and better world. Though the proprietor of this estate seems to be indifferent to the spiritual welfare of his Negroes, and not to like my visiting and conversing with them; yet I occasionally visit the old and infirm in their own huts, preaching Jesus to them and endeavouring to prepare them for baptism, which to obtain they are very anxious. This mode of teaching the ignorant is, however, looked upon with great suspicion - no one ever before being allowed to enter the huts of the Negroes - and in the eyes of the whites degrading; yet why should I be backward, when duty calls, or too scrupulous, when it is my privilege to carry the message of salvation to poor and lost sinners! These old prejudices, and that inveterate suspicion will gradually wear away, as the fleeting dew before the rising sun. The time is come, when the chains of ignorance

must break, with the fetters of slavery, and though, with the Apostle, I am bound, the Word of God is not bound.

Jan 31. 1836. Preached to day at St Mary's hope; and made arrangements for a school with Dr Faitt, Proprietor of this estate. He appeared willing to give up for this purpose the Creole house, which in times of slavery was the nursery for the young. But when a few days after I sent Mr Grant, a coloured man to instruct them, the Dr had changed his mind and was pleased to say, that he did not think it worth the trouble of teaching the few free children, moreover that he feared the adults would badly attend to their work in the field, all hastening home to the school. But I perceived his intention, and prevented him, by ordering Mr Grant to receive the children in his own house, against which he did not have any objection, this house being four miles distant from the estate. Thus a school is going on since the beginning of February. The reason, which prompted me to this reluctant step, was his wish of having his concubine! appointed school mistress, wherefore he felt anxious to know, what allowance the Society gave to a school-master. Though I have baffled his intention, and perhaps affronted him by doing so, yet I feel perfectly justified in my judgment, as there is no estate on this Coast, where so much lewdness and fornication is prevalent as here, not at all unlikely owing to his contaminating example. The Negroes on hearing that after having given his promise, for establishing a school on the estate, and and re-tracting it, appeared very much displeased at him; but to prevent any disagreeable feeling, I endeavoured to get them aright, reminding them of their duty to obey God and man for conscience sake. When I informed them, that Divine Service would be held in future at Achlyne Church, they appeared very cast down, and were anxiously asking, "And will you leave us then altogether? was it but for the short time we should know you? Massa the way too much" the distance being 18 miles. I promised to see them once a month as hitherto, leaving Achlyne as soon as the morning service is over, so as to be there at 4 o'clock in the afternoon.

Feb. 6. 1836. Mrs B. and myself being very desirous of receiving the Lord's supper in town, we accordingly drove down today. On the following morning I preached in the fort, and after that in the Church. Much good might probably result here from the preaching of the pure Gospel by a Minister of the Church, as the prejudices against the Missionaries of other denominations are a stumbling-block to many. And as for the Rector, he is I believe a well meaning man, but very dark in his mind. His preaching is so veiled, disguised and contaminated, that one hearing him should fancy to hear an oration of Cicero read, rather than preached the Gospel of Jesus Christ.

Feb. 8, 1836. Visited this morning a poor woman, who in the agonies of her mind had come at midnight to seek rest by the Minister Mr Redwar. On entering the room we found

her looking very much weighed down, and the remorses of conscience was visible in her features. The Rector asked me whether I did not think her mad; but I began to inquire into the reason of her uneasiness, and found that it was the power of conscience, which tormented her. After having tried to make sin appear exceeding sinful to her, I directed her to Christ, treating largely upon the nature of repentance and faith in Christ, who died for sinners, the just, for the unjust, and now is exalted Prince to give repentance and faith to His people. Our having become acquainted with the Rector, who, but the Lord knows, what may be the result. At all events, he hears a very different discourse from me, than what he collects from the pernicious tracts of that Society, of which he is such a devoted member. His wife, however, I believe to be a disciple of Jesus; and she it is, who puts a check upon the fear of men, by which he is so much influenced.

Feb. 9. 1836. The Dutch Minister, Mr. Junius, having left town for England, the Congregation pressed very hard upon me to preach occasionally to them in German, but will his Lordship, the Bishop, approve of it! I apprehend he will not; lest therefore I should give occasion for reproof, I shall wait till he comes. The deplorable state of the Congregation may perhaps incline his heart to slacken a little the cords of ecclesiastical discipline, by which most of his Clergy are kept in awe, and tied down.

Feb 10. 1836. Took possession of the books you were kind enough to send me by the Rosanna, and left town for Achlyne. I am truly thankful for the valuable books, and trust I shall make good use of them; but I must not omit to mention an oversight that has taken place. You have sent Mr. Milner's Church History, a copy of which was given into my hands by the Revd W. Jowett on my departure. If any of my German brethren at Trinidad should be in want of this work, it might perhaps be as well to forward it to them direct from here. Please to inform me what is to be done with it, as it will be useless to me. As I am not in possession of any critical work, Horne's Introduction to the Bible would be of great service to me. I should not ask any more; but a work of that description is indispensable.

Feb. 28. 1836: Lord's Day. Preached to-day the first time at Achlyne Church; but had a small congregation on account of the rainy weather and almost impassable roads. Have also commenced a Sunday school, and upwards of 100 scholars attend. It is the greatest difficulty, to bring them together at the appointed hours; and still more patience is required in teaching so many. The want of teachers we feel very much; but trust we shall succeed in raising them from among themselves. I had in mind to have two services, at 11 o'clock and at half past 3; but I see it is impracticable for the present. I therefore have changed my mind until the dry season sets in, and in the stead of a service I instruct the Candidates for baptism about 60 in number. This I conceived to be of greater importance, than a service because the people cannot come in the week for instruction, the distance being too great and the roads too bad. It is, however, but a temporary measure and may be altered at any period.

Mar. 1. 1836. Received to-day your communications of Dec 29/35; and accordingly suspended my proceedings respecting the School houses. I had put an advertisement in the Gazette, but not one tender offered himself. The difficulty of building on the coast is, indeed, great; and the expence enormous. I shall therefore be in the necessity of employing the carpenter residing on the Coast, a man, who I am sorry to say, is not to be depended on; and contrive the best means of carrying your wishes into effect, should these instructions be superseded by others. But what the expence will be, it is impossible for me to state. With regard to a Normal school, I should feel happy to realize the anticipations of the Comtee; but the present condition of coloured children holds out very little prospect, and promises little success in such an undertaking. The principles of these children are so contaminated through the bad examples, they have had before their eyes, that it is indeed a hard task to make them know what is right and wrong; nor appears there to be any feeling of honour and shame in their hearts. There is one boy and one girl living with us; the former the child of Mr Davies, Proprietor of Wellington Park, a cattle farm; the latter a child of D Ross, Proprietor of Port Morant. But alas! what must I observe in these children.— The boy is 12 years of age, and not able to read, or write, or cipher; and so wild that it is with the greatest difficulty I can induce him to get up his lessons. The girl is about 17 years of age, and very backward in every thing; her father a licentious and uneducated Scotchman, moreover, gives her every encouragement in feeding her pride and worldly mindedness. Notwithstanding all this, I humbly trust, that not all instruction will be lost upon them. I put also an advertisement in the paper for obtaining pupils, but the Coast being lonely, is not liked by the coloured children, and no application has been made as yet. I spoke in my last, about three boys, whom I intended to train up as teachers, but find myself disappointed, the proprietor not being willing to let them go from the estate, though they are free, pretending this proceeding might open the door, for all the others to run away where they pleased. Such are my present prospects, yet believing we rejoice. There is no beginning without difficulty; and no victory without a combat. The change is too striking for both proprietors and negroes; and time will be required to make them fully aware of both duty and privileges.

Mar. 5. 1836. Had a letter from Mr Strong, stating that he had broken off all every connexion regarding the proceedings at Bartica point, for which I feel truly sorry; because I am persuaded, from what I have seen with my own eyes, that it will be hard for those Brethren to pull the plough through Indian apathy and ignorance, <u>unless they be more united in love</u>. I do not mean to bring any blame upon my Brethren, but for the good of the Mission I feel constrained to throw out this hint. There would perhaps be less time for reproving and criticising each other, if each of them had to learn one or two of the Indian dialects, without which little good

can be expected. Pardon me, if you should think it forwardness, but I feel deeply for the welfare of the Indians.

Mar. 10. 1836. There being so much rain, I am confined to the house. Thanks be to God that all of us are quite well, and enjoying the blessings of our heavenly Father. Our dear little boy is a healthy child, and thriving well. The rainy season, I conceive, is the time for improvement in reading and study; I therefore make full use of this great privilege, as also in compositions.

Mar. 12. 1836. Received to day your kind letter of Feb. 1/36; but apprehend I shall not be able to accomplish the building of two schoolhouses for the stipulated sum; however I shall build one at Alnes in the first place, there being no impediment in the way as it regards the transmittal of land, and transmit the plan and whole expenditure into your hands, as soon as practicable.

Concluding remarks

If anticipations were realities the accounts of this Mission might probably assume another aspect; but knowing too well that the fairest prospects may end in disappointment, until the Spirit from on high have crowned them with success, it is becoming to rejoice with fear and trembling. Be it far to despise the day of small things; yet moderation in rejoicing is commendable, especially with regard to man's conversion to the living God. It is but too often forgot with those who are fellow-workers with God, that it is neither talent nor prudence. though in themselves highly requisite in bringing men acquainted with the state of their own hearts, and the free grace of God in Christ Jesus. but that all will depend on the working of the Holy Spirit in the hearts of men. "Not by power nor by might but by my Spirit saith the Lord."

You will therefore have the kindness to bear in mind the weakness of your servants, and the great work entrusted to them; and most fervently encouraging us with your prayers, that the blessing of the Lord may rest on us and our labours, and that we may be preserved from the world.

The white people here, are mostly people of the world. Their invitations to keep company with them are frequent and enticing, and it is surprising and not less offensive to them, that we do not accept of their kindnesses, and find harm in things which every body allows. I thank God, that my dear wife and myself are under no obligations to them, otherwise we should feel ourselves very unhappy. May the Lord enable us to become all to all, if by any means we might save some; but discretion, firmness, wisdom and love are necessary, so as not to enter into temptation. To walk the old plain path is by far the best, and to owe no man anything is a preservative against the foul encroachments of the world.

By the arrangements they have made from the beginning, it would appear they sought a Minister after their own heart, that is one, who would hold company and frequent the ballrooms and dinners; and lest they should lose the control over this

establishment, they are very suspicious and always on their guard. But be it so, nothing by the grace of God, shall prevent me from preaching the pure Gospel; and by rightly dividing the word, according to the measure of grace bestowed on me, to give to each his meat in due season.

Mr Grant, a coloured man, appears to be willing and able to conduct the school to be built at Alness. He is by profession a Captain of a ship, but now out of employment. He appears to be a steady and quiet man, though what regards his piety, I cannot say that he is a decided Christian. The salary usually allowed to a schoolmaster in this colony is £100, and I must say one cannot live for less. It is scarcely enough to procure food and clothing, every article being so very dear.

For the other schools to be established, I think, a man of good qualities is required, such a one as I shall seek in vain for in British Guiana; and therefore direct my face towards England. I am persuaded you will not pass by Berbice, whilst you visit Jamaica so richly with Catechists and schoolmasters.

Another thing to be remembered is the dwelling of these men; were it in town, there would not be the least difficulty in procuring a lodging. But on the Coast there is no such thing to be met with, unless the Catechist or Schoolmaster were to live in the house of the Proprietor, which is by no means to be recommended. Did I know your mind in this respect, there would be no trouble of planning the Schoolhouses so, as to comprise both, the School and the dwelling. This is a matter of high importance; you will therefore greatly oblige me to let me know your mind about it.

You will no doubt have been surprised at finding in my last account expenses, spent in outbuildings, as the resolutions were quite otherwise; but I can tell you that the resolutions of the Comtee have been badly carried into effect. We found the kitchen in the greatest disorder, nor was there any garden &c, no stable for the horse. The roof of the house being in such a condition, as not to leave us a dry spot in the whole house. The former I was of necessity compelled to put in order; but to the latter I would do nothing to it, nor shall I in future, though we suffer much from the heavy rains. I made applications, but received the answer, "The funds did not permit to undertake any repair". This accounts for the money, I have spent with great reluctance. Their intentions are obvious; the Church likewise is yet unfinished and never have I seen a more careless proceeding, than the putting up of this building. The Committee have drawn up a memorial to his Lordship the Bishop, for pecuniary aid, which will be presented to him on his arrival in Berbice. We expect him here next week.

A goodly supply of Common Prayerbooks and some English Bibles will

be very acceptable. A good and cheap selection of Hymns for public service is not less desirable. These and the Common Prayer-books might perhaps be sold to the negroes at a reasonable price. It appears to me they value a book more, for which they have paid, be it ever so little, than when they receive them gratuitously.

In conclusion I remark that I deeply deplore that those Brethren in the East should have left the Mission entrusted to them; and this the more when I contemplate the condition of those newly converted people. May the Lord be merciful unto them, and prevent them all from making shipwreck in their faith on account of the infirmities of those, who were the honored instruments of their conversion!

With our profound respects to yourself and the respected Gentlemen of the Committee, I remain &c

(Signed) John Henry Bernau

Rec'd June 17/36 A

Revd J. H. Bernau to the Lay Secretary

23

Con

Ans

My dear Sir, Achlyne, March 31, 1836

This would have been sent off a fortnight ago, had not the incessant rains and the bad roads prevented me from forwarding it to town. I avail myself of this opportunity of adding a few particulars which, I think, may prepare the way for important considerations.-

On Sunday the 20th of March I had a letter by express from his Lordship, the Bishop, requesting me to proceed immediately to Demerara in the vessel sent, for the purpose of conveying Mr Redwar, the other two Clergymen and myself to George Town. I accordingly left on Monday morning, and embarked the same evening. After a tedious passage we arrived there on Wednesday morning one hour before service commenced, when his Lordship gave a Charge to the Clergy of the Colonies assembled on this occasion; and after that requested each of us to produce our licences, letters of Orders &c. At the first I did not understand what was meant, but learnt afterwards that such a proceeding is called a "visitation".

As, however, his Lordship intends visiting Berbice also, we thought he might have saved us the expence and loss of time, for we were detained on sea till Monday the 28th. A great many things were pondered in a private conference, among which the following called upon my attention:-

1. His Lordship enquired very particularly into the state of the Mission at Bartica Point, and after he had learnt the particulars from the Revd L. Strong, he desired Mr Vondergill, Minister of a parish in Essequibo, with the permission of Mr Strong, to preach in the Chapel at Bartica Point and to administer conveniently the Sacraments to such as should be prepared by the Catechists. When Mr Strong declared, that he did not stand

in any connexion with that Mission, and consequently had neither to say for, nor against such an arrangement, his Lordship determined to go up himself, should time and circumstances permit in order to make such arrangements, as might prove beneficial to the people - His Lordship does not seem to feel inclined to ordain any, without his having been previously in Codrington College in Barbadoes.

2. Berbice, according to a resolution recently past in the Court of Policy, is to be divided into four parishes - Corantyne Coast is to be one parish for itself, and a vestry is to be nominated for Achlyne Church - According to that resolution it is left to the wishes and feelings of the inhabitants of each District, whether they will choose an English or Presbyterian Minister; but on the condition that the parish must remain such for the future - Now you are aware that this establishment has been formed by the inhabitants of the Coast, independent of the Bishop, the aid of the Colony and our Society, consequently the control and management has hitherto vested in their hands. By this resolution, however, they are compelled either to give it up to the Bishop, or to make it a Presbyterian parish. In presenting a Memorial to his Lordship, in which the subscribers of this establishment solicit his Lordship's aid - the funds being exhausted, and the Church not half completed, nor the dwelling house repaired - he replied, "I will assist them, if they will make over the Church cum annexis to me; and if so, you would be the incumbent of that parish, if you behave well." What his Lordship meant by "my behaving well" I do not pretend to define, thus much I know, that his Chaplain when we were in Barbadoes offered a parish to me with £400 St.g income, if I were to dissolve the connexion with the Society!

Should the Committee here decide upon having a Presbyterian Minister, it is evident that I must quit Achlyne; and if they were to decide upon the latter I cannot believe this Mission would answer your purpose - And I humbly confess, that I should think it a great sacrifice to give up my Missionary character, however despised it may be in the eyes of the Bishop and his Clergy in the West Indies. That this establishment should be made over to the Church Missionary Society, is out of the question, and in contradiction with the very idea of forming it into a parish.

The Bishop placed me in this critical situation with a view to appease the Dissenters; but how is this possible! I rejoice, if Christ is but preached in any way whether by us or them - Yet I perceive the reservedness of those negroes towards me, who attend the Chapel; whether this is a fruit of preaching against the Church, or mere shyness I shall not presume to state, as it behoves a Christian never to attribute a bad motive to his fellow-brother. We are friends though we meet each other weekly in our labours, yet that there should be such a bitter feeling against our Church, I sincerely regret; and this the more as it is a pure branch of Christ's Church, and

by no means deserves the reproach cast upon her in our days.

On receiving your last I proceeded in making arrangements for the building of a schoolhouse; but finding that the expences will amount to £311 Stg I have suspended the same until I shall hear from you again. The building is to be 35 by 25, and 11 feet high, being raised from the ground 4 feet. I considered a suspense the more necessary and expedient under the present circumstances; and humbly trust it will meet with your concurrence and approbation. I have indeed drawn a Bill for £50 Stg, and bought nails, hinges, bolts, &c; but these may at any time be disposed of, or used for other purposes. The other Schoolhouse would be 45 by 35, and 11 feet high, and the expence would amount to at least £371 Stg, though myself would superintend it. From this you may learn how expensive building must be in this country, and the more so on the Coast.

Next week we expect his Lordship, the Bishop, in Berbice, when other affairs have been settled, I shall inform you of the result without delay. Mrs B, myself and baby are well. With our profound respects, I remain &c

(Signed) J. H. Bernau.

Rec. June 27/36 A

Revd J. H. Bernau to the Lay Secretary

2 to

My dear Sir, New Amsterdam, April 27, 1836.

From the accounts I forwarded to you by the last Packet, you will no doubt be anxious to hear the result, which the presence of his Lordship, the Bishop, has produced in matters regarding this station.

On April the 15th I learnt that his Lordship had made his appearance in Berbice, and wished to see us in town. We accordingly prepared to meet him at the earliest opportunity. The rain incessantly falling, and the bad state of the roads threatened to prevent our waiting upon him, yet with two horses we made our way, though not without difficulty and apprehension for our health and safety. The day previous to our leaving Achlyne, the dams around us threatened to give way, and it was with feelings of the utmost anxiety we left the place. In the night following the dams were actually broken through in three different places, and in a few hours the whole place as also the Church stood under water. At the same time a spring tide meeting the water rushing down from the interior swelled the flood, and set the whole coast under water, which circumstance rendered it impassable to his Lordship to inspect the place, which he was very anxious to accomplish.

On Saturday I presented to him the Memorial, drawn up by the Committee here, soliciting assistance for completing the Church. Our conference lasted for about five hours, the result of which was the grant of 6000 f - £262 Stg provided the Gentlemen would make the place Church property. In case of a refusal his Lordship requested me to quit the place instantly

and to proceed up the Berbice river. But, said he, as there is no house for an incumbent, you must live in town, until a house is found for you. You will also occasionally preach in Canje District. He then expressed his disapprobation at the late proceedings of the C. M. Society respecting the appointment of Messrs Eckel & Muhlhauser to Trinidad; and felt apparently hurt at the formal communication that had been made to him, not leaving the choice of stations to his own judgment and discretion. He expressed, however, his hope that by and by he should succeed in uniting both Societies together - probably meaning the C. M. Society and that for promoting Christian Knowledge, as from this quarter many young men are sent out to him. His Lordship then treated largely upon what had befallen him at home, when the question of admitting Missionaries of the C. M. Society was agitated; and how much trouble they would have saved him and themselves, had the Society sent out their young men under the name of "Clergymen". To bring into effect this his fervent wish is his Lordship's earnest desire, and to fix the appellation of "Clergymen" upon each, he appears very willing to bestow rectories and incumbences, provided they behave well! But how far such proceedings will meet your views, and coincide with the personal feelings of those, who consider it their highest privilege of being called "the Messengers" of Christ, I leave you to judge. What his Lordship said to me, he also wished my two brethren to bear in mind - as they informed me in one of their letters to me - that namely we should not consider ourselves under any other obligation to the Society, save that we receive the salary from them!

I digested my answers well, because I think it expedient to be cautious, and necessary to be discreet in all my proceedings. Not that I entertain suspicion respecting his Lordship's intention with us; but because I stand alone, and as a foreigner am ignorant of many things, in which an Englishman must be conversant.

To-morrow being the Lord's day, his Lordship ordered me to preach in the gaol, and to assist the Rector in his duties in town, which I did with the greatest pleasure. Himself went to Canje, not being willing to preach in the Church in town, in which also a Presbyterian Minister preaches alternately.

The Bishop and his Chaplains insinuated to me, that it would be better for me to quit the place; but I told them that I neither could nor should do any such thing, because I considered myself under the obligation to stay and not to quit a station without the Society's express order and direction. I acted thus, because it evidently is his Lordship's intention to withdraw us from every obligation to the Society, save that mentioned above. And I should think it cowardice and unfaithfulness to give up the prerogative of a Society, under whose patronage I stand. I honor and respect my superiors, and am far from disregarding their wishes and commands;

yet by yielding in such a point prematurely, and <u>without your direction</u>, who can tell what would be the consequence for all your Missions in this quarter! As a private Society I think it consequent and right, that you should have the control over its members if not entirely certainly in part - or else every obligation must fall to the ground. Should I be mistaken in my judgment as it regards this matter, you will have the kindness to correct me. You will also be kind enough to bear in mind, that - from circumstances of the case directed - you have sent me out without any positive instructions, according to which I might regulate my conduct and proceedings; should I therefore fall into any mistake in sticking closely to what reason suggests, or obligations bind me to, I have the more claim upon your indulgence and sympathy, being confident you will always be ready to set me aright -

Monday - After baptism of our dear little baby, and confirmation of the young, his Lordship talked to me in a most friendly manner. In the evening we all dined with a friend, when after dinner his Lordship entered again into a private conversation with me. He related some particulars which had called upon his attention when at Barbica Point; and also mentioned that Messrs Armstrong and Yound were to go to Barbadoes for Holy Orders in June next. It appeared the settlement had on the whole made a favourable impression upon him; and he only regretted that his stay there had but lasted for a few hours. He then told me, that he should like to see me in the Court-house this evening, as it was his intention to leave Berbice to-morrow morning. When arrived there his Lordship stated, that with regard to the Church establishment on Corantyne Coast some previous communications had taken place with some of the gentlemen here and the Society at home; and to have a hold "of independency of the Bishop" - his own expression - the Society had very eagerly embraced the opportunity of sending me there. This imputation, however, I refuted from good reasons; stating, that his Lordship might be pleased to remember that the Comtee intended sending me to Demerara; but upon his own mentioning Berbice to them resolved, that I should go there, consequently leaving the choice of my station entirely to his Lordship's option. I also mentioned, that the Society were ignorant of my station until I had informed them of it, and consequently that no previous communications could have taken place. I then kindly asked him, what induced his Lordship to believe this? but he replied "never mind" and the subject was dropped instantly. "Your licence Mr B. I understand," continued his Lordship, "is strictly confined to the Coast, but I hereby give you full permission to preach in Berbice wherever you are, and that you may be the more united to my Clergy, I could wish you to exchange duties as often as opportunity will serve. And if we succeed in making your place Church property, you may draw a Bill upon me for £50 for the purpose of building two Chapel schools" - I thanked him for the kindness; but remarked that already some time ago the L. M. Society had directed me to erect two such buildings on the Coast; and that it was the enormous expence exceeding the stipulated sum, which had occasioned a delay in the

execution of these instructions. "Very well then", replied his Lordship, "so can I then do nothing to make you comfortable, which it is my desire". Though his Lordship did not retract his grant, neither did he make mention of it any further. After all the business was settled he expressed his wish, that we "as a body of regular Clergy" should strive hard against any obtrusion of the Dissenters, and believed the best means of carrying this into effect, would be the holding up our Church as the only one after the Apostolic pattern; and by shewing to the people the good effects of an established Church. I expressed my doubts as to whether the mind of the negro would be prepared for reasonings of that kind, and said that according to my Ordination vow, I would do all in my power to drive away all strange and erroneous doctrines; but that I did not feel justified in opposing any one, who preaches the same truths as myself. Nor would in my humble opinion the negroes be truly benefited from stiring up unpleasant feelings against others, who come with the intention to do them good, and who no doubt have done a vast deal of good to the people. His Lordship expatiated at considerable length on this topic, the rural Dean, of course, fully agreed to what his Lordship had to say on this head; but I perceiving the current of the stream retired in silence. There is a kind of proverb among the negroes here, which is equally just as it is true. "Church parson, Buena parson; but our parson, Negro parson; we parson has learnt we true; but you have not done nothing." That is to say, the ministers of the Church are for the white people, but our minister is for the negroes; our minister (meaning Mr Wray) has taught us truth, but you have done nothing. How just a reproach! how powerful an appeal to the Church! not indeed to strife and envy, but to holy emulation. His Lordship then engaged in prayer, and so dismissed us.

On Tuesday morning I went on board the ship, and accompanied his Lordship to the mouth of the river, when after a very friendly conversation we took farewell. His Lordship intends revisiting Berbice in October next.

I felt much concerned for the people and house at Atchlyne, left town therefore without delay, carrying with me the answer to the Memorial mentioned above; but have not yet received an answer from the Com.ee here, as the present state of the coast renders it impossible to call a meeting of the inhabitants. When I came to our place, I almost swam with the horse up to the house, and found the people in the greatest consternation. Our loss has been considerable in many things, and our kitchen garden, cornfield, &c are totally ruined. The house I was obliged to take back to the reef, for the stable is completely swamped. The bathing tub was my boat, which being too small to carry me through the flood, upset, fortunately a little distance from the house and not in deep water. When entering the bedroom, I found as dry spot the house being so very leaky and the rains heavy. I tried what I

could to prevent the rain from coming into my bed; but find that the continual damp air exercised a great influence upon my constitution; and after I had been for five days there, I begun to feel the forebodings of ague, that horrible illness, which nearly had put an end to my life in January last. On Sunday I got the fever, from which however I soon recovered. I felt very reluctant to leave the place, considering the expence our moving to town will occasion, yet life and health is still dearer, and more precious than gold. I left therefore the place on Monday in my bathing-tub, until I came to a place whence I could proceed on horseback. As the rainy season will last till August, and the place will not be dry before it ceases, I have made up my mind to live in town until communications have reached me from you. In the mean while I shall, please God, make full use of my licence, and preach the Gospel wherever opportunity offers itself. I shall also according to his Lordship's wish, officiate in Berbice River, and the Canje District, and occasionally, if circumstances permit, visit my old place. On my way to town I called upon one of the gentlemen, who is a member of the Comtee; he told me, "and if the Bishop would have offered 20,000$ he shall not have the place". This is a Scotchman and I was therefore not much surprised at such an expression, as these men here are in general uneducated, and rough in their manners. The inhabitants of the District are going to put the choice of a parish - whether English or Presbyterian - to the vote; and if this be done, it will no doubt be made a Scotch parish, as the majority of the voters are Scotchmen. So wait, however, for the result, would last too long for these communications; nor do I think it will affect much the course we have to take.

You will, I humbly trust, from these statements be enabled to judge in what a critical and difficult situation I have been placed in Berbice from the very beginning. And you will see, that the plan of his Lordship has completely failed. For now my eyes have been opened, and now I understand the whole manœuvre both of the Bishop and the gentlemen on the coast: how the former wanted to make this District an English parish by placing me there, because, as he justly blamed the Rector, the favourable moment of purchasing the spot had gone by; - and how the gentlemen perceiving this, wished to be independent of the Bishop by receiving a Missionary of the C. M. Society as their Minister. Had it not been for my coming to Berbice in the decisive hour, they certainly as they avow, would have tried to get a Presbyterian Minister. Thus the thoughts of many hearts have been revealed.

In conclusion permit me to make a few remarks with regard to my feelings, views and prospects in my present situation.

1. With regard to becoming an incumbent, or holding a rectory; a situation of this kind would hardly reconcile my mind to my Missionary call; it being my desire to remain in my present capacity, to which call I have devoted my life until death, should the Lord please to accept my humble services -

2. Whatever therefore may be the result - whether this District be made an English or

Scotch parish - my remaining on the Coast would never answer the purpose of a Mission, as you may judge from the map, and the state of the population.

3. Though the Proprietor of Arnefs could wish me to remain on his estate as private Chaplain, notwithstanding there should be another Clergyman at Stellyne; I consider it by no means recommendable to have three Ministers of different persuasions among 1600 people, which population may be served by one, if conveniently situated.

4. In case of a removal to any other District, or rather parish, in Berbice the Com.ee will please to remember, that there will be met with the same difficulty stated in number one.

5. I am aware of the difficulties, which our Society have met and still meet with, as it regards Missionary labours in the West Indies, yet I think the plan his Lordship wishes to adopt does by no means appear to be best calculated for promoting the object our Society have in view; and threatens to destroy the principle of Missionary labours through ecclesiastical appointments.

6. In saying this, I do not despise promotion in the Church - as might appear - but for a Missionary I deem it better that, after due Ordination, he should remain in that humble capacity.

7. His Lordship is working hard to drive out, or at least to diminish, the dissenting Missionaries by appointing "regular Clergy"; but I would call in question whether another Missionary Society will lend their hands in accomplishing such a plan? His Lordship, I feel persuaded, acknowledges the mistake (I would refer to the above proverb) of having been backward in supplying the people with an adequate number of Ministers and teachers; but whether now he is adopting the right means to make up the defect by stirring up "his Clergy" against Missionaries, who undoubtedly have done much good in past times, it will be for you to judge.

8. Some of the gentlemen on the east Coast asked, whether perhaps the C. M. Society would buy them out? to which I deliberately replied, probably not under the present circumstances. Because, if you do, 1st you would act in direct opposition to the Bishop as appears; 2dly the place has already cost £700; and the expence for completing the Church, repairing the dwelling house and raising the dams will at the least amount from £700 to £900 Stg.; 3dly Considering moreover the abandoned state of the Coast and the already supply of a London Missionary - to whom 4 estates continually resort - as also the having of an additional Clergyman, you will see that a Missionary station would be superfluous and resemble a forlorn post; nor would it be possible to avoid collision, which will never bring a blessing both upon the Minister and people.

I have ventured to drop these few remarks, as they naturally suggested

themselves to my mind, from what I have heard and seen from his Lordship. I could wish I were mistaken in many of these remarks; but I am afraid they will but too soon show their effects. Notwithstanding the work of the Lord shall prosper! I humbly beg to consider my situation, and to act as it seems best to you. I do not so much consider my temporal comforts, as I desire to act up to the wishes of truly pious Christians; and in great weakness to do the work, to which I humbly trust my Saviour has called me. Perhaps a little time longer, and I shall have done my work.

Mrs B., myself and baby are in tolerably good health. With our profound respects to the respected gentlemen of the Committee and yourself, I remain &c

(Signed) J. H. Berman.

Rec June 17/36 Com Ansd

Sketch of the Colony of Berbice 25

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John King, Esq, to the Lay Secretary 15

Dear Sir, Kingston, May 7. 1836.

I have to advise of having drawn a Bill on you on the 28th April in favour of Messrs Alexander & Jas Hoyes of this city, for the Sum of £200 Stg for the expences of the Jamaica Mission. I am &c

(Signed) John King.

Rec June 17/36 Com Ans

Revd R. Panton to the Lay Secretary 16

My dear Sir, Kingston, May 9. 1836.

My last was dated April 17th, since which I have received yours of March 31/36.

In my letters of Mar. 23rd & April 17th I have, I hope, given you a general detail of the affairs in which we have been lately engaged; and of the manner in which we have endeavoured to follow your instructions with respect to the new stations. At the date however, of my last a very unpleasant letter had been received from the Revd C. F. May; which at that time I did not mention, because I then entertained a hope that our threatened loss might yet be averted: and I had written a letter to him, endeavouring to dissuade him from the course on which he was entering; to which letter an answer had then been returned. In the hope, therefore, that he might yet return to sense of duty; and because I am unwilling at all times to transmit to you any letter, which I may have written to a Missionary, casting blame on him, without at the same time enclosing his answer, I deferred the mention of the circumstances till this packet. I must now, however, inform you that the Revd C. F. May has most suddenly, and unexpectedly left the service of the Mission, without assigning any adequate cause for so doing. That the Parent Committee

may have before them all the information which we can ourselves obtain, and may be able to form some judgment on this extraordinary step on the part of Mr. May, I will detail the circumstances of Mr. May's Missionary course in the Island, and subjoin the correspondence, which has passed between him and myself at the termination of it.

No Missionary, that has come to Jamaica, has had so little cause to complain as Mr. May. Immediately on his arrival he was enabled by the Comee to visit for a week or two his sister and brother-in-law (Mr & Mrs Sterne) in Clarendon: and immediately on his return a house was procured for him in the neighbourhood of his future station in the pleasant and healthy mountains of St Andrew's & St George's. Here Mr & Mrs Sterne with the sanction of the Comee again spent some weeks with him. As soon as the Corr. Comee obtained possession of Birnam Wood, Mr. May was removed to this place as this station: with which he was so much pleased that when afterwards the Corr. Comee wished to remove him to another station to make room for the Revd Mr Haensel and the Normal School, he resisted the wish in the strongest manner, almost intemperately. In the mean time he had become intimately acquainted with the Revd Mr. Bolton, the Rector of the parish. This gentleman we had always considered a man of singular temper and disposition, and had suspected the sincerity of his character: but he had latterly come forward in a friendly manner towards the Society; and we had begun to hope better things. He soon obtained a very great influence over Mr. May: and one reason why I wished Mr May removed from Birnam Wood was, to take him out of the sphere of this influence, lest it should not be used for good. The Parent Comee, however, having directed that he should remain there, we relinquished the idea of removing him. Shortly afterwards Mr. Bolton wrote to the Revd Mr. Griffiths a private letter, proposing that Mr. May should take his duties as Curate to the Rector of St. George's, and change his residence to the neighbourhood of the parish Church at Buff Bay, and thus enable Mr. Bolton to leave the Island for his health: Mr. May remaining in connection with the Society, occasionally visiting Birnam Wood, and retaining his stipend &c from the Society! Mr. Bolton represented that this proposal came from Mr. May himself. Mr. Griffiths returned so decided an answer that it was at once withdrawn; and never came officially before the Corr. Comee. We were both surprised and grieved at this proposal as it showed that Mr. May had but little regard for the work in which he was engaged as Missionary to a part of the Island, where the inhabitants were little removed from Heathenism: and as it showed likewise that he could without compunction neglect his own duty, and misapply the funds of the Society in paying a Curate for Mr. Bolton. We should probably have taken some further notice of this painful subject; but

Mr May had lately met with a very severe and serious accident in riding, and was confined for some time to his bed and then to his house. We regarded him as at present disabled; and left him to do whatever he found himself capable of performing. We expected nothing from him; and did not interfere with or trouble him in the least. When in January I visited the station with Mr Haensel for the first and only time, he was unable to do anything but give a short service on Sunday; when, however, he had an overflowing congregation. I begged him to send a report of his situation, and of the number of his congregation; but he did not. Indeed up to his departure from his station I never received a report from him; but the Com.ee took no notice of this omission, because at first he was but beginning; and afterwards we were aware that he was disabled. His complaints therefore that he was harassed by the Com.ee are entirely without foundation. These were the relative positions of the Corr. Com.ee and of Mr May when the subjoined correspondence commenced. Letter No. 1 was the first intimation I received of Mr May's intention. Though it bears date "March 25th" it does not appear to have been put into the post at that time. I did not receive it till April 3rd. three days after his connection with the Society had terminated. It is not therefore correct that he gave "timely notice". We are also aware that he has received a promise of preferment on Mr Bolton's return to the Island, whose curate he now is. It is evident that he has been worked upon and misled by Mr Bolton who could get no other substitute during his absence: and who, we have learnt, used every means to poison his mind against the Corr. Com.ee. I have written another letter to him, in which I have endeavoured to show him in the strongest light the imputation, which, according to his own account, lies on his character: and have required him, as he chooses to act as an independent Clergyman to refund to the Society the expences of his education and outfit. I do not send a copy of this letter, because I have not yet received an answer to it. We wait your instructions as to what further steps we ought to take.

While on this subject I may mention that a few days ago the Revd Mr Haensel received an offer of the appointment to Walton school in the parish of St Anne. This school is founded on a charitable bequest; and the Master receives £200 per ann. and boards eighteen boys. He may also take as many scholars as he pleases. It is therefore a very profitable appointment. Mr Haensel however immediately rejected the offer; because being connected with the C.M.S. "at present", he did not think himself at liberty to enter into any other engagements; and also because he did not think himself qualified for the office. I am very apprehensive of the effect, which your decision, that Missionaries may not be members of the Corr. Com.ee, will have on him.

My time is up. I can only add that we shall push forward, as fast as the dilatory habits of this Island will allow, the new school houses at (1) Port Morant, at (2) Long Bay in Manchioneal St Thomas East, at (3) Birnam Wood (where Mr Sefsing now is) at (4) Appleton & (5) Bona Vista. St Elizabeth, & at (6) Phænix - Hanover. We cannot proceed

with Swanswick, until we have land given to us. I fear we shall not get a proper title at Mr Smallwoods, and that we shall likewise be disappointed at the Pastures—

I have much to say by the next Packet—In the mean time, Believe me &c

(Signed) Richd Panton

Rec. June 7/36 Com. Ack.

A

Revd C. F. May to the Revd R. Panton (17

Kingston, March 25, 1836.

My dear Sir,

I write to you as the Secretary of the Church Missionary Society in this Island, to state that it is my intention at the end of the present Quarter to resign the station which I now occupy, called Birnam Wood, into your hands. I therefore request that you will authorize some one to receive the keys and to take possession. and I further request that the individual be desired to give me a certificate stating that the premises, furniture, &c have been delivered up complete and undamaged. I hope you will not suppose that I have been induced to take this step for filthy lucre's sake. No; in leaving your Society I have made great pecuniary sacrifices, and have accepted a Curacy in which my income will be very far below that which I now receive, but I feel that I can labour there with comfort, with peace of mind, with greater benefit to the souls committed to my charge, and (which consideration far outweighs all other) more to the honour of my Divine Master.

I would not have you suppose that I wish to take any advantage of the extra allowance afforded me by the Society for horses. My salary &c of course I am entitled to, but the other I am desirous to return. Do not think, dear Sir, that in leaving you I am actuated by a bad unchristian spirit, God forbid; I shall not cease to pray for the prosperity of the cause you have in hand, and whenever I meet any of you, I hope, by God's grace, always to be able to manifest both the temper and the spirit of the Christian. I am &c

(Signed) C. F. May

Rec. June 17/36 Com. Ack.

A

Revd R. Panton to the Revd C. F. May (17

April 4th 1836.

Dear May,

I yesterday received your letter of March 25th, and have read it with the greatest surprise and grief. I do not very well understand its contents, except that it intimates an intention on your part to dissolve your connexion with the Church Missionary Society. What has induced you to propose to yourself this step I cannot at all imagine: but I feel convinced that there must be some very strong motive acting on your mind, which has led you to contemplate the dissolution of the sacred ties which bind you to the

Society. You know that the funds of this Society are raised from the Christian public for the sole purpose of sending the knowledge of salvation to some of the many millions of our fellow beings, who are eternally perishing in their ignorance. You have been enabled by these funds to complete your instruction for Missionary work, to receive Holy Orders, and to come to this field of labour, with the partner you had chosen, on the faith that you would devote to the service of the Society at least for some time to come all the energies and abilities you possess in the work of preaching the Gospel of Christ. All the ties of gratitude and of good faith bind you to the Society: and it must be a motive of no ordinary force which can break through such sacred obligations. What this motive is you do not very clearly state in your letter. When you say that in the curacy, to which you are going, you will labour with more comfort and peace of mind, you of course imply that some circumstances have hindered your labours, and disturbed your peace at Birnam Wood; if so, why have you not stated these things to the Committee? I assure you I am not aware of what these circumstances can be. We have never received from you any reports of your situation, or your labours since you went to your Station. I begged you by letter, and earnestly entreated you personally at the end of the last quarter to send a Report to the Corr. Comee. You reluctantly promised to do so, but did not perform your promise. Is it fair to treat the Society in this way, and then to allege as a reason for leaving it that you can labour with more comfort elsewhere? Dear Brother, return an answer to God! Do not imagine that you can labour more for the honour of your Divine Master in another sphere than in that which you now occupy. You have an immense field entirely to yourself, and your congregations, you told me, are overflowing. Where can you labour more for the honour of God than in a destitute district where the people are anxious to hear? I will not suppose that you are induced to desert your work, and your solemn engagements to the Society on account of a little personal discomfort on your first settling: but did you not count the cost when you entered on the Missionary work? All your Brethren in the island, Clergymen and Missionaries, encounter these annoyances at the commencement of their undertaking. You have not been called on to endure anything like what I went through, and that, when I had little principle to support me. But I will not suppose, that considerations of personal comfort have influenced you and your partner. We have admired her zeal and devotedness; and must attribute your present resolution to some much stronger motive. But why is it not candidly stated? What reasons are the Comee at home to assign to the Christian public for your leaving the service of the Society immediately on your entering on your labours, and the consequent misappropriation of the Society's funds? Dear Brother, give this question more consideration. Do not hastily take a step, which will so deeply affect your future life. Consult your friends. You have friends in Jamaica, who will judge dispassionately and advise you affectionately. If any circumstances have annoyed you, state them candidly, and I am sure the Corr. Comee will give them the most affectionate consideration. If any of the members of the Comee have hurt your feelings say so in Christian candour. You appear by the conclusion of your letter to be hurt

with some, if not all of us. Say in what way. I feel assured that if any acted unkindly towards you we shall not be slow in acknowledging it.

Dear Brother! I am anxious that you reconsider this subject. When Betts was offered preferment by the Bishop his answer was, that he would not accept any without the consent of the Society. This was honourable. He considered himself bound by gratitude to the Society, though he had already served it many years. Will you act differently?

You say that your income will be less than what you now have. If so, you will not be able to live on it. Do not act hastily. I shall look anxiously for an answer. Direct to me in Kingston. Believe me &c (Signed) Richd Panton.

Rec. June 17/36 A

Com.

Ack. July 1/36

Revd C. F. May to the Revd R. Panton

17

White River House.

April 19, 1836.

My dear sir,

I received your letter of April 4th and am very sorry that I was prevented answering it by return of post as you requested. The fact is, I was fully expecting to be in Kingston myself, and it was not till after the post was gone that circumstances arose which unavoidably prevented my coming.

I am at a loss to know how it is you could not well understand the contents of my letter of the 25th March. I thought I had written so plain that you could not misunderstand it. I have been daily looking for some one to be sent to relieve me of the charge of Binham Wood, and am much surprised that no one has been sent. I gave timely notice to the Comee of my leaving the place, and fully expected that at their meeting they would have come to some decision respecting it. I can only say that if some one is not immediately sent to protect the place, I will not be answerable for the consequences. My time is now fully occupied in the duties of my cure. Although I have hitherto kept a servant there to protect the place, some thieves broke into the store last Saturday night and stole nearly all our salt provisions and sugar &c.

With regard to the principal subject of your letter, I would simply say, I was not sent, neither did I come to this country to promote the interests of a Society as such, but I was sent and I came with a willing heart, to promote the glory of God and the good of souls. Then the question arises—how can I do this best? I answer, assuredly not under your Committee. You taunt me with not keeping my promise to send a report. I would ask you, who it was that during that quarter had so harassed and unsettled me as to render it impossible for me to give in a satisfactory report? I would simply add in your own words—"Dear Brother, return an answer to God." But I did write a Report which I wished to send by Mr Griffiths, but as he went the

other way I did not see him. I saw Mr King a few weeks after and offered it to him, but he said it was then of no use. Afterwards he would have taken it, but seeing that I had directed it to Mr Coates, he would not - Again, you say, "Consult your friends, you have friends in Jamaica, who will judge dispassionately and advise you affectionately." I beg leave simply to state in reply, they are all gone to England.

You mention Mr Betts in the close of your letter. I merely reply that the only small difference between us is this, he was (you say) offered preferment by the Bishop - I have been offered none. Believe me &c.

(Signed) C. F. May

Rec. June 11/36 A

Com.

Ans.

Mr. J. Armstrong to the Lay Secretary 19

Bartica Point, Essequibo River,
April 11, 1836.

Dear Sir,

In the few lines I wrote to you from Lequan I mentioned my intention of giving you a detailed account of his Lordship's, the Bishop of Barbadoes, visit to the Station, and of his kindness towards us individually, as well as the interest he manifested for the prosperity of the Mission. This I should now do, but Mr Yond has so entered into particulars, that the necessity of my doing it is quite superseded, I shall therefore confine myself to a few things that I find he has omitted - We each saw a great deal of his Lordship during the short time he remained with us, his advice was extremely kind, and such as became one, filling his responsible situation, both with regard to ourselves, and the Mission at large - He evinced a great desire to further its object, and highly approved of endeavouring to locate the Indians, as being in his Lordship's opinion, the best, and only means, of being most extensively useful to them. He said, he would engage to provide them with clothing for the first twelve months, they settled around us, or during the time their provisions were growing, provided it meet the Society's sanction, as he, with ourselves deem it of importance to make them acquainted with something of the comforts attendant on civilization, in order to induce them to become more industrious, that they may afterwards wish to procure it for themselves. His Lordship desired us to lay this his design before the Society, in order to know whether it met with their approval, as he said, he would not carry it into effect without their concurrence; but will on his return to Barbadoes send a box of articles to Mr Armstrong to be distributed as we think proper, until we hear from you - After his Lordship had performed the various duties, of which Mr Yond has given you an account, he came over to Bartica, and having taken a little refreshment, looked over the Indians, and took a cursory view of our garden, which his Lordship commended, saying it was the best piece of cultivation he had seen for a long time, and recommended me to proceed, as it might be the means of bringing the Indians to copy the example, and thereby increase greatly their little comforts - I do not say

too much when I tell you that his Lordship approved of our general plan of procedure, and seemed desirous of forwarding our designs by his advice and assistance. Any thing that I could say of our passage down the river would be only a repetition of Mr Youd's statement. His Lordship bore the fatigue remarkably well and very patiently. He spoke of the Mission in high terms on Leguan, and made many enquiries down the Arabian Coast (my former residence among the Negroes) respecting us. On Sunday the 3rd April, Mr A. and myself went to St George's Church to hear his Lordship, who preached morning and evening to a crowded Congregation, and gave general satisfaction. After the Morning service, his Lordship seeing us in Church, sent the Revd Mr Borrill, his Chaplain, to invite us to dine with him. We accordingly went to his lodgings, when his Lordship spoke of the Mission, and our future ordination. His kindness was still the same. On the 4th I took breakfast with his Lordship, who then advised me to see that our papers were all procured and ready, and desired us to be in Barbadoes not later than the 11th of June. He intends to admit us if we pass our examination, to Deacon's Orders on the 29th and to Priests on the 25th of July.

It was my intention before I went to town, not to advert again to our late C. C., but a circumstance occurred which obliges me to mention them, because the irregularity of their conduct, has roused me to draw upon the Society for more than I ought, which might appear strange, without an explanation. The C. C. (I suppose at the time they resignes) paid 170 guilders on the Indian account, without ever sending word, or saying any thing to either of us of the matter, consequently, I drew for the whole, and when I came to pay, and found how they had acted, I felt grieved that they had conducted themselves, so unlike either men of business, or Christians. I shall deduct the £170 when I draw again. The Dec[r] quarter their conduct was still worse. I sent them the Bills of Parcel that they might be satisfied as to any correctness, fully expecting that they would return them with the amount requisite for their discharge, instead of which they retained them, and I understand shewed them about in Georgetown, sent me one part of the money, paid one part themselves, without returning any of the Bills, and without sending me a line of explanation. The only way left for me to act was, to send the money to the store where we deal, and then we found, that what they had paid, and what I sent at that time made up the amount due, excepting £20, which I suspect was charged for the oars and rope for the Schooner; but as to the truth, why they left unpaid the £20 guilders, I am left in doubt. I should be sorry to take pleasure in finding fault, but when men, who were appointed to aid us, act in such a manner, and thereby retard us by their unkindly proceedings, I feel compelled to lay it before the Society, not only as irregular, but as exceedingly disagreeable.

The expenditure of the last quarter and amount of Bill drawn, with

particulars, I specified in my last from Stann Creek, and as every thing of importance has been already communicated and my time is much occupied in reading &c I conclude by subscribing myself, Dear Sir, Yours &c

(Signed) John Armstrong

P.S. I forgot to say that we should be glad if you could send us a Bell, that will be useful not only to make known the hour of worship morning and evening, but also on the Sabbath when our Chapel is erected - likewise an Infant School apparatus

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Rec. June 11/36 A

Com. Ans. June 30

Revd L. Strong to the Lay Secretary

(18

St Matthew's Rectory,

My dear Sir, Demerara, April 15th 1836.

Grace and peace be with you from God our Father and the Lord Jesus Christ! You will perhaps be astonished to receive this communication upon as it were the very heels of my last, yet my mind will not permit the fear of appearing troublesome and wavering to deter me from laying before your Committee any proposition that may tend to advance the usefulness of your Society in promoting the Gospel of our Saviour. You have just received my letter petitioning for the £500 mentioned in your last as a grant for the canal school-room, as also that you would take over Mr Roach as your Catechist. This letter was written on the supposition that the Bishop, who had already given me £200 towards Mr Carter's present station, would pay the whole debt and take over the Chapel house and land as Church property; he has however declared his inability to pay £600 which is yet due for the building, and therefore I cannot transport the land and buildings to the Rector of the parish as he wishes. The land is mine, and I alone am responsible for the buildings. I have therefore told his Lordship that I shall forthwith offer the whole station, land, Chapel, and Mr Carter's house to your Society, and do hereby offer the same on condition that you will pay £600 to clear the debt and another £200 in payment back to the Society for propagating the Gospel, being the sum already advanced by them. If therefore your Society will give me leave to draw for £800, I will make over to you legally the land and buildings as your property. The station has been visited by the Bishop, and is considered by him so important, that he is very anxious the Society for the propagation of the Gospel should purchase it. The Chapel is in dimensions 60 feet by 30, wall 12 feet high, fitted up with pulpit, desks, communion table and small robing room, built of hard wood, green heart sills, plates and rafters, wallaba uprights or posts, on each gable end four sash windows, five doors, panelled, side windows jealousies, floor 2 inch plank, green heart floor beams. The house is 20 feet by 21 raised on Mora posts 7 feet from the ground, 2 stories, containing a parlour, a study, and a pantry, above stairs 2 comfortable bedrooms. There is a good drive in from the public road, and good landing from the river at high water. A population

of Negroes in the vicinity of 1000 upon five estates, with populous estates on the opposite shore which is less than half a mile over the river. In case you should come in to this proposition, I should take the £200 you would refund to the Society for the propagation of the Gospel, and with an additional sum offered by the Bishop put up a schoolroom in the canal, then Mr. Roach may remain as he is, and Mr. Barker would be laboring in your own place. In order that you may appropriate the Government school money to this object, you must remember that half of the building is fitted up with pews, the other half (30 feet square) is seated with moveable benches, which being removed after service and on the week days serves for a schoolroom. Now, what are the reasons for considering this the duty of the Committee? - let me submit some weighty ones. As long as God preserves his unworthy servant, your present correspondent, and especially while I am assisted by my brother Mr. Williams, your Society need not have the expence of supporting a Missionary there; but should the Lord call me away by death, or should I be ejected by my Diocesan or the Government or any casualty, unless you take possession of this station now by purchase, it will be so done by the Society for the propagation of the Gospel, and the next Rector would be the Minister and very likely will prove an ungodly man. Whereas if the Station belong to you, you can place a faithful preacher there as God may give you ability, and as long as the Society holds together the neighbourhood may then be provided with a Gospel ministry. Thus have I laid this weighty proposition before you and pray God to direct your actions for His glory.

Messrs. Armstrong & Yond will tell you that the Bishop visited their station baptizing and marrying some parties. He expressed himself much interested in the Mission. He spoke with admiration of Mr. Yond, saying, he had scarcely met a young man so laborious, so sensible and so self denying. He has accepted them as Candidates for Orders in July next, and told me, that if they could pass their examination he should ordain them Deacon & Priest in the same month. I have promised to sign Mr. Yond's testimonials, Mr. Armstrong will I apprehend obtain testimony from three other Clergymen, though none of them known him.

I have now to communicate with you on another subject of much interest. You are, I believe, aware that my brother-in-law, Mr. Reed, owns two sugar Estates on the east coast of Demerara situated in my former parish, St. Mary's. Since our dismissal from that parish, the spiritual interests of the people have been totally neglected, and Mr. Reed being very anxious about it, has deputed me to offer your Society a piece of land for a Chapel and residence, as also to assist in erecting the building and raise subscriptions for that purpose. He has also deputed me to invite Mr. Berman to occupy the Station, offering him with pleasure to remain with his wife and little one as guests in his own house until his new residence be ready, during which time he can exercise his Ministry among the people and gather his flock.

This proposition is so pleasing to me and the prospect of having Bernau stationed there so delightful, that I can hardly expect it to be realized. On a visit to my brother a few weeks ago, I rode among the estates and went into the negro yards; as soon as the people recognized me they crowded round mourning over their backslidings and spiritual desolation, I could but exhort and pray for them - I have written on the subject to Bernau but have not received any answer. I did not like with the Bishop about it until I had heard from Bernau, from whom I understood that if he could obtain any permanent station for the Society he was instructed to occupy it. I should certainly think the Bishop could not object to his removal from Berbice to the front of Plantation Dockform on the east coast of Demerara, which is the place alluded to above, especially as he has himself expressed his readiness to assist in building on that very spot if a Minister can be found to live there. Mr Bernau is very dissatisfied with his present station in Berbice, there being no estate within 3 miles of him and only one then who find him nearer than the London Missionary Chapel - Should your Comtee concede to both these requests, you will have two Chapels & Stations in Demerara, which is likely to become shortly a populous country if they continue to import the liberated Africans. Mr Reed himself is expecting 250 for Dockform, who would immediately, with the 300 already there, be under Mr Bernau's ministry. Mr Reed has 650 app. lab: on 2 estates now, and there are 1200 app. lab: residing immediately around Dockform, on other estates, so that it will be a very important station. The Bishop has given Mr Spooner a boat, and if you will kindly allow me to draw for his (Mr Spooner's) travelling expences, of which I will render you an account, it will greatly facilitate his labours, as I am about to establish a school between his two Chapels for his superintendence two or three days in the week, and since there is no land travelling the hire of rowers takes off a great deal from the sum allowed for his maintenance.

I have now laid before you all I desired and pray God so to direct the counsels and movements of the Comtee according to His will and for the salvation of souls. The work of the Lord still prospers among us. Mr Carter has now entered on a fine field for labour, and here perhaps I should inform you that I mentioned Mr Carter to the Bishop as a candidate for the sacred Ministry. The Bishop did not at first seem to approve of him on account of some letter of Mr Carter's (he said) that he had seen in your publications, however Mr Carter afterwards called on him, and I believe Mr Carter is to put himself under a state of preparation. I fear this pressing forward to Ordination is calculated to retard the labours of Catechists & Schoolmasters as much time must necessarily be devoted to study. The Bishop has left Demerara and is now in Berbice - I hope shortly to hear from Bernau

Now, my dear Sir, with a heart, I trust, grateful for mercies continually heaped on us here, and praying that God may be your guide & strength forever, Believe me &c

(Signed) Leonard Strong

Rec. June 11/36 A

Com.

Ans.

Mr. F. Youd's Letters to the Lay Secretary

120

Grove, Bartica Point,

Upper Essequibo, Mar. 31, 1836.

Dear Sir,

You are no doubt, long ago, aware of our Corr. Comee having resigned their office, partly, because of differences between Mr. Armstrong and themselves. I have had but little to do with it in anyway, I dislike contention, for it tends only to destroy peace and happiness. I have indeed written a long letter on the occasion, but second thoughts suggest silence in part, for though some of the gentlemen of the Corr. Comee deserve a little blame, yet is it better for me to suffer a little, and keep my freinds: however, whatever the Parent Comee may do, I certainly would request, that F. Frongton be not established again as Secretary, for as he could not feed among the sheep as a Missionary, he chooses to turn wolf and devour. Of the rest I say nothing.

The object of the Mission is advancing rapidly; the surrounding population is now about 700, one third of whom attend our different Chapels regularly, and nearly two thirds occasionally; our numbers are increasing. The Right Rev. the Lord Bishop of Barbadoes, delivered the Lord's supper to twelve on the 26th inst., others would have been there, but his Lordship's coming being so sudden, and stay but for a few hours, intelligence could not be sent to them. There are eleven under instruction for baptism and the Lord's Supper, amounting as full and half admitted members, to twenty three; six of whom are Indians, the rest are Mullatoes, descendants for the most part from the Carrabeese Indians.

From 30 to 40 attend my evening meetings at the Grove, and sometimes more, and I believe Mr. Armstrong has a good number attending regularly at Bartica. We keep a daily school in the alternately, having 40 children in attendance, several of whom are very promising characters. We alternately hold a meeting at Hoobo on Friday evenings, which has been I perceive the means of doing good. Mr. Armstrong goes among the Arrawaks, and I to the Caribs alternate weeks, as also to Epia Chapel on alternate Sabbaths, where about 70 attend. We hold Church & prayer meetings either at Bartica or the Grove on Thursday evenings, which the people seem to delight in. However, it is a grand truth, that prosperity & adversity visit all Mission stations at one time or other, as also many circumstances which tend to prest hard on a Missionary's heart; perhaps, I may be permitted to say, experience has taught me this lesson.

The Comee are already aware from former journals, that about twelve months ago, many of our settlers who having cut provision grounds for themselves and families, and also erected their usual sort of houses, that a part of their number might remain, while the other should return for a while to the interior,

to fetch down their relations, and what might be valuable. On their departure they were commended into the hands of God, as their protector in their wanderings. Some of them wept when I delivered the charge, how they should act among their fellows when in the interior, among whom they would of necessity be thrown: they clasped my hand, when about to depart, declaring their intention of returning in a few months. About the time of their leaving, (as stated in a former journal) the measles broke out in this colony, first commencing in George Town, from thence came to Fort Island, where several died; then it came as far as our settlement, killing as it came. Among our Indians it made great havoc, distressing our minds very much: out of one family of eight, (the rest of whom had already gone into the interior) four died. I mourned before the Lord, and had no rest, fearing what would be the result of such an awful visitation, being afraid that the Indians would take their departure; having at one time five & twenty down with the measles, enough indeed, to frighten any unlettered person; yet they seeing my distress on their account, together with the care I took of them, took courage in some degree. Respecting the family of eight just mentioned, of which four died, I had much grief, for the whole eight were sick at that time; and when one, two and a third died, the orphans cried bemoaning their loss, saying, "Ah! cousin dead, sister dead, brother dead; ah! now another dead. O what is this? brother, sister, cousin dead, we two shall die! what a bad place is this, we all shall die, we too shall die." I endeavoured to comfort them, promising to be a father unto them, which certainly eased their minds a little. That part of this said family which was in the interior during the time of the measles with us, returned the other day, and having gone to town to dispose of their curiosities, birds, tortoises &c, and having returned from thence, came to me and said, "Domine, we are going up the river again." I asked why? they said, "It is not good to stop here, for our whole family will die, four of our number have died since we left you, and we dare not stop." I said, "It is true that four have died here, but one died in the interior that went up with you." "Yes," said one, "but only one has died, and four here; there is a great difference." I then said, "But you know that it is not this place alone where the sickness came; for having begun in Coroon, came to Fort Island killed several there, came here, & then passed up the three rivers. several died in Cuine, Massorony, and the sickness went even three hundred miles beyond us to the Macushe land, and many died there." "Yet," said he, "but this place is bad." I then said we all must die. I asked him where his father was; he answered, he is dead! I asked where his mother was. "O," said he, "she is dead long ago." "Yes." I said, you see that your family died before you came to me, while you were far away; we all shall go in like manner, the parents leave their children to become parents after them; then they will die, and their children will rise up." He then with much feeling said, "Ah! yes, but here it is not old people that die, but young ones; my brothers were young, my cousins young; we are afraid to stop here; but we will come again. I then said, You will come again, but not to stop, for as now, you

will call, pass on to town, return here, and so for the interior". "Yes", he said, "that is true, but the young ones shall come to stop and learn, but the old ones will come no more to stop". My heart sunk, but what shall I say, if it be of God, it shall yet work well. One thing I know, that every one of them respects me much, for their very actions and their clinging to me declare it, as well as their words, and though they go, yet may their children return; for having got their books with them to read, and having heard much of Christ, especially one boy, that I had lately taken into my house; so that hope still comforts me amidst my sorrow. Yet I can make a good muster of staunch settlers, who have never forsaken the place, feeling themselves apparently happy, their children getting on well. If fear has driven some whose family certainly suffered, that fear came of one who is too wise to err, and I must be satisfied.

On the 21st of March I drew a Bill upon the Society for £109.7.0. the particulars of which are drawn out on the next page. The Corr. Com.ee having given up I am obliged for the present to draw my own bills, which I trust you will kindly honour.

	Exchge guilders	
P. Young £50. J. Doyce £20 - £70	— 13 —	910
Five children under instruction with me and expenses connected		187
Indian expenses of Barbados visit &c		197
Travelling expenses		76
Medicine		5
Carpentry work for making a pair of new steps for the Grove house		24
Additional benches for the Grove assembly room for the Indian and others who attend the meetings		10
One box of candles or lights for the Chapel		12
Exchge of 13)	1421 -	£109.7.0 amt of Bill

The Society will rejoice to hear that we have been visited at this station by the Right Revd the Bishop of Barbadoes, on Saturday the 25th of March 1836.

It happened happily and perhaps providentially, that I had occasion to go to George Town somewhat sooner than I generally do, where I had the pleasure of waiting upon his Lordship, with whom I spent a few pleasant hours. His Lordship expressed his wish to visit the station and to see the Indians who have come to settle. One difficulty however appeared, a want of time to visit so distant a place, seeing that he hasted to accomplish so arduous a tour, as his Lordship purposes to take, visiting the different Churches in his Diocese, both here and the islands.

Arrangements having been made, I set out from town on Tuesday night in our schooner, about eight o'clock, and had much to contend with from the different

squalls that came on, wishing if possible to reach the station the following day, Wednesday, but when morning came we were becalmed, so that I did not get to Barbica until about 10 o'clock on Thursday. I lost no time in preparing our corial, and in getting hands to go to bring up our Right Revd the Bishop, his Chaplains, Revd Mr Borell & the Revd Mr Gittins, rural Dean of Barbadoes; we hasted down travelling all night, that we might await his Lordship at Plantation Greenwich Park at an early hour, arriving about five in the morning. We began to return with our party about 11 A.M., travelling all night again, not getting to the Grove until cock crow. I was sorry that our friends have to suffer so much who perhaps are seldom confined in such a small craft for so many hours, especially in the night; nor would it have been so now, had not his Lordship made arrangements to be down at Leguan to hold a confirmation on the approaching Sabbath; yet rather than not visit us, he chose to suffer, for to him and party it certainly was as little matter to bear, and especially since the approaching day and night required the same sacrifice again. We came to the Grove as first stated at cock crow, when we all lay down to rest until break of day, which unfortunately ushered in continuing rains which kept many from coming to the service although his Lordship's coming was utterly unknown to the more distant settlers, and his stay was so short, as not to admit of an opportunity of their coming down the three rivers: however, a good company gathered together, when the Bishop received into the Church three adults by baptism and three children, five of whom are Indians, and one Mullato. Twelve of the Congregation received the Lord's Supper. There are others who have been under instruction for baptism & the Lord's Supper, who knew not of his Lordship's coming, and of course were not present. Two couples were married, the one was the Arrawak Indian, whom I have mentioned in my Journal. I may say his whole family were given to God to-day, he, his wife, and three children were baptized, and the parents of course married according to the rites of our Church. This same Indian went down with a glad heart to bring up, as they say, the Arâste clarke Domine, the great Minister for truth, who on our return, came and said to me, "Sir do not keep me longer, let me be baptized, and marry, for we know not when death will come". He then begged for his wife and children; his wife has come for instruction with her husband, and is somewhat of a remarkably amiable woman; his eldest child, a boy of nine years of age, attends our school, is reading the Testament, and writes tolerably well, but is more quick in writing from dictation, shewing some little talent for such an age; his sister, about seven years of age, is coming on well. I have, I must confess, great hopes of this family proceeding on to something remarkable. The man's name was Ivance, changed now by his Lordship to Francis, once a noted peiman or Doctor of the priestly order, as well as a lover of drunkenness, indeed no peiing could go on, unless moved by the help of ardent or fermented liquor; but now I trust God has, and is calling him from this awful state. Benighted Indians! our hearts may safely exclaim. We were obliged to keep the service at the Grove, on account of its being too wet for our visitors to walk to our school room in the Savana.

His Lordship gave a short, but very affectionate address to the Congregation, expressing his pleasure at seeing so many gathered together to worship and serve God, and that a little body had been brought out from the world, his desires & prayer that many more would shortly give themselves to Christ; hoping that when he should come again, about the month of Oct, he should find them prepared to be fully received into the Church. He then exhorted the aged to become good examples to the young, and the young to direct their minds to that which is good, and then did he declare his hearty wish, that all present, in their own sphere, would do their utmost to spread the knowledge of Christ among the Indians, and all with whom they were connected - At his Lordship's request, I interpreted the address in Creole Dutch. His Lordship, after service, kindly gave a handsome present of clothing to the Indians, the sight of whom, has worked so upon his Lordship's feelings, that a further present is about to be given. I will here mention, that I propose to write to our Liverpool friends & supporters for a little clothing, such as shirts and dresses or calico pieces for these naked Indians, upon whom, perhaps, I have a little claim, because of the interest which they will take in me as their own Missionary, coming out from that town.

I have the pleasure to inform the Comtee, that his Lordship has expressed his willingness to receive and admit both Mr Armstrong and myself to Holy Orders, appointing that we should so arrange matters on the Mission, as to come and reside in Barbadoes during the months of June & July, to be admitted first as Deacons, about the latter end of June, and then as from studying hard for priests' Orders to be admitted about the 25th of July, so as to be fully ordained during one visit. His Lordship has stated, that he feels at liberty to do this, having seen the Mission, and our labours being blessed, and hearing a good character of us, as well as judging himself, which forms not the least part, for of shrewd persons I have met with few like him.

Both Mr Armstrong, Mr Armstrong & myself, accompanied his Lordship from Barbica Point to Leguan, starting off from Barbica about 3 on Saturday, on the morning of which we arrived at Barbica, coming up after a tedious passage, and now obliged to set out again, in order that his Lordship may fulfil engagements. We proceeded as far as Clakka, when night came on, and the tide being about to wash or rise, we thought good to take about three hours rest, at Mr Bilstein's, who kindly received us. His Lordship conducted family prayer, and then lay down with our other friends in hammocks. I am truly astonished to find, how his Lordship can what we call "rough it", so well as he does. We rose about midnight, and proceeded on our way, not reaching Leguan until 11 o'clock on the Sabbath. The Congregation were anxiously waiting our arrival, the church bell going, and service about to begin. His Lordship soon made ready, (though well wearied

I am sure) preached an excellent sermon, in the afternoon confirmed a great number, and at night after bidding me farewell, giving me his blessing, he went some distance to a friend's house, and enjoyed himself in speaking of his journey up the river, the interest he felt among the Indians, and his purpose, if possible, of visiting us again for eight days, about Octr next. His Lordship gave us much counsel or advice, acting with us in a fatherly, open hearted like manner. I had intended to go to study the Carrabeese language in Chine, among the Caribs, where I might get more alone, than what I can possibly be here, intending to spend a certain time at the Grove, and the rest in retirement; in order to get up or make, a Creole Dutch dictionary, much upon the same plan as Dr Johnson's large dictionary, shewing how the words are used in different sentences, so that the grammar of it may be clearly seen - as also of the Carrabeese, intending to make a grammar of the latter separately - also a vocabulary of the Akawi language, so that future comers may not be put to a stand as we have been, not having capable interpreters, neither of Carrabeese nor Akawi - We have certainly had enough to make us grieve at Babels erection - His Lordship, the Bishop, kindly promised to send me three or four books from Barbadoes, which might assist me in the Carrabeese language, as also to put them in my hands, to examine whether the statements of those works, relative to the Indians were correct or not; some things recorded there, (as I hear are stated) are certainly far from the truth, but when I read them, I shall be better able to judge. One work is of ancient date his Lordship says, translated from an old French work, which to me will be valuable no doubt. His Lordship fell in with all my plans, thinking them good to pursue diligently, for what can be effectually done without a proper knowledge of the different languages? But his advice was, that for the present, I should suspend as much as possible all engagements, except the different meetings & services, until my return from Barbadoes, wishing both Mr Armstrong & myself to study hard, in order to prepare for the examination, which will be held in the month of June next - I shall therefore act upon his Lordship's suggestion, for as his Lordship rightly says, the benefits arising to the Mission by our Ordination, will make amends for all our retraction now.

I would wish to lay my thoughts before the gentlemen of the Comtee, or I might say my desires of going, to carry the Gospel of Christ to the Macushe, Prowvoean, Atoriâ, Wapperhânnâ, Carrabeese, and other tribes of Indians in the vicinity of the Saffan, or Macushe country, where there seems to be a much greater field of usefulness open for Missionary labours, than any part of these regions. It is a place, where plans may be effectually followed up with the people, as they can be visited on horseback as often as circumstances permit, without overmuch inconvenience.

I have been several times entreated by parties of Indians coming down from the Macushe country, to come & live among them; who promise to come around me wherever I should make my residence. I have long wished to go, but have merely told a small circle of friends, of what my desires were, but now I openly make them known, and request the Comtee

to send me. If I go to settle, I should like to take our Catechist, J. Doyce, who will certainly be likely to stand the fatigues well.

I do not think the Mission will be expensive after the first setting out. I have said I should like to settle, if permitted; if not, I am willing to go for nine months, but for shorter periods will not be advisable. I am in possession of pretty extensive information of the place, people, their number, and difficulties to be met with, collected indeed from Mr Armstrong, different intelligent Indians, Mullatos & Portugeese, and from two late travellers, who have just come down; so that I trust I understand, what I wish to undertake. All the surrounding tribes amount to no small number, and as I am getting fast hold of the Carabecese language, I shall need no interpreter to go with me; for the Carabecese having been the ancient inhabitants & rulers among the different tribes, their language has been learned by the different nations, so that they can speak it tolerably well. If you say go, I choose to set about going as soon as I can hear from home, after my return from Barbadoes. The beginning of Sept. is a suitable time to set out, as the dry season will then have set in.

Perhaps for me and our native Catechist to go alone at first, though married, would be best to commence, and to save too great expense. Indeed, if our outfit be purchased at home, £100 would perhaps cover all demands that would be made, except certain articles to be purchased here, of food, clothing, corials &c. What the latter sum would be, I cannot now tell; but for a nine months visit by myself, would cost about one third, in which case, I should merely take some one pious frend, to assist me in judging of plans to be pursued &c, to accomplish our grand design. As to what sum of money will be required to support us there, we shall have to find out, but the Society will in confidence trust that in part to me; yet shall they be put in possession of every necessary information, that they too may judge. After that we have, by experience, found out the matter. I should suppose, that much the same sum will be required there as here, travelling expenses not included, for they will be greater of course; but I shall if permitted to go, of course always study economy. If I go either for a nine months visit, or to settle, the Com^te will do well to send out a Missionary to the Grove to supply my place; for in case I should return, if the Com^te merely send me on a visit, yet shall I have work enough here, in getting up dictionaries & grammars, together with translating, occasionally going to the more distant settlements &c. I give not at present much information as to what is to be expected from a Mission to the aforesaid place, expecting that Mr Armstrong has put the Com^te in possession of all necessary descriptions of the place & people &c; and I should wish not to speak from information alone, but from personally witnessing & experience; then can I correctly tell of what may come to pass, while exploring & labouring in that somewhat distant land.

I shall now strengthen my request, by stating the mind of the Right Rev^d

Lord the Bishop of Barbadoes, with whom I have had a good deal of conversation on the subject. Be it known, that his Lordship from the first of our meeting, made many enquiries as to the state of the Indians, their character &c; in a word, I may say, his questions were searching ones, asked indeed, I am persuaded, from a sincere desire to know the best methods of doing them good - Our conversation turned to the Macushe Mission, which his Lordship highly approved of, intimating that he wishes Berbice to be carried on with spirit, stating that it would be well that I should go into the interior, where such a grand opening appears as in the Macushee land. I may here state, that I introduced his Lordship to the latest traveller, Mr. Shumberg, who returned a few days ago from his tour up the Essequibo, following the track of Mr. Armstrong, and then proceeded somewhat further, exploring the Saffan where numerous tribes of Indians reside near the Macushes. His object was to make geographical researches, taking a complete sketch of the rivers windings and course, giving different views of the falls & settlements of Indians, who reside in the said Saffan. Mr. Shumberg gives a splendid account of things, saying, that it is very desirable that a Missionary should go among them, for they are desirous of instruction. This information backing up what I had already stated to his Lordship, made still greater impression on the minds of our friends, who further expressed their desire that our Society should take up the Macushe Mission. The said information of Mr. Shumberg, is nothing new to me, indeed, I knew somewhat more than what I then heard, finding however, that as far as he did relate, tended to strengthen all my past information being so far beneficial -

I send this letter, that the Committee may know what to do, but my next letter will enclose a list of articles suitable for the first outfit - If the Committee should think proper to send me I should joyfully undertake it, though it be attended with much privation and danger -

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Dear Sir, &c

Mr. J. Doyce our Catechist applies to the Committee, through Mr. Armstrong and myself, for permission to marry. The responsibility of seeing that he be joined to none other than a pious person, you may lay on our shoulders. Mr. J. Doyce, when married, will require a few pounds more a year to support his wife decently. You will kindly appoint how much - I should think he will require £25 a year more as a salary than what he now has, or more. Mr. Doyce will, no doubt, request as early an answer as can be given conveniently - Yours &c

(Signed) J. Youd.

Dear Sir, &c

Please to ask the Revd Mr. Jowett if the Letter I sent to Miss A. Davies through the Committee's hands, has not been answered by her, or the Revd T. Tattershall. I have heard nothing either from one nor the other - I am somewhat hurt about it, for it is now a long time ago

If she will come out I shall be glad; if she will not I ask the Comtee to give me permission to marry at once to some approved young lady out here. I really do not understand being played with young ladies at all; and to come home for one to leave my work is a thing I cannot do. Pray let me know what is the result of the letter I sent, and then I shall know what to do. I blame the Revd T. Tattershall for not writing to let me know sooner. I have had long patience since I made my first request, kindly granted indeed by the Comtee. I can assure you, dear sir, that this Davies shall not have the opportunity of trying my patience much longer.

(Signed) F. Ford.

Rec. June 11/36

Comm.

Ack.

Mr F. Ford's Journal, Jan. 1 to Mar. 31. 1836 (21

Jan. 1, 1836. At our family prayers this morning, the Revd J. Fothergill assisted me, as also in the public service in the Saffan school; during which three couples were married. In the evening, held a service at the Grove. I feel comforted by the hope that God will bless our labours of this first day in a new year: I trust that our chief desire has been to glorify Him, and when so He will not forsake us I know.

Jan. 3. 1836: Lord's Day. Went up among the Caribs, conveying J. Doyce our Catechist at Carribshill to his place again. I sent for him eight days ago, hoping that he would by attention recover from a severe sickness which was brought upon him by cold; in which hope I have not been deceived, for he has returned today in comparative health, giving, as I trust he does, thanks to God for the said recovery. On my way, down from Cuine, I had occasion to reprove one or two Carabeese for fishing on this sacred day. In the evening, we considered the entrance of Christ into Jerusalem, with profit to our souls. To night I am the only tenant in my house above ground, with the exception of one of my Carib boys. My former assistant is moved to another station, my nephew and only companion dead, and buried on Monday last, and I alone am once more left; and yet I am not alone, for I trust Christ is ever near in spirit.

Jan. 4. 1836. Keeping school; fixing up two writing desks; afterwards held a meeting in the evening. I am rather sorrowful, because of the heavy sickness of one of our little girls. If she dies, it will be sorrow upon sorrow, for she is a favorite of mine: we have done our best for her, but she is in the hands of God who will do what is right.

Jan. 10, 1836: Lord's Day. At the English Church in town; dined with the Revd Piercy Austin, whom I spent a short time with on Saturday, after having been with a couple of our Congregation to St Matthew's to be married, where I saw the Revd L. Strong.

Jan. 15. 1836. Conducted service at Horboo this evening. The Congregation was not so large as usual, many being from home at this time.

Jan. 17. 1836: Lord's Day. Held two services at the Saffan School room: the Congregation was very attentive the whole time. I trust the Lord will begin to shew the mighty work

of Her Spirit more openly before long. Many are getting ashamed of sin, who leave many off altogether, but yet secretly practise others. In the evening concluded the subject under consideration during the second service of the day; towards the last my voice failed me, so that I could scarcely speak.

Jan. 18 to 21. 1836. Conducting school, each evening going regularly through the 1st & 2d chap. of St Matthew's Gospel; indeed, I purpose to go through with the whole, that the attendants may get a clear view of what is there laid down, from which I trust we shall be both edified and profited. Had a good deal of conversation with a negro of the name of Abraham, who has long been a member in different churches, having been sold from one employer to another several times; in consequence of which he has been connected with different Congregations, and now with ours. The man's history is really worth committing to paper, for he has seen and felt what it is to be a slave, having been often beaten without cause, I verily believe, and treated worse because of his firm attachment to his God. Our conversation was on God's calling to Samuel while asleep; he wondered that Samuel, a youth, should not be afraid. I said, "You know that he was with Eli in his duties, so that the name and spiritual nature of God were explained to him; but our fear of seeing Spirits, arises from the frightful tales we hear told, so that a child is afraid of being left in the dark, but Eli did not fill the mind of Samuel with such foolishness, for Samuel arose and lay down, once and again, without suspicion of a spirit speaking to him; and when told by Eli that God called him, he lies down in like manner."

Jan. 22. 1836. My engagements today, have been in keeping school, and painting my boat. Our evening meeting was not so well attended as it usually is, yet there were about eighteen present. I gently reproved a man who came to me on business this morning, for not attending the means of grace; I desired him to call when passing about time of evening service, which he now & then does, that he might hear for himself those good things which are now brought by the Gospel to our notice. We shall see what the result will be, but I fear his heart is far from being weaned from the world. One of my boys while helping me to paint the outside of my boat, said, "Mr Vond, I read in Scripture that men painted the outside, while the inside is full of dead men's bones". I was glad that our painting put him in mind of Christ's words, rather than folly.

Jan. 23. 1836. Set out for Carrib-hill, but did not reach it until late in the evening.

Jan. 24. 1836: Lord's Day. After public prayers, we commenced service; had about twenty present. I hear that one of those females who spoke their feelings amidst the Congregation, two or three weeks ago, is dead. She said that was her first time of coming to hear God's Word, but said she would attend for the future: God permitted her to come once more, and only once. I mentioned her in my last Journal. I called to see a white man who is very sick; he has been living afar off from God; he seems greatly humbled, but still thinks there is something good in him, wondering when he shall have suffered enough for his past sins. Man cleaveth long to self righteousness.

Jan. 25. 1836. At school setting up benches &c; in the evening held a meeting at the Grove

Jan. 26. 1836. At school. Hope encourages man in every season, leading him on to renewed exertions; this I feel to be true amidst the trials of this place.

Jan. 29. 1836. Held a meeting at Hoeboe, having about 20 present. Afterward proceeded up the Essequibo as far as Sēmērē, where we anchored for the night, it being late.

Jan. 30. 1836. Went to visit two Indian settlements far aback in the bush, having a swampy road to them. The sun was very hot, & for want of air & a better road, the journey was very fatiguing. I found a good number of Atawai; their chief, whose name is Englishman, is very sick; he has been living sometime at the Grove, but when on a visit to this his old settlement, sickness told him & laid him down almost helpless. I endeavoured to direct the mind of the poor dying man to the fountain of living waters. There was a blind man, whom I never remember seeing before: he said, "Come & give me sight; set my eyes to rights, for I hear that those who understand the writing can give sight." Nothing short of a miracle can give him sight, for the ball of the eyes is completely turned to a matterish white, though not a disease, but a failure of strength, if I mistake not. On going, when approaching near the houses, though out of sight, we were met by a female going for water, who, when she saw us, cried out to give signal of the approach of a stranger, & then ran swiftly back to tell our number &c. We found them a little agitated at our appearance, & soon filled the house with whisperings - "The Domine." I invited them to attend me the next day (the Lord's Day) at Ipia chapel.

Jan. 31. 1836. Lord's Day. Before breakfast held a Dutch service, with much interest to us all. I then rested a few minutes, & a second congregation of Macusies & Atawais came in according to my appointment, to whom I spoke through an interpreter; this was new to them, a new scene, a new word. After this I rested about ten minutes & a mixed congregation of coloured people from the Indian & Negro descent, of Atawai, Macusie, Arrawak, & Carabeese, as also Portuguese, came in. We had a good season indeed, for which I thank God. Toward evening we came down as far as Winnepero, where I endeavoured to lead the mind of an Arrowak Indian to the subject of baptism, showing the necessity of a complete giving up of ourselves to God. He is a man of good understanding, a very moral liver, of an upright & open heart. He promised to come with his wife to be further instructed, & so to look forward to be baptized.

Feb. 1. 1836. Keeping school in the Savan.

Feb. 2. 1836. Writing letters for home, & keeping school. I endeavoured to guide the mind of a young man who has promising prospects before him, who was some time connected with the Mission, John Vandryden by name. He left me in a pet, & has since tried wicked companions, & finds they are snakes in the grass; he says he has been led on. He actually went so far once, as publicly to talk of fighting me; though he be

not able to do much in that way, but I calmly reproved him, & in one month after, he came to beg my pardon in public. This is the rod of God, he humbles men! I believe John loves me now in some degree. I bless God for a calm spirit.

Feb. 3. 1836. Attending school. Had a meeting in the evening; five of our congregation came by corial to attend.

Feb. 4. 1836. Went this morning to visit a sick Dd man. I fear he rests upon false hopes; he still delights himself by the recollection of past days; & it is astonishing with what spirit he will tell of his past activity & cleverness. I was obliged to cut his story short, & to turn his mind a better way. In the evening held a member's meeting, after having instructed two persons; one for baptism, the other preparing to become a communicant. A few of the congregation came to attend our evening service. I trust God will work some good out of all this, for His own glory.

Feb. 5. 1836. At school, working at my corial, putting a tent to keep off the sun & rain, when travelling. Also on the 6th the whole day, as I have no one who can do it for me. Had a meeting this evening.

Feb. 7. 1836. Lord's Day. Rose about four this morning, & proceeded up the Lime to meet the Caribs; about 20 were collected after my arrival, among whom were two chiefs. The females sang sweetly, and after service requested me to teach them to sing the Barbeese hymns, which I took pleasure in doing.

Feb. 8. 1836. This morning at family worship I was rejoiced by seeing some of our Indians, who after having cut & planted their provision grounds, went into the interior to see their relations, & to bring down the little articles they had left behind. They have been away twelve months. I have not as yet had time to ask of their welfare while wandering so long in the interior. After morning prayer instructed three persons who are offering themselves for baptism. About two o'clock a couple for marriage came to me; the man is not baptized, but is desirous, he says, of giving himself to Christ; they are mulattoes. There seems to be an awakening among the people. I pray God to carry it on to establish his kingdom.

Feb. 10. 1836. I have endeavoured to make myself useful to day among the Indians, altho' I have been almost laid up by sickness, having taken cold by some means, which fills me with moving pains.

Feb. 12. 1836. Buried an aged woman at Agatash, in the presence of many who came to pay their respect to the departed; the place is well suited for the purpose, having a beautiful grove to walk under, while going some distance to where they chiefly inter; afterward came down to Horboo, & there met a small assembly.

Feb. 13. 1836. Preparing for the Lord's Day. In the evening at our usual meeting were several strange Indians, who are relations to a small party of Patara people, who came six months ago to settle at the Grove beside me. I shall enquire more fully as to what are the motives which have brought them here.

Feb. 21. 1836. Lord's Day. At Carib hill chapel the Word seemed to take particular hold of

two persons; tears came & filled their eyes while they gazed on us. There are 25 grown persons, beside children, which number, though small, appear to me in the character of forerunners to a goodly number ere long. I went to see a sick Indian after service, who is in great pain. I found it necessary to bleed him, which gave him ease immediately, after which I gave him a dose of salts, it being the only medicine at hand. I did not get home before one on Monday morning, as the tide was against us toward evening.

Feb. 27. 1836. During this week I have been engaged much as usual; when time permitted I have proceeded with the Carabeese grammar. Set out for Upia.

Feb. 28. 1836. Lord's Day. Held two services with much comfort to myself, & I trust, profit to the people. The day was rather unfavorable, on account of the continued rains.

Feb. 29. 1836. About noon I returned home, feeling somewhat unwell, having got wet in my way down from Upia yesterday. During this week I have been keeping school, holding the usual meetings, & trying to further our great cause among the Indians.

March 12. 1836. Went up the Guire & got to Carib hill soon after dark.

March 13. 1836. About 20 collected for divine service, but many not far distant were making a feast day of the Sabbath, & so were absent from our company; one thing however of good is going on, & that is, I trust the work of the Spirit, in giving them a burning remorse in their consciences. A good number of our settlers have returned from the interior; some have died of the company that went away, & others are left in a sickly state; these having brought different sorts of birds & other curiosities, hammocks &c. & many tortoises, which they have gone to town to dispose of. I shall hear farther from them as soon as they return from town.

Rec. June 28/36 Com. Ans July 6/36

A Mr J. Armstrong to the Lay Secretary (26)

Church Missionary Station.
Barbica Point, Ap. 27. 1836.

Dear Sir,

The subject of this epistle is one of no small importance, both to the Society, and other individuals concerned. Mr Vond for some time has been looking forward to the Macuche Mission, desiring much to go farther into the interior, and carry the Gospel to the poor Indians there. He has become acquainted with the nature of the undertaking to a considerable extent, from various sources, and therefore would not be much surprised, should difficulties of considerable magnitude stand in his way. Moreover, is willing to encounter them, whatever they may be, for his Divine Master- and since he is not only inured to the climate, but also acquainted with the Indian character, he would have a decided advantage over a new comer in such a situation should it be the Society's intention to extend the Mission-

When Mr Yond first mentioned going into the interior, I was rather surprised, and advised him to consider the matter seriously, before he engaged in it - but should the Society see fit to comply with his wishes, I shall endeavour to supply Barbica in the mean time as well as I can, (the Lord strengthening me) till they can send me out an Assistant - By this arrangement, the Gospel could be extended farther among the Indians, and none here would be left entirely destitute - I can see no objection to his going to take up his abode there, and will do my best endeavours to render him all the assistance in my power, to make his situation as comfortable as I can. He will have to contend with difficulties, and the Society with expenses, of which it is well to apprize them - He also wishes to take Mr Doyce with him who would not only be a companion in his work, but a necessary assistant, being somewhat of a mechanic, and with whose character Mr Yond must be well acquainted - If this matter meet with the Society's approbation, they will do well to send out the list of articles attached, as it is requisite Mr Yond should have them, and to purchase them in England, would be a considerable saving - God is blessing our labours by bringing first one, and then another as it were to subscribe with their hand, and call themselves by the name of the God of Jacob - We are very busy preparing for our examination before his Lordship, and have need of much prayer for Divine guidance in this important affair, that we may be faithful witnesses of the truth, if called to the sacred office of the Christian Ministry - I remain &c -

(Signed) John Armstrong

Rec. June 28/36 A.
Com.
Nek.

(27)

Indent of articles requested by Mr Yond for the Macushe Mission

500 yds of calico of different patterns of the common sort.
50 pieces of Salempores 18 yds each or blue cotton.
4000 fish hooks different sizes, like to the drawing
24 doz. knives much like to the drawing & as large.
A Ream of paper.
A box of Joiner's tools complete, stout ones
Two Guns, 50 lbs powder 30 lbs Mr one shot or the largest size shot.
Two Saddles & bridles -

Two Indian rubber cloaks.
½ doz. blankets thick ones 9 by 7
1 & ½ doz. or rather 3 doz. 6 by 4.
Medicine chest, both drawers, cupping instruments, lances, a good quantity of Epsom salts.
Thomas' practice of Physic.
100 fathom of inch rope.
2 doz. shovels
2 doz. Hoes.
3 doz. Cutlasses
A keg of 10d nails - 1 of 6d
2 doz pair of h, l, hinges.
A small travelling compass.

2 Table lamps & oil
Corn mill

A turning lathe without the beds but having all necessary tools.
One cross cut saw & two whip or pit saws.

The reason why some of the above is required in such large quantities is, that necessary houses may be built for the Missionaries for the Calico &c and many other expences paid by means of it, for money in the Macushe country is but of little use - other things may be got as cheap here or nearly so.

(Signed) F. Pond

Rec. June 28/36
Com.
Ans. July 6/36

A

Mr J. Armstrong to the Secretary

(28

Church Missionary Station,
Bartica Point, May 2, 1836.

Dear Sir,

I received your letter and must confess that I was rather surprised at its contents, as well as the tenor of the Resolutions, though not altogether unprepared for them; and since you have written to me in the character of a Father, and the spirit of candour, I would also treat with you in the same manner. Permit me then to say, that from the first of my connexion with the Society I have ever endeavoured to conform to its principles, and to be guided by them, so far as I was acquainted with their nature; and had they but been forwarded to me on the commencement of the late C.C's superintendence, they would have averted much of the unpleasantry and contention that have unhappily since taken place, as I should then have known whether I could conform to the requirements, or else as an honest man have declined to act under them; for I should in my heart despise a man, possessed of so much duplicity, as to remain in a Society, and not conform to its regulations - I must also candidly confess, that from the strain of the Resolutions, it is my belief that I have been much misrepresented and that the Comtee have not taken into consideration all the circumstances, or acted with that impartiality, that I might naturally expect from them. To be as short as possible, I will briefly advert to each of the Resolutions as they come in order taking for my motto the old adage, that, "Honesty is the best policy", not only outwardly so, but inwardly, and at the same time remembering that I am accountable for every word to a more solemn tribunal than yours, which together with my letter dated February upon the resignation of the late C.C. will fully convey my sentiments, and I will only beg the Comtee to furnish me with a decided answer as speedily as they can -

First - I am not surprised at any thing the late C.C. may have written, since I know the men, and remember that the most prominent among them, has more than once misrepresented me to the Society before - Excuse this remark, but it

is just, and I cannot avoid it. It has also pained me very much to see, that the Committee have passed by all the (to me) trying circumstances of the case, which forced me to complain and have consequently laid upon me a painful restriction, which, had they considered all things, I do not think would have occurred - Nor am I conscious of having manifested such an improper spirit or temper, as to lead them to debar me from prosecuting my entrance in Holy Orders; indeed this part of their Resolution seems to me somewhat inconsistent, because if I am unfit for the one, I certainly am equally so, to be a religious teacher at all; and therefore, I should feel greatly obliged for some explanation - and if such be really their opinion of me, I beg them to recall me without delay - I know well my unworthiness for such a responsible office, and have endeavoured to consider the obligations under which it will lay me; but ever since my connexion with the Society, which is now nearly ten years, I have been involved in great responsibilities as regards poor sinners, and have strived to act with fidelity, remembering the awful charge, "I will require my sheep at the hands of the shepherd." Situated as I was with regard to the Bishop previous to the receipt of your letter, of which I have informed you, I knew not how to act, as I could not write to you, and receive an answer, before the period fixed upon for our being in Barbadoes. I therefore could do no less than write to his Lordship, stating how I was circumstanced, and referring it entirely to his decision, whether he will call me or not. If he sees proper to do so, I shall go; if not, I shall wait your answer and afterwards act accordingly.

In the second Resolution, I am accused of an undue solicitude about a house extending to unnecessary expense, and a neglect of duty in consequence. All of which I deny, and which a true statement of the case, will fully substantiate - The old house in which we have been living, was so bad that Mrs Yond was obliged to leave it several months before, having had at various times to get out of bed, and go with all the rest, male and female, into the hall, in the night - On our arrival we tried to patch it up to cover us till we could get another, but with little effect; and it daily got worse, from the heavy squalls and rains frequent in this part. Our bedroom house and store were all so leaky, that whenever it rained we were obliged to run and cover all we could with our cloaks - Our provisions were frequently spoiled, our little furniture coming to pieces and spoiling daily, and more our health suffering. Mrs Armstrong was reduced to such a state of weakness as to be almost unfit for anything, having to sleep in a room, and frequently to get up on a floor, not only wet, but completely drenched with rain; and it is no exaggeration when I tell you that more than once, when she has been so ill, as to be confined to her bed, and not able to get up, I have had to cover her with one of the cloaks and hold an umbrella over her as she lay. My brother too, and the boys till lately, have had to sleep in the same place as the servant girl, which I am sure you will allow is neither pleasant nor

proper; yet this has been our state, and can it excite any surprise in your breast, or in that of any one of the Comtee that I should feel anxious. Our condition has excited every body's pity but that of those who had to do with it, and they have manifested an indifference far from consistent with Christian feeling for another. Though our state was well known to them, the man with whom the contract was made for a new house was not only allowed to exceed it, but he did not actually come up the River to begin, till after the time appointed in the contract had expired - and now it is not finished, nor do I know when it will be. I think I have had cause for anxiety enough, but with all this, I defy any one to say, that I have desired unnecessary expense or that it has caused me to neglect one duty. I have been denied what is absolutely necessary, and have appealed from them to you, in consequence. Since my return four new places have been visited, Opia on every alternate Sabbath, The Caribees in Cuime, supplied by Mr Yond & Mr Doyce, and two places among the Arrawaks, each of which I have visited weekly by turns when I could get paddlers and the weather was not too violent. In consequence of the third Resolution I have given out a little rice this morning to the Indians upon Barbica, telling them that I was no longer able to supply them with bread, not considering that I was at liberty to incur any further expense on their account, as the sentence "a small sum and occasionally" is so undefined. What the result will be, time must show.

In regard to the 5th Resolution, the Society either from being misinformed, or from taking a wrong view of the matter, have formed an incorrect opinion. In the first place, I withheld Mr Strong's letters required by the C.C. because they were of a private nature, and I thought they might as well request any other private correspondence. Secondly they had been already a source of much inquietude and I was not desirous of any recurrence from another channel, therefore told them, (I think) that I wished them to be forgotten.

In conclusion I will only add, that till I receive an answer from his Lordship or you, I shall, please God, wait at my post, making myself, and those connected with me, as useful to the poor Indians as we can, and that I have ever most cordially esteemed the Society, but that if the Society adhere to the resolutions now under notice, the principles of honesty, setting aside those of Christianity, would prompt me to request the Parent Comtee to recall me. Moreover, I have seriously considered the matter respecting the C.C. and say, I cannot, and will not, labour in connexion with them. I know too well their composition, and am persuaded that unpleasantry and discomfit will only be the result - and therefore respectfully request the Society to give me an answer as soon as convenient

according to the tenor of this letter and the one before alluded to. I feel that when I address you, and the Comee through you, I write to a body of men, who hold a responsible office under God, to whom you will have to give an account of your conduct to me, as well as I of mine to you; and consequently I am not afraid to say, though I trust most respectfully, that were I placed again in similar circumstances, I should in all probability act in the same manner - My wife joins in kind regards to yourself, and believe me, Dear Sir, yours &c

(Signed) John Armstrong.

(28½

Postcript by Mr Armstrong - Have the kindness to request Mr Cooter to send me out the Map I left at Salisbury Square with him, as Dr Clifton to whom it belongs, has asked me for it; likewise I wish to have the Greek Testament he promised me, in return for Valpy's which I likewise left with him. If I am to remain here, have the goodness to send it soon, as I want it; if not, it had better remain till I come home.

Rec. Jan 27, 36 A

Com.

Ans. July 16

Rev. J. H. Bellairs to the Secretary

New Amsterdam, Berbice

My dear Sir, May 9th 36

I have the pleasure of introducing to you Mr Muir, late Magistrate on Corentyne Coast, from whom you will receive local information respecting Berbice, and more particularly relating to the concerns of Schlyn. Should you have not received my communications of March 31 and April 27 you will be so kind, if you think proper, to defer your decision until they have reached you. Mrs B myself and little boy are well.

(Signed) J. H. Bellairs

Rec July 2/36 A

Com.

Ack July 15

John King Esq to the Sec Secretary

(37½

Kingstone 26 May 1836

Dear Sir,

I have drawn a Bill on you of this days date for the sum of Two hundred Pounds sterling in favor of Messrs Alexander and John Hogg of this City on account of the Church Missionary Society in this Island.

(Signed) Jno King

Rec'd July 2/36 A
Com.
Ack. July 15

The Rev. H. L. Dixon to the Lay Secretary

352

Manco Estate, Lacovia Post Office
St. Elizabeth. 25 May 1836

My dear Sir,

Whilst I am addressing you I am half in doubt lest it should not be in accordance with your arrangements for a Missionary to send to the Secretary at home, to request him to advance money for him in England, in part of his Salary. I am prompted however to make the application, from the very great convenience it will be to myself; as I am obliged to have goods from England, because many necessary articles are indifferent, scarce, and very dear in Jamaica.

I have written to Mr. Young 8 High Street Islington to apply to you for £40 Sterling on account of my Salary to be deducted next quarter, and should feel obliged if you will have the kindness to remit it to him: and if the doing so should be unpleasant a hint from you will prevent its being repeated.

You have I suppose received one letter from me, addressed to the Corresponding Committee here - As every thing was stated therein, respecting my commencement at this new Missionary Station, I need not trouble you to read it in another letter.

Our rainy seasons do very effectually oppose a numerous Congregation attending Divine Service as the people are so widely scattered in the Country and have to travel several miles.

Oh how painful it is to witness what people are, in an unenlightened state: without decency or morals, without hope, and without God in the world! But the painfulness of the Missionary's feelings is greatly alleviated by the thirst of the people for instruction; and he may confidently rely upon the affection, the gratitude and the attendance of the Parent on the preaching of the Gospel, and religious instruction in general to follow, when he himself has taken the Negroes child in hand, to cultivate his mind, and teach him the "first principles of the oracles of God"

The land at Appleton the new Station here containing twenty four acres has been measured a considerable time but nothing has been as yet commenced. The Chapel is intended to be 62 feet long by 37 feet wide. The situation being central to several Estates, is good and will probably be the place of worship for about 700 people children included.

An instance or two, showing the ignorance and superstition still beclouding the minds of the people on this estate may not be unacceptable. A negro woman yesterweek, in crossing the river (Black River) which runs through this estate, was unfortunately drowned. During the whole of the ensuing week endeavours were made in vain to find the the body. I addressed the people yesterday on the occasion, taking for my text "Prepare to meet thy God." The people were extremely attentive, and at least for the time much impressed. But after the service some of the people went to Mr. Dixon, and with hands and eyes uplifted to heaven to express their gratification and delight "because I had been that morning to Church to pray that the woman's body might be found, and that their blessed Saviour had heard their prayers" for the body was found within an hour after the service was over. It happened that two or three young men more courageous than the rest, had dived into the river in search of the body which was soon discovered.

Another instance much of the same kind occured a short time after I came to Mexico. The Negroes were informed that morning prayers would commence at my residence every morning at 7 o'clock and that as many as could come would be welcome. Fifty or Sixty of the Negroes attended regularly. After we had gone on some two or three weeks, one of their number was deputed to tell me that "many of the people found themselves ill in their consciences", because the shell (the blowing of which is the masters signal to leave work) did not blow till 6 o'clock, and prayers beginning at 7 did not allow the apprentices sufficient time to get their morning meal" and they are afraid to eat any supper after prayers, because they all think that God would be angry with them, and that the supper would do them no good."

Still much good is evidently resulting. Places of Worship are here and there being opened, and the poor negroes who were sitting in darkness and in the shadow of death, are beginning to enjoy the light of the Sun of Righteousness. As their former ignorant notions are detected and exposed to their new better judgment, many appear to express sorrow and shame; whilst some make answer "Ah! Massa, no one care for Negro before; me no know dat to be wrong" Finally I think it due to the many well-wishers to the cause in England to state, that from what I know of the Missionaries who have been sent to this Island, that the kind liberality of the British

Public, together with their ardent wishes and prayers for the moral and religious instruction of the West Indian Negroes, will be met by the constant, persevering, arduous but affectionate labors of all my brethren here. I am happy to tell you that my Susan is a great acquisition to me. She has become such a little Negro's that she will soon leave me far behind in ability to express herself to the Negro and be understood by him.

Allow me to conclude this half business and half Missionary letter with my warmest wishes for your best welfare, and the good of Society at large in which I am united, and to subscribe myself

(Signed) H.L. Dixon

Postscript I have never seen or received one of the C.M.S. Pubs. since my arrival - yet the Warehouse in Salisb^y. Square is actually loaded with their periodical Pub^s.

In my Ironmongery account I think the Society is charged for a 2 q^t. Bottle Jack which was not sent with the other things.

A few tracts in very plain language and short, is a desideratum here - particularly a few Prayer Books to sell at about ½ each.

I observe that the Baptists are in the habit of making a little present to newly married people - Some of the Tract Societys Pub^s. worth about 1/6 - I wish you would have the kindness to send me about 24 or 30 such - It would not fail of binding the affections of the people and might possibly be of greater use. Mr Young will be sending me a Chest by the "Garland Grove" Capt. Pengelly; & he will bring them free of expense.

Rec^d July Letter

A

Rev. L. Strong to the Lay Secretary

29

Ans. Aug 15

My dear Sir,

St. Matth. Rec. Demerara. May 24. 36

I beg leave to acknowledge the receipt of your letter of the 16 March inclosing the resolutions of the Committee dated Feb. 23 as also your letter of March 21 requesting the Cor. Com. to resume their duties in superintending the Mission in this portion of British Guiana. On the receipt of your first letter, I lost no time in transmitting Copies of the

Resolutions as also of your letter as directed to the Missionaries at Bartica soon after which Mr Yound came to Town in order to procuring his Testimonials for Ordination as also to make preparation for his voyage to Barbados in a few weeks as the Bishop requires him to reside three weeks with him previous to ordination. I have signed Mr Younds testimonials as have also two other clergymen, so that if the Lord brings him through his examination there is no obstacle in his way. I trust he is called of the Lord and that he will endow him with his gracious gifts for the ministry of his word and ordinances. Had not your letter arrived suspending Mr Armstrongs Ordination, I do not think he could have gone up from the want of Testimonials.

I have been much grieved from a Minister to whom the Bishop communicated the circumstance: that when his lordship was at Bartica he overheard Mr Armstrong sharply rebuking Mr Yound for taking too much upon himself in bringing up the Bishop and making arrangements for his return without first communicating with him, which it was impossible for Mr Yound to do since he met the Bishop in Town and was obliged to make every arrangement with him previous to his return to Bartica for the purpose of bringing their large Canoe to meet him in the mouth of the River where the Bishop would be visiting a clergyman stationed on an Estate there. The Bishop was grieved at the Spirit evinced by Mr A and kindly rebuked him, shewing how impossible it would be to effect any good unless they lived in love and fellowship; by what the Bishop said to me he found no fault with Mr Yound. I am much grieved that the Bishop has been under the necessity of rebuking one of the Societys Missionaries for the want of meekness and a christian spirit. I immediately after the receipt of your letter dated 21 March, I summoned the late Members of the Committee to resume their functions, which we did accordingly; I beg leave to enclose the minutes of our meeting. You will therein perceive that we have fixed the Salaries of the Missionaries at the lowest rate of currency that they can exist with comfortably and trust that it will meet your approbation. Many have asked wherefore does Mr Yound's salary so much exceed Messrs Carter, Spooner and Doyce. The only reason that can be rendered is that Mr Youn has to send far for his provisions and at much expense and I believe he bears the expense of Mr Doyce's conveyance with his own. Mr Doyce is as laborious as any but being a colored man and accustomed to much lower living he can do better with less than they. The salaries have been fixed

with reference to the strictest economy and it rests with the Parent Committee to equalize them or let them remain as they are. I purpose applying to the Bor. Com. to award the payment of Mr. Spronn's Missionary travelling expenses. We purpose meeting again shortly to provide for Mr. Yonds passage to Barbadoes and arrange for his expenses and ordination fees. This letter will be handed to you (D.V.) by one of our Committee, Mr. Roberts who is on the eve of departure for England. It pleased the Lord to awaken him about 18 mos. ago thro' the instrumentality of Mr. Williams and myself; he has found peace with God in the blood of Jesus and is a member of our communion at St. Matthews tho' an inhabitant of Georgetown. He will gladly communicate with you on the state of things here. He visited Bartica with us. I embrace the opportunity of his going home to send this free of expense. Since our Meeting as mentioned above I have received an Official Communication from Mr. Armstrong, a copy of which I enclose. It appears that he will not act in the least under our inspection, now we should be sorry to lie as a stumbling block in his or any messengers of Christ's way of preaching the Gospel and surely we should consider it an honor to assist and forward him in teaching and preaching the Gospel of Christ. I trust Mr Yond will never find us a clog or hinderance in his ministration of the word over which we have not the slightest jurisdiction and let him but shew that he needs pecuniary assistance to carry him any where on his messages of love I am sure we shall always be delighted to help him on his way and the same offices of love and duty we should be as ready to perform for Mr. Armstrong as I have, thro' Gods grace done for many years. Armstrong has offered however to abide at the Mission till Mr. Yonds return. He has also applied to have refunded what he has laid out from his own Salary in forming a garden 60 yards square; the expense of railing it in amounts he says to £20 Sterling, this application he made to me individually previous to his letter now addressed to the Committee. In this letter to me, he states that owing to the restrictions of your Committee he is preparing to leave the Mission as soon as possible and wishes us to pay for his garden or he must dispose of the materials for what he can get; Since which he has written to you for his recall and anticipates a separation from the Society. We shall call a meeting shortly to settle these questions

I suppose your Committee will re inforce the Mission with another Minister if Mr. Armstrong leaves. We shall wait Mr Youds return before we commence building a chapel at the Grove. Mr Armstrongs house is nearly finished and we shall have to draw on you for payment shortly I have already drawn on you for Mr Spooners Salary up to the first of April and shall this Week draw for Mr Castens up to the same time which will be for four months now due, after which he will be paid with the others in guilders at the rate of 1800 guilders p.r An.m. unless your Comm. may be pleased to extend Mess.rs C and S to £2000 and Mr D to £1800 this remark proceeds entirely from myself and is unknown to any. I purpose at our next meeting, to propose subscript.ns for the Society which being paid into the fund here you can give credit for at home. Although ostensively I have not subscribed this last 2 or 3 years yet I have been at considerable & willing expense in visiting Baddica twice; I was also obliged to support two teachers of which care I am now relieved, and the building of a large schoolroom on my own premises lies heavy on my hands, yet I trust we shall be able in a small measure to assist. No one here will subscribe to the Society excepting perhaps our Committee, however I shall try and get as many subscriptions as possible - Mr Youd reports very favorably of their prospects at Baddica as well as of Mr. Doyces' station in the Kiuni where he says 2 or 3 Caribbean Indians are under convictions of sin - I met the other day a young German named Schomburgh who is exploring the interior for the Geographical Society, who told me that on his descent of the Essequibo towards he visited with his party the mouths of the Mapsaroony and Kiuni, in which latter branch, perceiving a settlement, he and his party landed. One of them ... held in his hand a book in which they had been reading. On their approach, a horn or shell was blown and presently they perceived the Indians, men and women coming out of their fields towards the chief building into which they entered and ranged themselves in in benches and waited in silence the entrance of these strangers with the book. Mr Shomburg and his Party were not a little puzzled to know what the summons of the horn and the immediate assemblage of the Indians could mean, when this his interpreter they discovered that the Station was the residence of Mr Doyce a Catechist of the C. M. S. and seeing the White men land at their place with a book they thought a Domine had come and they assembled to hear the word of God. This Mr Schomburgh told me, not knowing that I was particularly interested or even

was acquainted with the circumstances of a Missionary Establishment for the Indians. In speaking of their Theology he says, that all the Indians he has visited acknowledge one great Spirit the Creator, but that having made the World he has left it without further notice. They think this world to be under the power of evil Spirits, that the good Spirit will not hear them, therefore the only way to avoid evil is to propitiate the evil Spirits or Demons which they are careful to do. "On one occasion, he says, they arrived at a large Rock projecting over the River. The Indians believing that Demons inhabit it Rocks dare not pass it without propitiating the evil powers, which they did by rubbing hot peppers in their eyes putting themselves to such pain that the party was obliged to halt for some hours, to their great amusement, calling the Indians fools! Alas there are more fools than Indians, more greater dupes of Satan than Savages we can shew them cities full many nations full in Europe, throwing dust in their own eyes and prostrating themselves to Satans Mammon. How subtilly Satan keeps his dominion over men, making God a far off God, a heartless God who has left his creatures to themselves. Oh Satan thou father of lies and false witness of God, thy hour is coming. The Nobleman who has crushed thy power on his Coast and in his ruined grave will soon come back having received his Kingdom to take possession. The children of the Kingdom shall rise to reign, the feet of Christ shall once more stand on the Mount of Olives. to thy confusion mark! they soul shall perish from off the earth; the glory of Christ in his risen saints shall be revealed and all flesh shall see it together, then shall the righteous shine forth like the sun in the Kingdom of their Father and the Lord shall reign in Jerusalem on Mount Zion and before his Ancients gloriously. Hallelujah! You have in this received my communications relative to the two Stations offered you in this Colony. I hope you will be able to take them if it may be for Gods glory. This Colony is likely to be the resort of many Negroes from the Islands after the expiration of the Apprenticeship, if the Lord still delays his coming and many more may be gathered in by the preached word.

Mr Reed will certainly assist in building at Dockfoorn and if you will commission us to arrange for the ground and building we shall be very glad. If Burnan is moved from his present place I hope you will appoint him to the Dockfoorn Chapel and let him commence commence his labors at once, I have no doubt but

that large subscriptions will be raised to build on Dockyard - If you will take the ground appoint the Missionary and commence. May the Lord direct all your counsels and purposes all your endeavours for his glory.

Minutes of the Corresponding Committee 15 Jan.y 36 to May 9 1836 (30

A letter from Mr Armstrong dated the 5 Inst. was received and read, when after deliberation it was resolved that a letter be forwarded to the Parent Comm. with a letter from the Members of the Cor. Com. tendering their resignation.

At a Meeting of the following Gentlemen held this ninth of May 1836 at the house of S. L. Smith Esq.

Present, Revd. Strong, Chm.n

Rev J. J. Williams

S. L. Smith, L.L.D.

Wm Roberts Esq

Chs Houghton Esq.

The Rev d. Strong opened the Meeting with prayer and then stated to the Gentlemen present that he had requested their attendance this day in consequence of two letters which he had received from the Parent Committee, the first dated 16 March inclosing Resolutions of the Committee dated 25 Feb.y and the other dated 2 March requesting the Corresponding Committee to resume their duties in superintending and directing the affairs of the Mission; after the reading of which it was unanimously resolved,

1 That the Gentlemen present should reform themselves into a Corresponding Committee and resume their duties as before.

2 That Mr. Chs. Houghton be requested to act as Secretary upon the motion of the Rev d. Strong, seconded by S. L. Smith Esq.

3 That in compliance with the request of the Parent Committee as contained in their 4th. resolution dated 23 Feb.y the Salaries of their Missionaries should be fixed as under viz. Dom. Curs. Mr. Armstrong £ 200 per ann., Mr Young £ 100, Mr Carter £ 100 Mr. Spoone £ 100, Mr. Doyle £ 100 and that the above sh.d commence from 1st April 1836 and the Secretary was requested to apprize the parties of the same.

The Rev B. J. Williams concluded with prayer to Almighty God.

(Signed) C. Houghton, Sec. Jesse Strong, Ch.n

Rec. July 7/36 Com Ack

Mr John Armstrong to the Br. Guiana Cor. Com. (31)

Bridge Town, May 19/36

Gentlemen, I think it right to communicate to you the line of conduct which the late proceedings of the Church Missionary Committee in regard to me appear to have made it my duty to pursue in order that you may be furnished with the information for your future guidance.

I have written home to the Society requesting to be recalled in case they should still insist on my being subject to the control of the Corresponding Committee and as I scarcely anticipate that this point will be conceded by them, I am looking forwards to a final dissolution of my connexion with the Society

To the resolution of not acting under the Superintendence of the Cor. Com. I see it a matter of conscience steadily to adhere, but not wishing that it should bind me in such a way as would be prejudicial to the interests of the mission, I beg to say that as Mr. Yonge is going to Barbadoes and the people will be without and instruction, I shall willingly act for the period of his absence under the direction of the Corresponding Committee, if the Cor. Com. think proper to accept my services.

Signed Jno. Armstrong

Rec. July 11. 36 Com Ans.

Mr Wm. Roberts to the Lay Secretary (32)

Dear Sir, Demerara May 14. 1836

I have taken the liberty of inclosing you the Revd. Strongs draft in my favor for three months salary due Mr. Sprowert 25 St.g for acceptance - and as I purpose leaving the Colony shortly for Engd. you will do me a favor by keeping it in your hands till due, when I will do myself the pleasure of waiting on you for the amount, which, being small, I do not wish to trouble an Agent to receive.

I have the pleasure to inform you that the Gentlemen composing the Cor. Com. of your Society held a meeting on Monday last, and have resumed their duties agreeably to your request. The several suggestions contained in your late communications have had our attention, and the salaries fixed in the Colonial Currency. but we have deferred taking any measures for the erection of a Chapel at the Coast in consequence of Mr. Youngs visit to Barbadoes in June

for Ordination and the setting in of the Wet Season, which would be unfavourable for such an undertaking - Mr Good proposes coming up to Town in the course of a fortnight, when there will be a meeting of the Committee. and, should this take place before I leave the Colony, it is not improbable I may be the bearer of a Report of the Proceedings - Mr Storey unites with me in kind regards, and trusting you will excuse the hasty lines now giving,

(Signed) Wm Roberts.

Rec. May 2/36 A

bcm.

ans.

The Rev R. Panton to the Rev b. J. May (35

Kingston Apl 30, 36

Sir,

After the receipt of your communication of April 19th I can only address you on business: such therefore is the purport of this letter.

You say, "I was not sent, neither did I come to this country to promote the interests of a society as such." - Now you are perfectly well aware, that the Church Missionary Society is established for the purpose of sending Missionaries to the Heathen. You must have engaged, on entering the service of the Society, to promote their views in that part of the Mission Field, to which you would be sent, by labouring for the Society during at least, a considerable part of your life. In order to render you more efficient as a Missionary the Committee went to a considerable outlay of the funds entrusted to them, in enabling you to take orders; and they furthermore defrayed your expenses to this Island; certainly in the expectation that you would then promote their views and labour in their service. Nothing but an understanding that you were solemnly engaged by the feelings of religion honor & gratitude to labour in their service could possibly have justified them in spending the sacred funds, with which they are intrusted, on your education and outfit &c - for you know perfectly well, that the Society is not established for the purpose of enabling young men to take Orders and afterwards do as they please; if such was your object, - if you prevailed on the Comm.ee to expend their money in bringing you into the Church, when all the time it was not your intention to promote the views of the Society, as such, you have obtained your advantage, and led the Comm.ee into great expense under false pretences; and your character can only be described by a word, which, I will not at present write. The only means by which you can escape such a reputation is by refunding to the Society the expences of your education and outfit. If you will act as an independent Clergyman, you must do as independent Clergymen do - pay for your education. I

I thereforeas the agent make this demand on their behalf.

Your attempt to throw the blame of your conduct on others is a mere subterfuge, which only adds to the feeling which your conduct has already excited in the breast of every honest man. The Jamaica Com.ⁿ are above your insinuations, which you are unable fully to explain.

We are aware that you have been promised preferment, but we regard you as the dupe of a designing man, who will probably himself be the means of opening your eyes to the folly of your present conduct – we also hope that you may hereafter see its sinfulness.

No signature

Rec Aug.t 3/36 Com. Ans.d Sept 13

A

Rev R. Panton to the Lay Secretary

(34

Kingston June 11, 1836

My dear Sir,

I wrote you a long private letter by the last Packet, which an unforseen circumstance detained, and which is now out of date. Events have occurred which will render some change in my plans necessary, and you need not therefore be troubled with former schemes. I find by your letter to Mr. Trew, that the proposal of my acting as the Secretary of this Mission for one year has already been made known to you before the arrival of my letter on the Subject. But I feel annoyed at the light in which it has been represented. I did not consent to take the Office as an "experiment" – my object in taking it for one year was to give time to the Committee in England to look around them for a fit person to hold the office. – Our proceeding with its motives, has now been officially detailed to you; but lest there should be any further misunderstanding, I will repeat what has been said in other words. – The affairs of the Society have so greatly increased, and its business is so much multiplied in this Island that it has become quite impossible for a person with other occupations and those taking up all his time, to give the required attention to the details of the several stations, and to superintend the erection of the new school-houses and the organising of the schools. I therefore proposed to the Co-Com. that one of the Missionaries should take my congregation at Bath and perform the duties of my Curacy, while I would come and reside in the neighbourhood of Kingston, and attend exclusively to the affairs of the Society for one year that in the mean time this arrangement should be made known to the Parent Com.ᵉ, whose previous sanction the urgency of the occasion prevented our obtaining

with the request that they would look around them for a more fit person than myself - one with whom they are acquainted, & on whose judgment and abilities they can rely, to direct their Mission in the island: that on the arrival of this new agent, I would return to my Curacy at Bath, & be in no way a burden to the Society. You will perceive, my dear Sir, that the experiment, if so it must be called, would have been on the side of the Comtee in England, and not on mine; and I feel annoyed that it should appear to you in so injurious a light. My principal motives for taking the office for a limited time & for not offering my services to the Society permanently has been a sense that I am not qualified to discharge its important duties efficiently. I have been for years deeply interested in the welfare of the Church Missionary Society. I look upon it as a noble proof of the piety of the members of a Church to which I am warmly attached, & as a blessing to every land which feels its influence - and more especially to this my native island. I would gladly devote all my energies to the promotion of its interests; - believing them to be those also of the Church of England, & of the kingdom of our Redeemer. But I am sensible of my inefficiency. I am not a man of business habits: I am no public speaker: and I am unacquainted with the Comtee in England, & with the affairs of the Society generally. These are serious disqualifications, and, together with others which I need not enumerate, render me unfit for the office.

Another motive is this - if I hold the Secretaryship beyond one year, I must resign my Island Curacy - (The Clergy here are not permitted to be non-residents beyond a certain leave of absence) which is a permanent provision of (say) £300 stg. p.r ann., & become dependent on the Society. Moreover, as I am second curate in seniority, I may hope shortly to be presented to a Rectory. Now I wish distinctly to be understood that this would not influence my proceeding were I alone concerned: but I have two children; a daughter eleven years old, in Scotland with her mother's family; & a son at Mr. Trew's infant School in Kingston. For the education of these I must make provision; & my private means are very small. If however it could be made sufficiently clear that it was my duty to offer my services to the Society, I would gladly cast these & every other care upon Him who has always abundantly cared for me. Mr. Trew, & some other members of the Corr. Comtee urge me to make the offer; but I am unwilling to do so: the Society ought to have a more efficient agent. But if the services of such a person cannot be obtained; rather than let the Mission suffer, I will then undertake to discharge the duties to the best of my limited ability; trusting alone in Him who is able to give wisdom & guidance. In this case, however, I must first see your Comtee; and would consider myself bound in justice to return to England & present myself to your Comtee at my own expense. Mrs Panton's health required a visit to Europe after nearly twelve years residence in this climate; & had I not been detained here, I should already have incurred this expense. I must however ask the Comtee to permit one of their Missionaries to hold my Curacy for me during my absence. This would give me

an income at the rate of £300 stg. to meet so far my expenses in England; & would give me the opportunity of returning to my curacy in the event of an arrangement not taking place.

I have now, my dear Sir, stated all things candidly. Make what use you please of this. I leave it in the hands of yourself & the Parent Comtee, earnestly praying that you may be guided. If you can find a fitter person, it is well. If you do not, I will consider that God calls me to undertake the office, & I will trust in Him for wisdom.

In the meantime I have again painful intelligence to communicate. In a former letter I mentioned that the health of the Rev. Wm Rose had been benefited by the use of our Bath waters. I am sorry now to say that it was but a partial improvement, & of short duration. He is again rapidly losing his strength, and is ordered back to Europe immediately by his medical advisers. His complaint (Colica Pictonum, vulgo Dry belly-ache) is well known here, and is seldom overcome in a warm climate. The Bath waters were his only chance of relief; & therefore we have kept him in that neighbourhood, residing principally in my house, which is elevated & very healthy; but he was altogether an unfit subject for Jamaica. He will sail from this place in a week or two. I wish him to take his passage in the same vessel with Dr Prince (formerly a member of our Comtee, now a Baptist) who will sail in about two weeks in a Liverpool vessel. The landing at Liverpool is objectionable; but the passage is cheaper, & he will have the benefit of medical advice.

I fear I shall not see him before he sails, as it is my intention to start tomorrow on a tour around the island, in company with the Rev. Mr Trew. We propose visiting all the Stations westward of Kingston: to expedite the erection of the new schoolhouses, & to inspect the schools already opened. You will receive an account of this tour in about a month, by which time we hope to have returned. We find great difficulty in procuring good Titles for the land on which the new schoolhouses are to be erected. The proprietors are generally in England, & their attorneys here have no power to alienate the land. Before a power can be obtained, there must generally be a long correspondence across the Atlantic. Moreover, almost all the Estates are either entailed or mortgaged.

I enclose my last letter to the Rev. E. T. May, who has returned no answer to it.

(Sig.) Richd Panton.

P.S. We wait the instructions of the Parent Committee with respect to Mr May; & are of opinion that something should be done, if possible, to deter others from deserting the Society in a similar manner. The Bishop will, we fear, encourage them in doing so, & we are not very confident of the attachment of all the Missionaries. Mr Anderson, formerly our Treasurer, strongly urges me to exhibit a libel against Mr May in the Bishop's Court; but I have refused to do so without your instructions.

Mr Trew advised a remonstrance to be addressed to the Bishop on giving employment to Missionaries who leave the service of the Society, without any testimonial from the Comtee, but on learning that I had forwarded the correspondence to you, agreed to wait instructions from home. Something must be done if possible.

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Rev. C. T. May to the Lay Secretary. (36)

Com.

Ans.

Jamaica, White River House,
St George, May 2d. 1836.

My dear Sir,

Before this reaches you I dare say you will have heard from your Comtee here respecting me. They have doubtless informed you of the steps which I have thought proper to take, & that I have sent to them the resignation of my connexion with your Society. I know not what motives they have imputed to me, nor what they have laid to my charge. The simple fact is that from the first of my coming to the island I have met with so much unpleasantness from them, I have seen so great a want of confidence manifested toward me, that the effect produced upon my mind was of a most injurious character, & I felt that I could not labor under them either with comfort to myself, or with benefit to others. I have found the truth of our Saviours words, No man can serve two masters. You may say, How does this apply to you? I answer that when I came to this country as an Episcopal ordained Clergyman, & had received my license from the Bishop, I felt it to be my privilege & duty to obey him (not that I would have you for a moment to suppose that his Lordship has in the slightest manner interfered with me) a duty, remember, to which I was bound by the sacredness of an oath, and I also felt that your Comtee here had no power vested in them to render that obligation null & void. I was told however that I must do this; that I was expected to do that; & that I must not leave the other undone. I replied that such a course of proceeding was decidedly uncanonical, & that unless I was satisfied it met with the approbation of my Diocesan, and also of the Rector of the Parish, I could not consent to adopt it, for I must be subject unto the higher powers, because He who ordained them has commanded it. The answer given was, If these are your sentiments, the sooner you pack up & go home again the better. I answered, Well, I cannot help it; these are my sentiments, & I cannot alter them. I added, I cannot trifle with an oath; I have sworn to observe canonical obedience, & I will strictly endeavour to do so; whatever may be the result. When two of your Comtee went a tour round the island for five or six weeks, I was ordered to take the duties of one of them during his absence, at a distance of 40 miles from my residence, to the entire neglect of my own. When your Comtee contemplated my removal from Birnam Wood, their conduct to me was anything but what it ought to have been. And since I have withdrawn from them, they have added insult to their former ill treatment. I know not what they have written to you, but here they insinuate that I am actuated by heritage not to

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motives of the basest kind. When I sent in my resignation to them, I intimated to them my intention to refund the extra allowance they had made me (salary &c. of course I am of course entitled to). Does this, I would ask, show a bad motive? I told them that I had made a great pecuniary sacrifice, & had accepted a Curacy in which my income would be very far below that which I received from them. Does this show a bad motive? They insinuated that I had been offered Church preferment. I simply answered, I have been offered none. But I gave them to understand that the plain reason for my leaving them was because I found that under them I could not best promote the object of my mission to this country, viz. the glory of God & the good of souls. Is this, I again ask, a bad motive? And now I am writing to you, I beg you will favor me with an answer, & let me know to what extent the funds of the Society have been expended on me, & I trust some future day will prove to the whole Parent Com.ee that in taking the present step I have not been actuated by any improper motive. I must beg to add, that in answering this, you will be so kind as to send to me direct, because as I do not wish for a repetition of their insults, I have already determined either to return unopened, or to take no manner of notice of any communication coming from this Com.ee. With much respect, I remain, &c.

(Sig.) Charles T. May.

P.S. The £12 which you were so kind as to pay Mr. Young for me, I shall request a friend to call & repay. The School apparatus, Infant School cards, Scott's Commentary, Heb. Bible in 2 vols. Grammar & Lexicon & two Greek Lexicons (Schroeelius & Donnegan's) which you gave me, I have returned to this Com.ee.

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Rev. H. L. Dixon to the Secretary. 37

Mexico Estate, Lacovia Post Office,
June 6. 1836.

Rev. & Dear Sir,

Allow me sincerely to thank you for the kind & sympathising letter I lately received from you, by means of Mr. Sebring, in which you condole with Mrs Dixon & myself on the loss of our late infant, & to inform you that Mrs D's. health was not seriously impaired by that confinement. The climate is very trying to us all. Susan, after two or three sharp attacks of the fever, is doing pretty well.

And now may I ask you for a moment to strip yourself of your official garments, & as a friend & patron, kindly to enter into the substance of what you are about to read, and to give me an answer of direction as to my present line of duty. In the first place I wish to give you a statement of informalities on the part of my directors here, which have both given umbrage to my ecclesiastical authorities, & pain to my own mind; then to state what has transpired between

those authorities & myself; afterwards, to propose two or three questions, & finally, to make a few remarks upon my situation & present employment.

The informalities of which I wish to advertize you, commence with my arrival in the island. You are aware of the circumstance of Mr. D's. confinement at Kingston immediately upon our arrival here, which detained us seven weeks at that place. During this time, Messrs. Haensel, Morse, & myself had our letters of orders duly registered. The two gents. above mentioned obtained also their license to preach which I could not do because the Comtee. had not decided upon my Station. When my Station was ultimately fixed, two things were absolutely necessary for me. My document, or testimonials from the Comtee, & my license; these I anxiously sought, both at the time the Comtee were sitting, & afterwards. While they were sitting, the press of business occasioned them to defer my testimonials & license from day to day, until the members had one after another gone home. When they were gone, the two or three remaining ones did not choose to do it, & my final answer was, that as I was confined at Kingston, any time would do for me. In fact I never was introduced to the Rev. G. Hill, the Bishop's Register, a man who above all others requires these little attentions & formalities. (To Mr. Hill I introduced myself, and offered my assistance, which he on two or three occasions accepted.) At length a Drogher was hired to convey Messrs. Hylton (curate & member of Comtee) Betts, Holt, Paul, myself & family to Black River. The week before this happened I was reduced to so low a degree by fever, that the doctor would not for my life postpone the copiously bleeding, & blistering me, for a quarter of an hour. Sufficiently recovered to be conveyed in a chaise to the Drogher, I very willingly left Kingston for Black River. Here then all the difficulties in the way of my missionary undertakings were to be removed by going to the Rev. T. P. Williams, Rector of B. River, the Bishop's commissary. Mr. Hylton and Mr. Betts introduced me as a guest at the Rector's house. They informed him of the Station fixed upon for me, and wished him to license me (the Bishop had not then arrived). The Rector severely complains that at that time he had received no official information of my coming into the Parish, & only a verbal communication in his vestry the Sunday before, by W. Coke, Esq., that I was coming to Mexico, who hoped that he (the Rector) would take care of me for a few days, & send me on to his house. No document had yet been given, and all that I could produce was the instructions delivered to me at Salisbury Square, which the Rector received as a testimonial; still he could not license me without something from the body to which I here belonged, showing their recognition of me. From the Rectory we went to the residence of W. Coke, Esq., member of the Comtee, when I soon found that we were no nearer home than at Kingston; for I had here to learn that I was the victim of a misunderstanding existing between this gentleman & one or two others in the West, & their brother members in the East. The circumstance was this. At a Western Comtee Meeting held in the Michaelmas quarter of 1835, a pledge was given by that Comtee to the Rev. Mr. Mc Intyre of Montego Bay, that the Missionary coming

out to this Parish should be his assistant. At the next meeting, at Christmas, held at Kingston, the whole of the pledge was cancelled, without the knowledge, & against the approbation, of Mr. Mc. Intyre. Mr. Coke my host was one who had given his name in this Western pledge, and refused having anything to do in the affair; he refused also on this ground to sign my testimonials for Mexico. Mexico Estate, it must be remembered, is in part his property. Finally he told me that there was a small house, consisting of two small rooms (not so large as Mr. Dixon's lodgings in London) to which I might go, but himself would have nothing to do in it. In a state of health when tears flowed like rivers on account of the excessive weakness of frame in which the fever left me, the ascending half a dozen steps would make me sit a considerable time in agony gasping for breath; in this state we were bandied about from the Rectory to Mr. Coke's, from Mr. Coke's to Mr. Farquharson's (another member of Comn.) for three weeks. Mr. Hylton at length brought me to my station & introduced me to the people.

The next difficulty is that the only place of worship, the piazza of a house occupied by a professed infidel, was licensed for preaching; where divine service was permitted only one Sunday morning in every three weeks, 3 miles from my residence. The next thing was to fit up the hospital on the estate for divine service, during the other two Sabbaths; which Mr. Farquharson, Attorney for the Estate, directed to be done in a suitable manner. I state to the Commissary my duties, & he requires a document to give me the necessary license. Application upon application on my part is made for a document, both in this parish & from the Comtee in Kingston. At length Mr. Hylton succeeds, after my struggling here about two months, against the remonstrances of those who wish for "order." The last date of my application to the Eccles. Sec. here about my testimonials is 21st March; his answer to me is 22d of May. By Mr. Hyltons efforts I have the Commissary's license to undertake the religious instruction of the negroes; but it is not a preaching license, which must come from the Bishop. Thus then up to this moment I am an unlicensed preacher, preaching in an unlicensed place.

In stating what has transpired between my ecclesiastical authorities & myself, I cannot but be short. I will divide it into three visits paid the Rector at his invitation. The first visit was to furnish me with a license to instruct my people, upon my taking the usual oaths & declarations, at the same time producing my testimonials. As I had none to produce, there was no utility in my taking the oaths &c. In the first visit we both complained very much of the neglectful manner in which the Comtee here treat their Missionaries, thus exposing them to censure from the Bishop. He insinuated to me that the Bishop would not refuse me employment if I felt disposed. My second visit was occasioned by Mr. Hyltons procuring the necessary document, when I took the oaths &c. and obtained his (the Commissary's) license for teaching &c. Mr. Williams

had since my last visit conferred with the Bishop, who had expressed himself ready at any time to give me preferment in the Church. My duty was to thank his Lordship for his kind offer, which I did in a letter to the Rector, who sent it to the Bishop. In this letter I returned my thanks to his Lordship the Bishop for his kind attention to me; but told him there was a debt of gratitude owed to the Society by me, which time & labour alone could repay; that I had entered the Institution as a married man, & that my wife & child were supported in London by the Society for upwards of two years; that the Society had procured my ordination & admission into the Church; which circumstances I could neither forget, nor repay but by actual labour. My third visit was occasioned by the answer Rev. Mr. Reed (Deputy Register) had returned Mr. Williams, extract from which shall be given: "Mr. Dixon's immediately breaking with the U. Ms. appears a tender point; I readily sympathize with him, though I must candidly confess that I cannot deem that circumstance" (gratitude) "a reason against his acting instantaneously. Properly speaking it only amounts to a well flavored pretext, to prolong an individual in a course of error. The U. Ms. pretend to belong to the Established Church. If however they object to their Missionaries entering into the regular service of the Church, it appears to me to be a necessary consequence that they are opposed to that service. — Besides I am not aware that there is much difference between the actual labours of the regular & Missionary Clergy. — If such be the case, repugnance to a transfer indicates on their part an indefensible tenacity of authority. — I feel extremely sorry that Mr. D. should have acted so long against his better judgment & honest convictions. His authority to preach depends as is imprinted on our minds by the solemn ordination service, on the license of the Bishop. This I perceive he has not, and again by the law of the land even a Dissenter must license the building in which he preaches. I dare not say to what omission to do so on the part of a Clergyman of the Established Church amounts. With respect to his being licensed to preach I should think your testimonial of his competency to discharge that duty would be amply sufficient. Before this building is licensed, I need not say a petition is necessary. Should Mr. Dixon not act promptly, be pleased to hint that it will become my duty as Deputy Register, to take notice of his performing divine service in an unlicensed place, as also of his preaching without the usual qualification. These necessary & painful acts of duty, I trust sincerely to be spared. If St. Elizabeth's will find half salary for him, the Bp. will find the other half; if St. Elizabeth's cannot, Westmoreland is ready to receive him on these terms." My answer was the same as that given at the second visit, & the curacy offered near Savanna la Mar declined.

Through conversation with the Rector the following difficulties occur to my mind, making me feel too uneasy to conceal my burden. How is it that after being ordained in the Church, I cannot act without incurring my Bishop's censure, & whence does this arise? He complains that he is made a mere tool, being just asked to grant a license, both to places & preachers, but has not the shadow of control over their proceedings, except in cases of actual misdemeanour; that when the Bishop has located a Clergyman, it is not even in his own power to

remove here; yet a body in the island, the majority of whom are laymen, not only locate their clergy, but can remove them at a moments warning. In case of directions from the Society running foul of the Bishop's request, - if I obey the Society, I offend the Bishop; if I follow the latter, I am liable to be discarded by the former. Are the two so much alike that both are proud to belong to the Church, & yet are they so far different that each has separate interests, and a distinct dominion? Can there not be a perfect union? Cannot the Society so arrange matters with the Bishop, that I can serve them and keep the approbation of my diocesan, or cannot they allow me to join the Bishop, and yet be in full & perfect union with themselves? Can I not serve both, without being removed, where there is no Bishop? These are difficulties to which I have not before given expression, except in part.

You will perhaps enquire how it is that I write you this long letter so soon after one to D Coates, Esq. The fact is the third visit above mentioned having occurred since that letter, & the Commissary wishing an answer, I have agreed to give him an early reply founded upon advice from England. Perhaps you will perceive something like a tone of complaint running through the first part of the letter; which I assure is quite unintentional on my part, for the cause of Christ carried on in an orderly manner is one thing, while my personal inconveniences are another so distinct, that though we are half suffocated in these two small apartments in a hot climate,* they should not have been mentioned had they not been essential to my plan of showing you the informalities to which I am subjected, & of which I am the victim. You see by my situation that the instructions given me were negatived by the Comm.rs, alleging, as they did, the smallness of the Estate in the neighbourhood of Kingston, and not feeling the want of an assistant Secretary, to be sufficient reasons. Hoping to receive directions as early as convenient from yourself, advising me whether it be practicable or possible for me to listen to the Bishop's overtures, & yet keep in full & undiminished union with the Society; thus saving the Society's money, yet joined with them in the same interest, and an enlarged sphere of usefulness (at least the place offered me compared with my present station) or furnishing me with instructions how I can be both the servant of the C. Mss. in Jamaica, and a true churchman - hoping for such directions, I shall wait three months with a very considerable degree of anxiety. May the Lord increase your labourers & the success of your Missionaries a hundredfold. I have not here expressed my attachment to the Cmss. as expressions alone are of no value. After all it is my conviction that in Colonial dioceses the direction of the Missionaries must be given up to the Bishop, or there cannot fail to be an imperium in imperio. That such is the case in this island could very soon be shown, but that I confine my remarks to my own experience.

* The Missionary premises intended for me are not yet commenced, & according to Jamaica operations their erection will occupy twelve months at least.

I sincerely trust & hope your health is in a better state than before I left England; & that you may enjoy much of the divine presence & blessing. Mrs D. desires to unite with me in gratitude & every good wish to yourself & family.

(Sig.d) Henry L. Dixon.

I had forgotten to mention that the Rev. T. P. Williams, Rector, remembers you at Cambridge as a fellow student.

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Rev. J. G. Muhlhauser to the Lay Secretary. 38

Lon. Aug. 13

My dear Sir, Trinidad, San Fernando, June 2. 1836.

Although Mr. Eckel a few weeks ago sent off a letter to you, in which he endeavours to state the grounds upon which we were separated, against the instructions you gave us, yet I cannot help adding some other reasons & entering into some particulars, in order to prevent misunderstandings which possibly might result from. I do hope that if you have read the reasons I assign for, you will justify our proceedings. I wish to let you know that I shall always endeavour to fulfil your instructions to the letter, if possible. Speaking of your instructions, in which there is stated that Mr. Eckel & myself should reside together at San Fernando, and with this very impression we left London and arrived at Trinidad, notwithstanding the Bishop of Barbados wished the contrary at the time we were with him. When we arrived at Trinidad, the Governor, Mr. Cummins & all other gentlemen we became acquainted with, and who did know the localities of this island, told us, that it would not be prudent to place us both together, and in doing so deprive so great a mass of the population of the benefit of having a Minister. All these, however, would not have been able to alter the mind of Mr. Eckel nor myself contrary to our instructions, if it would not have been on account of extending our usefulness to a larger number of the poor negroes, of whom it may be said that they are dead in trespasses & sins. San Fernando is a small town, but now in a rising condition, the population of which amounts to about 500. The greater part are negroes & coloured people, and belong, with a few exceptions, to the Romish Church, but on no other account but because they were christened by a Romish priest. The leading people are either members of our church, or of the Church of Scotland; I am happy to say that there exists no bad feeling between those two branches. Then we have here a Wesleyan Missionary who preaches every Sunday, and during the week carries on a school (I learnt yesterday that this Missionary intends to stop his school on account of the school I am about to open). The Wesleyan Missionary got access to many an estate in this neighbourhood, because there was no Minister of our Church, and this puts a little difficulty in my way. Another reason is the wet season in this country, which, as I am told is excessively heavy, and then the roads become so bad, that moving about, even on horseback, is not an easy task. A great part of the wet season the inhabitants are confined to their houses, or can only take short excursi-

and in this case one of us may easily do the work at one place. Farther, the Government gave us a grant of land at San Fernando, & another one at Savanna Grande, 10 miles distant from here. Taking now into consideration the distance from here to Savanna Grande, a sufficient superintendence in the school at Savanna Grande is impossible. Again, the Wesleyans are spread in one shape or another throughout the neighbourhood; but they have not yet reached Savanna Grande. Supposing we should stay together here, they would very soon extend their labour at that place, whereas, if I may express myself thus, we have now fair play. Again, it is more than likely, that if we should not have occupied both stations, the Society would have been excluded for ever from that quarter, for the Governor as well as the Bishop were very anxious to send thither a minister. A chief reason, however why I consented to separation, is, because one of the chief objects the Comee had in view in sending us to this place, is entirely impracticable; I mean the training up of young people for schoolmasters. It is impracticable because of the scarceness of people, of the great expenses the Comee would have, and on account of the present circumstances. Every labourer gets 5 or 6 bits per day in this island, but by all this the planters are at a loss where to get them. After my arrival at Trinidad I enquired whether there could be found some youths who were desirous of being instructed, & trained up for schoolmasters; at last I found one, a boy of about 14 years of age. When I came down to this place, I took him with me; he had scarcely been 10 days with me when he procures a forged letter pretended to be written by his mother, upon which, not dreaming a forgery, I permitted him to go to Port of Spain; he went & never returned, & when I asked him after a time in town, he told me that he never felt himself well at San Fernando! Supposing now I should succeed in getting six youths, devote all my time to them, feed and clothe them, & having done all I could, it is most likely that the greater part of them will run away, and then the only thing I could do is "to be content." The expenses here are very great, as you will have occasion by & by to see. To maintain, in every respect, six youths at this place, would cost a great deal of money. Dear sir, these are the grounds upon which we agreed to follow the common advice of separating us, but I hope that the Society will justify us, after the perusal of this letter. I assure you that I am willing & ready to follow up our instructions to the letter, if desired, although I do not see that way would be the better one.

It was the 13th of April when I arrived here at San Fernando to settle. On the 15th I preached & had divine service already in a private house. It was my endeavour of becoming acquainted with some of the most influential persons at this place & its vicinity, & in which I soon succeeded, and partly I met with encouragement. The next thing I had in view was to get a house for divine service & a schoolroom during the week, my house being too small. I succeeded too, but four

weeks afterward I was obliged to leave it already on account of some occurrence which happened in the family the house belonged to. I soon found however a larger & a better one, and in which I have now divine service regularly on Sunday mornings. Having not had a schoolmaster, neither was provided with benches &c. I determined to open the school on May the 30th., but on the said day the carpenter was still working, & so I postponed it until the 6th. of June, when it will be positively opened. The room is 40 feet by 24. Here are a great many children, which as I am told would be happy to attend. I am under the expectation that it will prove a great blessing to this place. To return however to my narrative, I come to the visitation of his Lordship the Bishop of Barbados. His Lordship arrived at Trinidad at the close of April in company of Mr Gittens & Mr Bovel his chaplain. As soon as I heard of the arrival of his Lordship I went up to town, & upon his desire I stayed there the Sunday over. The 7th of May the Bishop came to this place, & took up his lodgings in the house of Dr. Mikleham; the Rev. M. Gittens & the Chaplain of the Bishop stayed with me. On the Sunday following, the Bp. had service in the house I fitted up for that purpose; he addressed the congregation upon the holiness of the Sabbath, and ih profanation in general, but in particular on this spot; he made a very good impression upon the hearers. After service he came into my house, & then the question was discussed between him & some gentlemen of the Couva quarter; how & by whom divine service is to be performed in that quarter. At last it was agreed upon that I should go thither every third Sunday, & have service there; visit sick persons if there are, regulate schools &c. and that so long until the Bishop sends a Clergyman for that quarter, which he promised to do soon. On the other side Mr Kekel was requested to come down from Savanna Grande every third Sunday, & perform service at San Fernando. Couva is about 13 miles distant from here. On Monday the Bishop went up to the Mission, & returned the same evening, & partook of a light dinner with me. The question of a church was discussed before the arrival of the Bishop; in consequence of which I suggested to him to call a meeting together for that purpose; to which he readily consented & which took place on Tuesday the 9th of May at 10 o'clock. As for the result of the Meeting, I refer you to the paper enclosed. I only wish to mention that the promise of the Bishop for the Society respecting contribution toward a Church, originated from him, as you may see in the paper. Another Meeting was called, but nothing was done except that the subscription lists were opened, & a church-building Comte selected. I was named to be the Treasurer. The spot of the Church is a beautiful one indeed. In the course of next week there will be sent in some memorials to the Government respecting it. In South Naparima quarter I have fixed upon a spot for a chapel, schoolhouse, and next week we will send in to the Government a Memorial, requesting them to add to the Bishop's £200 stg. other £200; and toward the maintenance of the schoolmaster 200 dollars a year; the same I intend to do in Point à Pierre. As for the district the Bishop allotted me, it looks rather large. It is Point à Pierre, the two Naparimas, San Fernando, & down to the end of the island, & besides that I have every

third week to go to Couva. As for the country, I shall be silent for this time. Some planters invited me to come, or rather consented to my request. Next Sunday I am going to Couva, and Sunday a week I shall the first time preach in an Estate, & the Sunday after that on another one. Although the larger number of negroes are Roman Catholics, yet they are in reality nothing, and as far as I can judge open to instruction; this however time will show; here is a great field of labour. Morality is here so low, not only among negroes but among the Europeans, that you would wonder if I should tell you how atrocious sins are committed here without taking any notice of them. My school here at San Fernando is now building, and will be ready in about 2½ months. I sent in an advertisement for taking tenders, but when the time expired there were found only two. One carpenter asked £1100 currency, & the other one, an inhabitant of this place, £700, about £300 Stg. I was at a loss how to do in this instance, remembering the words of your last letter of the 1st. of Feb., that the expenses of one schoolhouse ought on no account to exceed £250. The size of the schoolhouse is 40 ft. by 25; a size, as I am told, rather too small; I could therefore not lessen the size. The building itself is to be said to be as simple as possible. Not knowing what to do, I told the carpenter the state I was in, whereupon he told me if he would take white pine board for the posts & footing instead of pitchpine wood, the expenses would be lessened to £675 C. But after consultation & consideration, I preferred pitchpine wood to the other, because there is built no building which is meant to stand long without that hard wood. I was about at first to write home, but after all I was sure that the Society would grant £300, because there is no alternative, & then the rent of the schoolhouse & temporary place of worship would go on, which is 14 dollars p^r month; therefore the sooner I could get rid of the rented house the better. I do not know what the Society will say; one thing I know, that I was in great distress, not knowing how to act. I hope however that the Society will justify my proceedings. The same thing is it with respect to my dwelling house, & which case I wish to lay before the Com^e: for the house I am in now is a small house, & pay 16 dollars p^r month. The sooner therefore my house is built, the better it will be. Houses are very expensive here on account of the separate houses & offices. There must be separate a kitchen & servants' room, or the house must have two stories, and then a stable & a fowlhouse. I should feel very much obliged to you if you would have the kindness & acquaint me soon how I have to proceed. I have not yet mentioned something respecting my schoolmaster I have employed. I am very happy indeed to know that I have a pious schoolmaster to whom I can intrust the children coming to school. He is an Englishman, a native of Exeter; his name is R. Woodman; he was brought up in Christ Church at London. I dare say he will answer very well. As for payment I give him £40 Stg. a year, & have him at my house & table, for in doing so I

considered it better for myself with respect to my expenses. £40 when compared with other schoolmasters inferior to him in every respect is not too much. The Bishop gives every one two dollars house. It is a mistake prevailing in England that a black or coloured schoolmaster has more influence than a European one: the truth is entirely on the opposite side, for the negroes always prefer white persons; they look up to them, they believe that a white person is wiser than a coloured one, & more able to teach than one of them. I was three weeks ago at Tobago, and they were speaking there about sending to England for some schoolmaster. If I should have here in my district two other schoolmasters or Catechists from our Institution, I would venture to say under God's blessing to do a great deal of good, but if I should not get pious young men, I dare say it will be done but little in comparison. Another thing I would mention to the Society is – sometime ago some vessels landed at Trinidad with Africans, which were distributed among the planters &c. The Governor asked Mr. Cummens to baptize them all; he or his lady would provide for godfathers & godmothers. Mr. Cummens refused to baptize those above 14 years of age without having instructed them previously to their baptism. Some of them were baptized afterward by the Chaplain to the Forces, & a great number by the Romish Priest. In the course of this year there are expected 5000 to 6000 Africans in this island, which will be again distributed. The Governor asked the Bishop himself by his late visitation, how it will be when the Africans arrive; whether we will baptize them or leave them to go over to the Romish Church to be baptized. The Bishop gave Mr. Cummens a paper in which he directs us how to act in this case. At first he says, according to our Rubrics, we are advised to baptize those persons who are under the years of discretion with the infant baptism. Now some say the years of, or under discretion are 14 years, others say 16. According to this he (the Bishop) advised us to baptize all those young Africans immediately by their arrival. As for the persons above those years, you have to wait till they are desirous to be baptized; but in order to make them desirous, you have to hire or engage an African, that conveys him some meaning of baptism, & if he comes forward, baptize him according to the form prescribed. In the same paper the Governor binds the holder of the Africans to procure opportunity for them of being instructed in the Protestant religion. The reasons of the Bishop are these; he says, If we do not baptize them, they will be baptized for a certainty by the Romish priest, & then they are for ever excluded from our Church, from biblical instruction &c.: but if we do it, we have access to them, we can instruct them whenever we like, and instead of remaining in darkness, they will be brought to light &c. When the Bishop told it me at first, I openly confessed to him that I was not prepared to do so, being a matter of conscience to me. The Bishop was rather struck upon my as it were refusal, & he told Mr. Gittens to read it over again with me which he did; but we could not agree & so left the Bishop. Afterward I thought upon this subject much, & I became rather reconciled, considering the circumstances prevailing in this island, & I thought, it is good for expediency's sake; for every person baptized

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Rec. J G Muhlhauser, June 2/36.

the Romish Church is dead as it were to our Church, & considering that many a poor African might become enlightened when brought near to the Sun of Righteousness, I was moved with pity toward them, if I should be the reason, for not becoming acquainted with the Word of God &c. It was the Sunday next when I was to go to Couva to hold divine service. It was the first time that ever a Minister of our Church preached there. There were about 200 persons present. After service I baptized 5 infants & afterward they brought forward 3 Africans of about 19 years of age. Twice I had my book in hand to proceed, & twice I put it away again, & after a hard struggle & with a hard struggle I baptized them, not knowing what to do & what to leave. I would ask some advice of the Society, & should be very much obliged to you for doing so.
This island is a most beautiful & healthy island. The spot I am upon is considered more healthy than Barbados; but the people is a very opposite thing to the climate, a depraved generation indeed; there is no fear of God in their eyes. By this letter I shall not enter into particulars, but I shall do so in a subsequent letter. There are some ladies here who are desirous of having an infant school at San Fernando; they would contribute money toward it, & place it under my care. I wish to know in how far the Society would co-operate, and how much subscription I would be permitted to subscribe? The greatest difficulty is in getting a schoolmistress, & I am afraid we shall not be able to do anything until the Society permits Miss Paschi to come out to Trinidad. I do not like to urge the matter any further, but one thing is true, namely — that my good name is exposed to calumny, for it is quite the fashion here of the Europeans to live openly together with their housekeepers; not a few, but the greater part of them; and then I have two servants, who do what they like during my time of absence in the country, which is almost daily; they steal whatever they can lay hold of. I would say, if the Society does agree, to give her permission to join me in about a year's time. I spoke to the Bishop about it, and he thinks if she would go at first to Barbados, where I may meet her, it would be better. If Miss Paschi would leave London next year at the close of April or commencement of May, I could meet her at Barbados in July about before the hurricane season. But I repeat again, if the Comtee do not agree, I wont in any way insist upon. At the conclusion I must beg you to excuse my scrawl, but it is all the work of one evening & night. I am going to Couva tomorrow, & so have no time left for copying it. Mr. Eckel is sometimes in Savanna Grande, & at other times here with me. He has not yet found a house where he could stay permanently.

(Sig.) J G Muhlhauser.

Rec. Aug. 2/36 Minutes of Meeting of Inhabitants of Naparima &c. May 10. 1836. (39
Com. A A
Acct.

San Fernando, Trinidad. May 10/36. At a Meeting of some of the

inhabitants of the district of the two Naparimas & of Point à Pierre held at the residence of the Rev. J. G. Muhlhauser, at the Bishop's request—

Horatio Huggins Esq. being called to the Chair—

The Bishop stated that his object in requesting this Meeting was to take into consideration the most effectual means of providing for the religious wants of the population of these districts, & that his opinion was that three schoolhouses be erected; the one in South Naparima, the second at Point à Pierre, the third at San Fernando: the two former to be used during the week for purposes of instruction, & on the Sabbath for divine worship; the one of which the Church Missionary Society would take upon themselves to erect; the other two the Society for the Propagation of the Gospel in Foreign Parts, together with such assistance as could be obtained in their respective neighbourhoods; that with regard to the erection of a place of worship, this he considered should be the charge chiefly of the Colony; but that these Societies would doubtless contribute in some measure, say £150 stg. each toward such an object. It was resolved thereupon—

1. That it is the sense of this Meeting that a Protestant place of worship be erected on such site as shall hereafter be deemed best for the purpose, with a burial ground adjoining, & that a public meeting of the inhabitants be requested for the purpose of taking this subject into consideration.
2. That toward the accomplishment of so important an object it is desirable that subscription lists be immediately opened at the houses of the respective Commandants & adjoint Commandants of the two Naparimas & Point à Pierre, as also at the residence of the Rev. J. G. Muhlhauser; it being the conviction of this Meeting that the inhabitants of the district generally would subscribe liberally for the furtherance of such a purpose.
3. That steps be taken toward the choice of a suitable site, & the obtaining a plan & estimate of the expense &c.
4. That it appears to this Meeting that land kindly offered by either Horatio Huggins Esq. or Dr. Philip is most eligible as a site for the erection of a chapel schoolhouse in South Naparima — & the place called St. Margaret's Hill for the one in Point à Pierre.
5. That the Rev. J. G. Muhlhauser with the Commandants of the respective districts be requested to call a public Meeting of the inhabitants on the and at this Meeting it be moved that the Secretary be instructed to furnish the Bishop with a copy of the proceedings.

The Bp. in conclusion expressed his hope that similar steps wd be taken by the Commandants & other Gentn of the San. Grande distt, & that a copy of these proceedings be furnished to Thos White, Commandant of the Savanna Grande District, for that purpose.

The thanks of the Meeting were then given to H. Huggins, Esq., for taking the Chair, & the Meeting dispersed.

(Sigd) Horatio N. Huggins.

My dear Sir, New Amsterdam, Berbice May 30. 36

As there is a vessel sailing for London, I avail myself of the opportunity to write a few lines, remembering the words of your kind letter, that "you value frequent communications from your Labourers abroad." We live still in Town and are kept in a state of suspense tho' not altogether idle. The season is very heavy and will prove very unhealthy when the water is abating. At present the whole coast is under water, which renders it impossible for us to live at Stichlyne. If the cause at Stichlyne were not in so deplorable a state, I should never have abroned it it, but the roof being so leaky as not to leave us a dry spot, I considered it my duty to quit it. Our little furniture which it is not in my power to remove, is actually falling to pieces from continued damp. There is little prospect of the place being habitable again till the month of August. I sincerely regret these circumstances and more especially to be separated from the people for such a length of time; yet am I fully resigned to the will of my heavenly father, whose kind hand I am taught to acknowledge in all the dispensations of his providence. From want of service in Town, owing to the almost impassable state of the roads and the incessant rain, I have been lately suffering from a pain in my right side; I think however that it will be nothing serious. May the Lord have compassion on my infirmities, that at last I may be counted in some degree worthy to glorify his name on earth, for this is my desire, however unfit else for the work of the ministry. I recollect Sir, you once said, "A Missionary should never be idle either at home or abroad" and accordingly I look for work whenever opportunity will serve and I am happy to state that I have not been kept idle. I am called upon to preach in the River, Canje and other districts; also in the Goal and not unfrequently it is my privilege to bring the full Gospel before the people in Town. If I am able to form any adequate idea from the state of things now I am led to conclude that this Colony must have been in a deplorable state in times past. The principles of the White as well as of the Coloured population are very much corrupted and contaminated by sinful practices and yet I fully believe that a change is perceptible. Oh that it might please the Lord to send Ministers, whose minds are enlightened and whose hearts are warmed by the love of God. But what regards the Ministers of our Church, they are apparently dark, for which I heartily grieve. I know dear Sir, that a man hath nothing, but what he has

received himself, and I therefore pray that the Lord may be pleased to give light to the blind. tho' at times my heart is grieved within me. As often as opportunity is given I try to bring the fundamental doctrines into the pulpit, and I trust that the pure word of God will not be altogether lost. I rejoice that the Rector begins to preach more about justification and sanctification by the Spirit; though he himself has neither felt the one nor truly believes the other. The London Missionaries here are divided among themselves, and do not appear anxious to keep up intercourse with the Church people, except one or two, who do not live in town. I am the more grieved at this, because the people among them, are greatly influenced by sectarian views, and not unfrequently go to battle with each other. For bringing this picture before you I do not think the colors too strong; but if — it is my infirmity. Yesterday, Sunday, I had service on board a Danish Vessel, the first that was entered the pier; and found an opportunity of distributing some Bibles among them. I often go on board and converse with the people; who never appear to have heard of a Saviour. Next Sunday I intend to preach to the German congregation here whose Minister has lately returned to Holland; I do this without scruple as His Lordship told me to preach throughout Berbice, whenever opportunity should serve. From this I conclude that Foreigners are not excluded. I am very desirous to hear the result of my late communications. With our united kind regards to yourself and the respected gentlemen of the Committee.

(Signed) J. H. Bernau

Rec. Sept. 1/36 & Ans. Com.

Rev. R. Panton to the Lay Secretary. (42)

Kingston, July 18. 1836.

My dear Sir,

1. In my last communication I mentioned that I was on the point of setting out on a tour round the western parts of the island, in company with the Rev. J.M. Trew, with the object of visiting the Stations, & of forwarding the views of the Society. We have since accomplished our object, & have returned to this place in safety: having been mercifully kept in health & preserved from accident. I have now to acknowledge your letter of April 30/36.

2. It is my intention, God permitting, after meeting the Corr. Comtee on the 26th inst. to visit, with Mr. Trew, the Eastern parishes, & to inspect the Stations in St. Thos. East, Portland, & St. George; after which I propose to send to the Parent Comtee an account of the present State of the Mission in this island: giving you as correct an idea as I can of the situation, prospects, & usefulness of each Station; the progress of the several schools; the openings which are presented to us in various parts; & the difficulties which we have to encounter.

Rev. R. Panton, July 18/36.

3. In the meantime, however, I am anxious to bring before the Parent Com^e two subjects, which appear to require immediate consideration. The first is our present situation with respect to Swanswick in Trelawney, the Estate of Mr. Clarke. Mr. Trew & I passed through that property, & would have stayed to visit it, had we not feared we should be regarded as intruders. We saw, however, enough to convince Mr. Trew of its desirableness as a Missionary Station. In Falmouth we learnt that the opposition of Mr. Clarke's Attorneys (Messrs Miller & Marrett) to the progress of evangelical truth had been evinced, as we feared would be the case, in a plan which they have adopted to exclude the Society's Missionary from the Estate. Mr. Marrett has commenced the erection of a chapel on Longpond (the next property to Swanswick, for which he is also the attorney) at the joint expense, we heard, of the proprietor of that Estate, & of Mr. Clarke: & has applied to the Bishop for assistance in the erection of the building; & also requested his Lordship to appoint a Curate to officiate at the place. The object of this plan is to exclude men of the Society's stamp by placing on the property a Curate of other principles, or by procuring the occasional services of the Island Curate of the parish, whose doctrines give no offence to the planters. It has been a long established device in Jamaica, among those who would oppose the progress of religion, to apply to the Bishop for assistance "in checking the prevalence of evangelical fanaticism; & in supporting the Established Church;" & in his Lordship they generally find a ready coadjutor. In this manner the Stations on the Estates of the Messrs Mitchell have been taken out of our hands (viz. Moreland & Oliphants) & such is the present scheme. If the Society therefore wish to occupy Swanswick as a Station (& a better cannot be) they must take immediate steps to procure a grant of land from Mr. Clarke; & very clear & positive directions to Messrs Miller & Marrett. These gentlemen are not in any degree to be trusted. Their conduct in the case of Mr. Stankey's Estate should be a warning to our Society. That gentleman, anxious for the instruction of his people, placed a London Society's Missionary on his property. When Mr. Griffiths & I visited the neighbourhood last autumn, we saw Mr. Vine, the Missionary; & learnt from him the various difficulties & distresses in which he was involved by the conduct of Mr. Miller. We urged him strongly to write directly to Mr. Stankey, & expose the character of Mr. Miller; but he seemed unwilling to do so; & has since been obliged to leave the Estate (Arcadia) & seek a field of labour elsewhere. Such will be the issue of every plan to give bonâ fide instruction on any estate where these gentlemen are in power: unless the Missionary be rendered perfectly independent. Mr. Sefsing would probably have been placed in Swanswick, according to your suggestion, had we not been deprived of the use of the dwelling house by the representations of Mr. Miller. I may mention, in passing, that the same plan has been adopted at Rose Hall. I informed you in a former Letter, that the Rev. J. Mc. Intyre, the Rector of St. James', had been anxious to have one

of our Missionaries located in his extensive parish; & had procured the dwellinghouse of Rose Hall Estate for his residence & chapel. Messrs Miller & Marrett are the attorneys: & no sooner had they learnt that the Governor, as Chancellor, had given us the use of that house, than they discovered that the overseer's residence was very unhealthy; & applied to his Excellency to permit the Overseer to occupy the dwelling house! I mention these circumstances that the Parent Comtee may be well acquainted with the characters of the persons with whom their Missionary will have to contend, if they send him to the Estate in the dependent situation in which Mr Bernau would have been placed there. The answer to Mr Marrett's application to the Bishop we understand was - that his Lordship could not give any part of the funds of the Propagation Society, which are at his Lordship's disposal, to aid in the erection of a chapel, unless the Title for the land on which the chapel is built, be made over to that Society; & that his Lordship has not at present any disposable Curate to place there. The Par. Comtee have therefore the opportunity of taking what steps they think advisable in the matter.

4. The other matter I would bring under your consideration relates to the Rev. H. L Dixon. You will, I imagine, have already been made aware by a letter from Mr Dixon to the Rev. Wm Jowett, that attempts have been made to draw Mr Dixon away from the service of the Society, & to prevail on him to accept an appointment from the Bishop: & you will perhaps have felt surprised that I have not before mentioned the circumstance; & that Mr Dixon should in his present situation seek advice - not from us on the spot, but - from friends across the Atlantic. I am however but just made acquainted with the circumstances myself; & think it my duty to enter into a full explanation of the cause of this reserve between Mr Dixon & the Corr. Comtee. Immediately on Mr Dixon's arrival in Jamaica, I learnt with surprise, that during his voyage out, for no reason assigned to us, he had come to the determination of breaking off, if possible, the marriage which, under the sanction of the Comtee, was to take place between his sister in law, Miss Paul, & Mr Seddon! This was the first thing I learnt of Mr Dixon through our Treasurer, Mr King: & his first communication to me was a question, whether, if Miss Paul were to break off her engagement, the Corr. Comtee would give her employment in the Mission? I told him I thought they would not: that she came out to fulfil a most solemn engagement, & that if she broke off this engagement without assigning a sufficient reason, the Corr. Comtee could have no confidence in her. Mr Dixon answered, "Then Miss Paul will be forced into a marriage with Mr Seddon!" I asked if this was not her object in coming to Jamaica? This was admitted & the matter rested for the time. I became apprehensive that the wish to break off the engagement might probably arise from a change in the feelings of the lady: but being shortly satisfied that this was not the case, & Mr Seddon pressing the fulfilment of the engagement, Mr King & I asked Mr Dixon what part he would take; & found that he would neither perform the ceremony himself, nor give her away as her natural guardian. Upon this I sent to inform him that as the young lady came out under the sanction of the Comtee to fulfil her engagement, & there appeared to be no reason whatever why it should

not be fulfilled, I would, as the agent of the Society, take her under my charge & perform the duty of guardian myself. On the following day he informed me that he would give her away himself. In this I gladly acquiesced: & they were married by the Rev. Mr Campbell, the Rector of St Andrews. Mr Dixon conduct in this matter appeared to us very inexplicable, & we are still unacquainted with the cause. The Corr. Comtee met shortly after; & Mr Dixon then expressed a disinclination to go to his station in the country; & wished to be allowed to remain in Kingston & to keep a school there; occasionally preaching in that city as opportunity offered; alleging that he did not think himself qualified to open a station, & gather a church among heathen people. On being reminded that this was the peculiar work of a Missionary, he acquiesced & went to his station. These first occurrences certainly prepossessed us against Mr Dixon: & I suppose we must have shown our feeling to him; for there has been, since he went to his station, little confidence & cordiality between him & the Corr. Comtee, until my visit to his present residence (Mexico) about ten days since. On this occasion I learnt some particulars of the offers made to him by the Bishop in order to induce him to leave the service of the Society: & also was permitted to see some extracts from a letter from the Bishop's Secretary, the Rev. Mr Reid, written with that object. A copy of these extracts, Mr Dixon informed me, had been sent in a private letter to the Rev. W Jowett. You will therefore probably be acquainted with their nature. I asked to be permitted to take a copy for the information of the Corr. Comtee; but Mr Dixon declined, saying that to make the extracts an official document would be a breach of confidence. On this visit I spoke very candidly to Mr Dixon, & explained some of the misrepresentations which had been made to him in order to destroy all confidence in our Comtee, & to weaken his attachment to the Society. I have reason to think that he is now better satisfied; & that he is becoming interested in his work & station, which are very promising. A candid explanation having taken place between us, I hope now by frequent correspondence to meet the misrepresentations of those who would detach him from our Society. The subject of these insidious attempts to deprive the Society of her Missionaries will be brought before the Corr. Comtee next week; & it will be my duty to inform you immediately of the plans adopted to counteract them. We wait anxiously your Instructions in the case of Mr Hay.

5. I have received, only in time to mention, a private note from Mr Haensel, which leads me to fear that he will retire from the Mission in consequence of the decision of the P. Comtee that Missionaries shall not be eligible to become members of the Corr. Committee!

6. The stations which I visited in my late tour are doing very well. particularly those of Messrs Betts & Holt.

(Sigd) Richd Paxton

Rec. Aug. 15/36 A

Rev. J. M. Trew to the Lay Secretary.

(40)

Com.

Ans.

My dear Sir,

Montego Bay, Jamaica, Apl. 27. 1836.

This will be handed to you by the Rev. John Mc Intyre, Rector of the extensive parish of St. James' in this island. The assistance of a Church Missionary was some time ago promised him by the Auxiliary here, but through some untoward circumstances the pledge was violated. May I earnestly beg you will advocate any application Mr. M. may make in behalf either of his own or of the adjoining parish of Trelawney. I hope he will not fail in calling upon you, that he may plead his own cause.

(Sig.d) J. M. Trew.

Rec. Aug. 15/36 Minutes of Meeting of "Friends & Supporters of the Established Church", held at (41)

A Montego Bay, June 1/36. for the purpose of forming a Society to be called

Ack. "The St. James's Society for the erection of Places of Worship, within the Parish, in connexion with the Established Church." [Printed].

Rec. Sept. 24/36 A

Rev. C. L. F. Haensel to the Rev. R Panton

(56)

Com.

Ack. My dear Sir,

Villa de' Medici, July 15. 1836.

As I did not see you again yesterday, to make a remark in private after parting with you in the street, I send this to observe that the communication I have had from Salisbury Square finally precludes my meeting with the Corr. Comee to assist in their deliberations. The representation of the Corr. Comee subsequent to the January meeting has failed of removing the difficulty which I then stated; I am civilly told to do my own work & not entangle myself with the question of existing arrangements for the government of the Mission. I told you yesterday Mr. Coates' letter was sufficient for me to act upon, without any official communication from you. The course which it obliges me to adopt, will be to request the Parent Comee to provide for my station against the early part of next year – the travelling season from this to a cold climate.

(Sig.d) C. L. F. Haensel.

P.S. It is now my purpose to keep Missionary Meeting on Wednesday evening the 27th & make a collection on the Sunday following; I suppose you could not attend at the former, but could you preach on the Sunday or get me any other friend to undertake it, or could you fix upon some other Sunday to come for that purpose?

Rec. Sept. 24/36 A

Rev. C. L. F. Haensel to the Rev. R Panton.

(57)

Com.

Ack. My dear Sir,

Vil. M. Saturday.

Your quarrel will be with my Congregation, who have fully expected to hear you

preach tomorrow. Upon your information of yesterday I sent notices today to some of the neighbouring families, which I must now contradict. I am moreover utterly unprepared for preaching, & must turn my thoughts to subjects now immediately, which throws me into a hurry. I am sorry to let you off: the importance of ministering at the parish church I admit as a reason, but not the other point you mention. I think your representations would have as much weight with me as others.

If the Comtee require me to meet them on the subject, I am bound to comply; but I anticipate no good from it. I used some harsh words when I met with them in January, & should like to avoid temptation to do so again to the Committee. The matter is one between the P. Comtee & myself: this was my position last January, from which I have been moved for a while in compliance with the wish of the Corr. Comee. I must now resume it.

I must send you a couple of garden eggs which you were to have eaten here, they are out of my garden. Many thanks for the butter, & best regards to Mrs P. I think of posting to town on Tuesday to look after my goods on the wharf. Yours &c

(Signed) C. L. J. Haensel.

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Com.

Ans.

Revd R. Paxton to the Lay Secretary

51

My Dear Sir, Kingston, July 30. 1836.

My last letter was dated July 18th, since which I have received yours of June 7/36.

1. I mentioned in that letter, that the Corr. Comtee would meet on the 27th. They are now assembled, & I have adjourned in order that I may address a few lines to you by this packet. I have only time at present to touch on one or two points.

2. The subject of the proposals made to Mr Dixon with the object of drawing him from the service of the Society, having been brought before the Corr. Comtee, it was determined that, as Mr Dixon appeared now to be satisfied, & diligent in his station, & as we had no official documents, on which to proceed, it would be better to defer the question, until the arrival of your instructions with respect to Mr May. To show you the state of Mr Dixon's mind at present, & for other reasons, which will be explained, I enclose two letters from him addressed to me.

3. I am also directed by the Comtee to transmit to you three letters from Mr Seddon, & to explain our reasons for sending them. Since his arrival in the Mission Mr Seddon has once or twice incurred the censure of the Corr. Comtee in consequence of his impetuous & unruly disposition: but as on each occasion he has acknowledged his fault, & promised to control it, the Corr. Comtee regarding these ebullitions as the effects of youthful impetuosity which would be corrected, consented to his offering himself to the Bishop as a Candidate for Holy Orders. as your instructions

had authorized. His Lordship has a rule, which is in many respects a necessary precaution in this Colony, that no young man shall be ordained before he has resided two years in the Island, unless he be a Graduate of one of our Universities - Mr Seddon coming under this rule, the Bishop declined ordaining him in January; & as his Lordship was about to hold a private ordination in July, Mr Seddon wrote the enclosed letters on the subject. The Corr. Com.e, thinking that the spirit displayed in these letters, & the threat, that he would turn to the Dissenters, sufficient reasons, why his Ordination should at least be delayed, have desired me to refer the question to you. The next Ordination will be held at Christmas, before which time your instructions on the subject will arrive here - Mr Seddon will be informed that his letters have been sent to you.

4. Mr Seddon's third letter is enclosed that you may see the extraordinary tone, which he has assumed, & which is so unbecoming his character & station; & that you may, if you think fit, administer such a rebuke as will conduce to his own spiritual profit - Our own remonstrances having failed in producing the effect we desired, we hope that warning & advice from the Parent Com.tee may be more deeply felt. In justice to him, we must say, that he has laboured very zealously & successfully.

5. The account of the situation of Mr & Mrs Dixon given in Mr Seddon's third letter is not only exaggerated, but also incorrect. I visited Hexico (Mr Dixon's present residence) in company with Mr Betts a few weeks since, & saw the accommodations which are by no means bad for a temporary residence. They have a small, but neat house containing a sitting room & bed room; & connected by a terraced walk with the Overseer's house, in which Mr Dixon has the use of a bedroom when required for a friend. The Overseer is married, & very attentive & kind. The situation is not particularly salubrious, nor otherwise; but as I found that Mrs Dixon's mind was impressed with an idea that the place was unhealthy during the hot months, & knowing the evil effects which such apprehensions usually produce, I advised Mr Dixon to remove her to the house of some kind Christian friends (Mr & Mrs Tomlinson) in the neighbouring Mountains, where she will be as cool as in Europe. Mrs Dixon is now there, & will not return to the Nassau District until their own house at Appleton is fit to receive them. The deep swamp under the bedroom window is ideal. Mr Dixon's letters contain no complaint on the subject.

6. The Corr. Com.tee have passed some important resolutions which I must communicate by the next packet. In the mean time it appears necessary that I should copy those respecting Mr Haensel. Two notes addressed to me by Mr H. will best explain his intentions. They appear to be "private" though not so marked.

7. I am fearful from Par. 3 of your letter of June 1st that my last communications from St Thos in the East have not reached you. The information required is given in those letters; & should have come to hand long before the date of yours. I account I cannot for the delay, but now add hastily a list of the new Stations on which the Government

grants are being expended.

	Station	District	Parish
1	Birnam Wood	Buff Bay River	St. George
2	Port Morant	Port Morant	St. Thomas in the East
3	Long Bay	Manchioneal	—— do. ——
4	Appleton	Nassau	St. Elizabeth
5	Bonavista	Pedro Plains	—— do. ——
6	Rhanix	Green Island	Hanover
7	Swanswick	Interior of	Trelawney
8	Elstree	Green Pond	Manchester
9	Prattville	Milk River Hill.	—— do. ——

8. The subject of new Stations in consequence of the further grant of Parliamentary aid will immediately be taken up. We hope the House of Assembly will assist us to fix three of the new grants in the Maroon Towns by enabling us to obtain Titles for the land.

I must now conclude, my dear sir, with apologies for the haste in which this is written.

(Sig.) Richd. Panton

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Rev. H. L. Dixon to the Rev. R Panton

59

Com.

Ack.

Rev. & Dear sir.

Mexico, July 11. 1836.

My first business in sending to the gentlemen of the Comtee a quarterly report, would have been to have attempted a satisfactory apology for the lateness of its date, were I not assured that having seen you so recently, & explained to you the reasons, you will kindly exonerate me of that duty. In the retrospect of the quarter last past, I have much to call for gratitude, & on the other hand have to repress much of that glowing language of which I should have been happy to have made use. I had hoped indeed to have continued in the style of my last report that my Congregations were increasing in number each time I preached to them. But with pain I refer you to these two circumstances, both which have occasioned me a severe trial. First the influence of the rainy season, which has made the roads during one half the quarter so unfit for travelling that the negroes belonging to this estate have been unable to attend divine service without wading through mud sometimes two feet deep; to say nothing how banefully this state of the public roads would operate against the attendance of the negroes from the other estates; when only at Windsor (a place through which they must all pass) the backwater from the B. River was so high as to render it dangerous to ride through it. The other reason is our own situation. We are hemmed in by the river, which at one time rose to that unusual height & force, as to carry away the bridge with it; in this state, without a bridge, we remained for about a month, when the

people would not venture to cross it, either to come to my own house for instruction, or to the hospital for divine service.

I shall be very glad however to change this rather melancholy style, if it shall have been sufficient to restrain you from looking for too much of the pleasing & interesting. At present I may describe my station as consisting of Mexico, Windsor & Mount Unity. The congregations at these three places, are, in a great measure distinct. Mount Unity is nine miles from Mexico; it is situated on the top of one among the range of mountains near Accompong. I opened divine service there on Friday last, & found nearly a hundred people assembled, coming from distant mountains & traversing horrid roads, from 7 & 8 miles. In fact I was not aware of the importance of that part of my district, as I am assured that so far from my commencement being a flattering one, the number will, by altering both the day & the hour, be doubled. I found, too, that commencing one service at one place, was sufficient only to make the people enquire if "Minister" would not have a service also at different places; else they felt disposed to grumble. I am therefore much gratified with my new opening, where I have promised them (D.V.) to preach once a fortnight, at the same time intending also to take in Harmony Hall on the other road, as they claim attachment to the Windsor district, in preference to Accompong. At Windsor the number of my people is never less than 200, & it has been more than double. At Mexico we vary in our attendance from 100 to 200. This will, I am sure, appear very strange to you, being the place where I reside. It is strange. In the first place there are local difficulties connected with the estates; in the second place the apprentices about here are so far behind all the others in knowledge, civilization, & privileges, that I am not much surprised myself. Indeed I do here take much sorrow to myself; their dialect is so much of the African, they hear so few Europeans converse, that after all my attempts to explain, to illustrate, to shift the position of the subject, & expose it in other lights, my heart says, My God! I am a barbarian to these people, & they are barbarians to me. To my great discomfort I found that when Mrs D. enquires of an old African woman, who has attended me almost constantly, if she knew any thing of what I told her about God, the Saviour, her own soul, or another state, her reply was that she would tell Missis no lie about it, but she did not know anything at all of what she asked her. Some however do understand, & of some I entertain great hopes that they act much better than they did, upon correct principles & proper motives. If I were to attempt to say about anything <u>conversion</u> among my people during the little time I have been here, you would suspect me of having a taste for the enthusiastic; nor will I attempt to do so: but one thing in justice to my little flock both at Mexico & Windsor must be mentioned, viz. their orderly behaviour, deep attention, & serious deportment in the house of God. This pleases me. The district was, half a year ago, in almost an unbroken state of heathenism. Now it would be in vain for me to seek for higher examples of exterior deportment in any Congregation which I have attended in the mother country. In several instances I have had pleasing developement of a conscience

at work within the bosoms of the apprentices, by the questions they have put to me concerning the harm or indifference of some of their practices. And I am happy to say that in the important article of baptism, some who have been relying on the sufficiency of that ordinance for their salvation, perceive now that the outward sign is not the inward grace. The silent influence too of the steady enforcement of christian doctrines upon the conduct, was very pleasingly illustrated in a case not long since. One of the apprentices having made a hasty & somewhat impertinent answer to the bookkeeper, was about to be punished. Here his naturally hasty disposition again gained ground. While a letter was being written to commit him, Mrs D. beckoned to him & showed him that his duty was to be humble & to submit. He became in a moment like a child; knelt upon the ground & prayed God to forgive him; rose from his knees, made an acknowledgment of his error & begged pardon.

I have one circumstance to state respecting the building of the Mission Premises at Appleton, which is due not only to the Society, but for the sake of the individual. A person named Woolery, living 2½ miles from that place, quite in narrow circumstances, called on me to make an offer of all the timber that may be required in the erection of the whole premises, & so urgent was he in my coming to take it, & to have a place of worship in the neighbourhood, that to enforce it he addressed me, "Oh Parson, Parson! do make haste & take it, & have the building put up, & preach to our people, & teach our children." My first attempt at a collection for the Cms. will I think be pleasing to the Comtee; when the sum of £10. 10 was gathered from poor people, the majority of them being indeed apprenticed: to me the circumstance of it being collected in such small sums is the most pleasing feature, as it discovers the goodwill of so many. Several others have wished to put something, but I told them I would give them another opportunity at Christmas. I have a most excellent clerk, to whom I give at the rate of £10 a year for his duties as clerk, & £10 a year for his school, consisting of children & adults attached to my Congregation, amounting at present to 21. He has long laboured in instruction, & suffered much persecution, hatred, & obloquy, without any reward. His wife too is an excellent schoolmistress.

My dear sir, pray for the health of your Missionaries, that they may be able to do the work of evangelists in this trying island. Nor are the trials of the climate the greatest, but the little discouragements which are every day occurring, as an offset against the existence of any undue elevation of mind. It was only yesterday that I learned that a woman, a domestic, asking to be allowed time to go to church, was answered, "Why you used to ask time to go to your grounds." "Yes, Massa," was her reply, "but is it not better to ask time to go to church on the Sunday." And I was informed that three hundreds are discouraged, & in some cases refused to be

allowed to attend divine service. Yet, with sorrow I tell you that the time on some estates in my immediate neighbourhood for serving out fish & other provisions to the apprentices, is Sunday morning, 10 o'clock. Still from that estate the report has been for some Sundays past. More people from the I— than have ever been here yet. Thus it was yesterday, & may it continue to be the pleasing report. And may the blessing of the Almighty shine upon this wilderness in which I sojourn until it blossom as the rose.

My duty & best wishes to the Comtee at large (in which Mrs D. unites.) It would have been such a hotchpotch if I had inserted every thing I wish to say in this Committee letter, that I intend troubling you soon with a letter all to yourself. With kind regards &c.

Sig^d Henry L. Dixon.

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Rev. H. L. Dixon to the Rev. R. Panton

60

Rec. Com. Sick.

Rev. & Dear Sir,

Mexico, July 19. 1836.

If I send you a letter every week, as I have begun to do since you were in this neighbourhood, you will have no great inclination, I am sure, to continue me as your correspondent. But I have no doubt that you will be pleased either to give advice when needed or to receive intelligence of the transaction of the Society's business.

You had appointed me to write to Mr Farquharson to request him to see Gordon & to give notice to Mr Gale & myself when it would be convenient to meet altogether at Spring Mount; but I learned that Mr F. had gone to Montego Bay, & that it is quite uncertain when he may return. Here I feel that I cannot at present proceed. Mr F. is, I understand, both a member of the Comtee & a Trustee for the building. We must not take an active part in the business without honoring him with consultation & seeking advice & co-operation; nor on the contrary can we wait until the period shall arrive when he will be at liberty. With these impressions I went to Mr Salmon & stated to him the expectations of the Comtee respecting what would be done for the building by the Estate itself. He referred to the proprietor's letter in which the grants of 25 acres of land for Appleton & Bona Vista are each mentioned; but nothing whatever is said either of money, timber, lime, or cartage. It is therefore of importance to remember that the proprietor makes no offer of anything either for Appleton or Bona Vista except the land. When I had received this intelligence I remarked, "The Comtee then Mr Salmon make mention of this £100 as coming out of your own purse, & as being your own donation?" "Ono!" he said, "they deny me in everything. I asked them for a Clergyman at Mulgrave, & of course" said he, "whatever I may be able to do will be done for my own place." Mr S. remarked in conversation, that he would be glad to build a church at Mulgrave if the Society would provide him with a Clergyman, as other Societies had found Moravians in different parts of the parish (Query. Would it not be a very important step taken, in making Mr Salmon one of the Trustees.) When I stated to Mr S. that not more than £400 could be mentioned as quite certain, he

strongly urged that nothing ought to be commenced, or arrangement entered into until nearly or quite double that sum could be confidently promised. I have however sent to Mr. Gooden a full statement of what we want done, & requested him either to state a sum in writing which he would require to undertake the buildings, or name a time when he would meet us at Mr. Farquharson's. Gooden leaves it to me to appoint the meeting, which I think better to take place at Spring Mount tomorrow week, & am writing to Messrs. Stylton & Sale to that effect. Do, my dear Sir, inform me what you would do in my situation. Get your own house done, is what every one suggests; but I cannot feel that it would be quite honest to be collecting the people's money under the pretence of a church, when in reality it would be for my own residence. I am told that £100 out of the £400 would be required for making a lime kiln. I have almost determined to call upon all the principal people in this large parish, to state to them the great breadth & width of the district I have, without any Minister of any denomination, & ask them what sum I might expect from them, on the supposition of the building being commenced. Tell me what you think of the plan. If you approve I will defer it till you can accompany me.

Will you do me the kindness to remember me most cordially to Mr. King, & to thank him for the goods he has sent. I have received 12 chairs, chest of drawers, small d°, two counterpanes, flour, alphabet & other cards; but the arrow root, frocks, looking glass, & weights & scales are not yet come. Will Mr. K. also oblige me by next post if convenient with about £50 in £5 or £10 notes, not checks. Mr. Paul also requests me to ask for £20 or £30 for him; which can be enclosed with mine. I shall be very happy to receive my saddles; but if you have not yet purchased my harness, I will for the present defer it. With kind regards &c.

(Sig.) Henry L. Dixon.

Mr. D. Seddon to the Rev. R Panton (62)

My very dear Sir, Amity Hall, Bath, June 13. 1836.

You will doubtless remember my writing a few days ago to yourself, on the subject of my ordination, & my then mentioning that I was writing to Rev. W. Read, Bishop's Sec. . I yesterday received his answer - I imagine not the Bishop's, for he does not write as officially authorized. I will tell you the general contents.

First - he makes a mistake, stating his Lordship's unwillingness to take a Candidate under a residence of 3 years. (This must be a numeral mistake). Secondly. he informs me that the ensuing ordination is to be held intentionally only for certain vacancies which require immediate attention. Thirdly - he asks me about a title - & this makes me pretty well decided in my mind that his letter is utterly unofficial; as the Bishop has been regularly informed as to the L. M. S. Title. Lastly, he says -

3/11 "the Bishop wishes to admit no more than are absolutely required."

Now for my part. I intend in courtesy answering the letter as far as I can, & mentioning that you will speedily set my own mind, & his Lordship's too, at ease respecting the title. I earnestly beseech you, if you can use one hour for me, exert your influence to get me "Orders". I think the Bishop's unwillingness to admit more than a certain number no kind of obstacle at all, & his further unwillingness to break through his two years rule, seems to be no difficult point to battle. He only says the Bishop is unwilling; but as he knows the Bishop has departed from the rule, & is about (so I hear) again to infringe upon it, he merely alludes to the Bishop's general unfavorableness on the subject.

As to a title what shall I say? It is strange that the Bishop (if he have) should ask on this head any further question; when no doubt, no difficulty is proposed by the Bishop of London. Do be kind enough to be explicit with the Bishop on the subject; be my friend at this perplexing period. I am set on "Orders" as speedily as possible, if the Lord will, & should the Bishop of Jamaica refuse me, I shall turn where I shall be more probably accepted. It would tear my heart to do so, I think so at least: & I endure something deeply painful to think that his Lordship should yet, after so long a struggle as you have had, be (if he be) undecided. O what a matter for prayer! At your Com.e meeting, at your family & closet altar. What subject for an earnest appeal to the God of all grace to lead & establish the Bishop's mind!

My school is pretty good; I trust doing something. Morse is about the same, & going by the West Indian. Newman is with him. Has Mr. King sent the furniture? Or what of Port Morant? If you & your friends come up soon, tell Mr. K. to fill his pocket with money, as I wish to draw my quarter's salary. I must also make an appeal to the goodness & kindness of the Com.te as to my horse. I never go out hardly. Nimrod is regularly floored; he will never do any good hardly. I have given him all the corn I had of you, & I cannot now ride a yard on him. Kirkland says he has just got some grass; but this is after six months starvation. I make this appeal conscious of its justice. I have lost my horse - £55 - & with your corn, I suppose £15 or £20 in corn, through having no grass, on a spot where I am placed by the Society. I think you will regard my suit favorably. My wife never gets out unless we can manage to borrow a horse; but this is not once in a month. My dear wife is tolerably well, but weak. Mitchel is very sickly in : his sermon yesterday was a gospel sermon, full of heavenly ardour. May the Lord establish him more & more! With kind regards &c.

(Sig.d) D Seddon.

P.S. If you come this week, please bring up the Records, & will you get me one of the copies of Blair's Rhetoric from C. M. House?

Rev. R Panton to Mr D. Seddon. (63

Dear Seddon, Kingston, June 18. 1836.

I have received your letter of the 13th by private hand, & take the liberty of a sincere friend to express my regret at perceiving in it much of that impetuous spirit which often runs away with your better judgment. My dear friend, you should pray earnestly against it; & strive to wait in patience for Gods appointed seasons. It is well to be zealously affected in a good cause; but this zeal should not lead us to force openings which God does not appear to have made. Your ordination, under God, is sure in a few months; but I fear cannot be effected now. I have not been unmindful of your wish; but two days ago, after much difficulty, obtained an interview with Read on the subject. He says that the Bishop has in some instances set aside the rule of "two years residence in the West Indies previous to ordination", & may do so again where there is a strong necessity; but that he does not see that necessity in your case; that the present ordination is strictly private & for a particular purpose, & not for the admission of Candidates generally: that were there any strong necessity in your case, he might receive you, but this not being the case, & as you can obtain Orders in the course of a few months, he is unwilling to break through his rule without cause, & declines doing so. My dear friend, there is reason in this, though your impatience can scarcely see it. If the rule is good (& I think it is in general) he ought not unnecessarily to set it aside. The delay may be some disadvantage to you with respect to your preparation (though with diligence it may be turned into an advantage) but it will not materially diminish your usefulness. You will have at Port Morant abundant opportunity to teach & exhort the adults, & expound Scripture to them as a Catechist, & also to commence a school which, after your ordination, may be placed in charge of a native teacher, under your superintendence. In fact I do not see that ordination would very materially alter your position with respect to the apprentices; & were I in your situation & in my present mind, I would not be so very anxious for – so, "set on Orders." You can be equally useful for the next few months without them. You have yet no congregation formed, & consequently there is no necessity for the administration of the sacraments: & teaching & exposition are your vocation. Be advised & moderated: the Bishop's decision cannot be battled against; & it only extends to a few months. – Wait patiently.

There are expressions in your letter which I hope I do not understand. "You will turn, where you will most probably be accepted." Explain your meaning. I will not make any remarks lest I should misunderstand you. Direct your answer to Montego Bay. I am obliged to go westward before I visit your neighbourhood. I start in company with Trew (D.V.) on Monday morning. Indeed I was to have gone

yesterday, but have been detained by business. We hope to be back in three weeks, after which we propose travelling eastward. I must close with kindest regards to Mrs Seddon.

(Sigd) Richard Panton.

Rec. Sept. 24/36 A

Com.

Ack.

Mr D. Seddon to the Rev. R Panton. (64

Amity Hall, Bath, June 20. 1836.

Very dear sir,

I thank you very sincerely for your letter of the 18th inst., in which I discern much open, friendly dealing, & although I think you hit me unjustly hard, I thank you for your christian candour. A letter is too short for a Ciceronis Defensio; I shall therefore reserve some matter for a personal confab. I regret if I produced any painful feelings in your mind by my letter: I did not intend it, I did not glance at it. You ask for a certain explication. I will give it with all possible plainness & decorum.

I could not mean, leaving the Society. I abhor, from my heart, any principle but necessity leading a man to forsake so noble a cause as that embraced by the CMS. When I used the term "apply elsewhere" I had my eye to several things. On my leaving England Mr Coates stated to me that he considered the Society as pledged to my ordination should my proceedings meet their approbation, while a Catechist here. My view was, that if the Bishop of Jamaica demurred, to appeal to come home, to be ordained by the Bishop of London. And further, as I am not aware that his Lordship has really & satisfactorily engaged to ordain for our Society, no assurance could be given for my taking orders within a short period. Again, I was asked by Mr Read for a title. I thought, of course, that there was, on this point, no understanding established between his Lordship & the Comee — or why such a question asked by the Bishop's Sec.? I do not intend to say that something farther than this was not before my mind, as I am confirmed in my early predilections for the sacred office: & whatever (now you are in the safe possession of your chosen object) you may think as to the close resemblance of the Catechistical & Ministerial work, I know this, that though the former is a laudable & christian labour, the latter is far superior in origin & in usefulness. I certainly can not be persuaded, that using the means we have in our hands is pushing Providence, or forcibly demanding the point in view. It is a considerable time since the Comee informed me, through yourself, that I might take "Orders" as quickly as I could; & the coming is the second ordination since that period. I do not wish to press the matter further, however, upon either yourself or the Bishop. I will wait until January. But I think had matters been previously arranged, his Lordship might probably have taken me in August. It is also my impression, that unless you are so kind as to prepare my way with the Bishop for the first ordination after the one of this autumn, there will be something in the manner or the matter of my next application, to which the Bishop may object.

It is rather grating to my feelings to be told in almost every thing I do, that I

am "impetuous." I am sure that no country provokes that mentis modus more than Jamaica. I do pray that I may in all things seek the will of the Lord: although in some nature does overstep its bounds.

You do not mention anything as to my Report. Shall I send it to you? keep it for you? or send it home? It will be short this time. According to rule, in order to get my salary, I ought to send it after you to Montego Bay, but this would be useless trouble & cost. I shall see you soon & will then settle on the matter I alluded to in last letter, respecting my great loss in my poor horse.

I think we shall move to Stoakesfield on Thursday, two days hence. We are starving here, & our food lies there, but I don't hear anything about the furniture. The only things we take are a bed, the press, & a few other things. We must sit & eat &c. on the floor, until the furniture arrive. If we do not go, our repairs will be perhaps half finished, & our furniture broken or lost. And Nimrod cannot take us above once (for myself) & we have no more than this one beast to use. I shall keep the school till I go, & then leave it in Newman's hands. What am I to do about benches &c. for Port Morant? My school will be unable to be begun till I am settled. Another thing is, "My licence". I, by holding meetings, without this, may lose my "Orders" entirely. Please get it for me; or tell me how to obtain it. I think I had better not hold a meeting for service with the people, until I get my licence. But I shall have your advice. I wish to ask a favor for Union, bookkeeper on Amity Hall, whom I have prevailed upon to leave the country & go to his long afflicted father & family. Watt owes him £20, of which U. has in his own hands an acknowledgment. He has owed it long; cannot you obtain it for him, as he wishes to leave in the beginning of next month. Watt has promised & promised over & over, but no payment is made. He cannot afford to lose it. I have not time, from my packing, to read this letter again, so I trust anything painful, if found therein, may be passed over. Such a thing would be far from my mind. With kind regards &c.

(Sig.) D Seddon.

Rec. Sept. 24/36 A

Com.

ack.

Mr. D. Seddon to the Rev. R Panton. (65

My dear Sir,

Stoakesfield, Port Morant, July 12. 1836.

As I trust you will shortly be up this way for many reasons. I will give you a line or two before your doing so, as I want several things which your office renders you eligible to bring. First - my license. I dare hardly do anything for lack of this. This licence must be double, for my office & for my house. Then I want authority to get benches, desks &c. made, & money to do these things with, as I have expended some already, & am very poor. J. King has not sent my quarter's salary, nor even a part. I shall need a person to act as clerk, as I

cannot find one to read about for miles; & am thereby completely non-plused in attempting our regular service. It might not also be much out of place to bring up an account of whether my way for taking orders is clear with the Bishop for next January, seeing August seems too soon: & the matter is unceremoniously dropped by Mr Read, & I have heard no more from yourself. I know there are enemies to my taking this step near me; & the longer time they have, the more likely they are to succeed in their dishonest designs. You have taught me not to be very sanguine. I can now be so, at least in Jamaica, when noone is allowed to be steady who is fervent in zeal.

I have a sad tale to tell, the details of which I cannot think you can be altogether ignorant of. We heard from the Dixons on Sunday, & were almost distracted to learn their shocking state of body & mind. It was well known to the Comte that especially Mr D. was a rather unfit subject for this climate, even in its most favorable localities. What is our astonishment & misery to find that they have for six months been living in a most insalubrious situation in two small rooms, no outhouses, no schoolroom, no furniture, excepting a bed &c. & two or three old chairs borrowed from negroes. The consequence is, the husband, wife, & child are generally ill, & are now very weak; & Dixon, whose mind is unfit for such a sharp trial, must send his only child away for health, & says of his wife, as if almost despondingly, "Mrs D's. state is very precarious". Can we wonder at all this, when close under their bedroom window is a deep bog or marsh, constantly evaporating its poison into the atmosphere they breathe? It is intended, I know, not to continue them there longer than when their station can be prepared; but though this is true, what of it? There is nothing done in any way, & before their station be ready, they may be in the cold tomb, if continued there. You will excuse me writing these things on behalf of my wife, who cannot forget that she has a great interest in the question; & may well be astonished & nearly overcome, when she thinks that her sister should be sent to & continued at a place where her existence must probably soon terminate, unless she & her family be removed. I feel perfectly unable to reconcile these facts with those individuals through whom they result. There must be something hidden, something undeveloped, which must be known before we can explain the matter. My dear wife is so affected by this disclosure that she knows not how to get any ease without getting a sight of Mrs D. Could it not be managed for them to come up in a Droger to Kingston, & then spend some little time with us? Our house accomodations are more than sufficient; & certainly Mrs D. & D. himself & their child, require attention at the approaching critical season of the year. I think it very likely that I shall manage some way to go & see them; &, could I, would bring them up here. Can there be any objection, after so long a course of trials of every kind which they have sustained? I am sure of this, that no delay ought to follow this in their being removed entirely from Mexico, until they get properly to their station. I am sure, my dear Sir, that my own & my wife's afflicting feelings on this point will be considered a sufficient apology for any thing apparently strong in this letter. Be so kind as to direct to Dixon any answer to this letter.

Mr. Seddon, July 12/36. Rev. R Panton Aug. 9/36.

We trust Mrs P. is well, & dear little David also, & yourself, after your journeys. I am having one or two benches to begin with made now. Please remember the Records. I have none for a long time. I would prefer taking this entirely if you could get any in town; as I get no news but of this medium.

(Sig.) D. Seddon.

Postscript for J. King, Esq. (66

D. Seddon will need a sofa table (not mentioned by Mr. S.) a musquito net (one being left at Amity Hall); some light stuff for curtains, as there are so many more windows at Stoakesfield necessary to be shaded, than at Amity H. Bedroom chairs (4). No arm chair was sent. The toilet tables sent certainly ought to have a lock on. One is worth very little; the make is very bad. DS. is waiting anxiously for some money; & would thank J. King, if convenient, to say to the person from whom he bought the beef for DS. that the half bar. is not worth 5 Mars. We cannot eat it. There never could be a more complete cheat. DS. thanks Mr. S. for the furniture sent up.

Rec. Sept. 22/36 A (50

Corn.

Ans.

Rev. R Panton to the Say Secretary.

My dear Sir, Kingston, Aug. 9. 1836.

1. My last letter was dated July 30/36, since which I have received yours of July 1/36, enclosing a letter from the Rev. W. Jowett to the Bishop of Jamaica on the subject of the Rev. C. T. May's separation from the Society. The Corr. Comee wh. was sitting at the date of my last, has adjourned until tomorrow (10th.) when they meet again. We shall therefore proceed to carry your instructions into effect immediately by communicating with the Bishop & with Mr. May.

2. I mentioned in my last that the Corr. Comee had adopted several resolutions which I must communicate. The first relates to the Secretaryship & is copied below. The provisions are made by the Rev. J. M. Trew, & were adopted by the committee after much consideration. It was thought the lowest sum on which the Secretary & his family could live in this expensive island, & peculiarly expensive neighbourhood. The Corr. Comee wish me to procure a Curate to perform my duties at Bath, that the Missionaries may remain at their several Stations; but if I find this impossible (as I fear will be the case, for all the ordained men in the island are engaged) then one of the Missionaries will take the duty, & will be supported from the Stipend.

3. The Corr. Comee have also received into connexion on probation, a young man of the name of William Ashby, the son of the Controller of the Customs at Montego Bay, who was recommended by the Revs. Messrs Stainsby & Stone, & by other friends, as an European Catechist. He has been formerly engaged as a Catechist

under the Bishop's licence, & therefore is not inexperienced. He has been requested to join Mr. W. Forbes at Salt Savannah to conduct that station with him for the present; & also with the view of affording Mr. Forbes, whose conduct has been very satisfactory to the Comtee, & whose spiritual improvement has been most pleasing, an opportunity of reading to qualify himself for Holy Orders, should your Committee sanction his intention. The station of Salt Savannah has been much extended by Mr. Forbes, & now requires an ordained Missionary. This is also the case with some of the new stations, particularly Port Morant & Long Bay the duties of which an unordained Catechist will not be able efficiently to perform. This will also be the case with Swansvick.

4 The Corr. Comtee have likewise engaged the services of Mr. Eugene Lester, a native of colour. He has been a Catechist & has laboured steadily & efficiently for nearly 15 years, having been formerly employed by Mr. Trew, when he was Rector of St. Thos. in the East. He is also the first man of colour who was permitted to give religious instruction to the slaves in this island. He has long wished to join the Society; but as he was employed by the Bishop, & we never wished to draw any good man from the employ of the Bishop, wishing rather that his Lordship's Catechists were all such as the Society would approve – we discouraged his wish. Now however the funds by which he has been supported having failed, he again offered himself to the Society, & has been accepted by the Corr. Comtee. He will keep a second school in the Port Morant District under the superintendence of the Missionary who will be placed there. Mr. Seddon is at present there; & we wait your instructions respecting his ordination.

5. We are at a loss to know how the new stations, the schoolhouses attached to which are erected at the cost of the Government Grant, will be supplied with teachers. You have not yet informed us how many additional labourers the Comtee intend to send out this autumn. At least seven will be required, of whom four ought to be ordained. We cannot yet look to the Normal School for teachers; indeed our uncertainty respecting that Institution prevents our taking active means to increase the number of scholars, which is at present confined to six. We are however endeavouring to push forward the buildings to be erected by the Government grant. Our progress is however very slow; we can scarcely obtain masons or carpenters to carry on the work. The payment of the Compensation Money having thrown a great increase of capital into the island, almost all the residents here are building new, or enlarging old premises, & the tradesmen are fully employed. All the religious bodies are also erecting chapels and schoolhouses, & in some places not a single workman can be found unemployed.

6. If the Rev. C. Haensel should, as we fear, leave the Mission, & the Society be at a loss to supply his place, would they approve of the Rev. W. K Betts as Superintendent of the Institution? I have reason to think he would undertake it, if a more competent man cannot be obtained. I have no further communications from Mr. Haensel.

7. I am desired by the Corr. Comtee to request permission from the Parent Comtee to

add the names of the Rev. A.S. Gales & the Rev. John C. Stone to our list, as members of the Corr. Com.ee. The former is one of the original members, who had been some years resident in England, & has now returned to the island. The latter was ordained priest by the Bishop of Jamaica about a year ago. He is a young man of great piety & of singular sobriety & judgment. He would be a valuable addition to our counsels, & our number is now very much reduced by departures from the island.

I must now, my dear Sir, conclude, as I am very unwell, & scarcely know what I am writing. Excuse any blunders or confusion, & believe me, &c.

(Sig.d) Rich.d Panton.

Minutes of Meeting of Jamaica Corr. Com.ee, July 28/36. (Extract.) 50

Resolved, That the services of the Rev. Rich.d Panton be solicited & accepted of, as Secretary of the Jamaica Aux. C.M Society, at a salary of Three hundred Pounds Sterling P.r annum, payable in England; such salary to commence from the 1st day of January last in consideration of the expense attending his removal to the neighbourhood of Kingston, & that such sum be considered an equitable provision for the support of any future Secretary.

Rec. Sept. 24/36 Minutes of Meeting of Jamaica Corr. Com.ee, July 29/36 (Extract). 52

Com. A

Ack. Resolved, That the Corr. Com.ee have learned from the Secretary with painful concern, the present determination of the Rev. C. L. F. Haensel to withdraw from the Jamaica Mission early in the ensuing year. The very interesting & important sphere of usefulness opening before him, for which he is so eminently qualified, leads the Com.ee to regard this determination as a measure highly prejudicial to the interests of this Mission, the apparent evils of which they would most gladly have averted.

The Com.ee however, while thus recording their expressions of regret at this seemingly untoward event, cannot, in justice to themselves, refrain from observing that in any misunderstanding which may have led to Mr. Haensel's proposed departure from his station, they have not participated. - That to the utmost of their power, from the first moment of Mr. Haensel's arrival in Jamaica up to this present time, they have associated with him on terms of fraternal affection; - invited his communications with reference to his especial work; - acted upon every suggestion emanating from him, & relating thereto; - & endeavoured to promote his happiness, as well as his efficiency in his missionary calling.

Resolved, That from the general tenor of Mr. Haensel's observations to this Com.ee

in January last, having then but recently arrived in the island, they are fully impressed with the conviction, that the mind of Mr. Haensel, in arriving at his present determination, was influenced by feelings & circumstances, over which this Comte. have had no control.

Rec. Sept. 22/36 A Com. An.

J. King, Esq., to the Lay Secretary. (53

C. H. House, Kingston, July 30. 1836.

Dear Sir,

In my last advice I omitted to state that I had drawn a Bill on you in favor of Mr. Jas. Pollitt dated May 23d. for £35 Stg., which is charged to him in my books on account of salary. I have since drawn three Bills on you; one on 30th. June in favor of Capt. Henry Simpson of the West Indian for £40 Stg. for Mr. Morse's passage; the second on 14th. inst. in favor of Messrs. Alex. & Jno. Hoyes of this city for £300 Stg. & the third of this day's date in favor of Mr. Jno. Brooks of London for £350 Sterling. I shall soon have to draw on you on account of the Parliamentary Grant for the erection of the schoolhouses, as well as on the Society's funds for expenses connected with the new stations to be occupied. Will you be good enough to let me know whether or not the Bills drawn for the passages of Mr. Shearn & Mr. Morse should appear on the account books of the Corr. Comte., as they were bills for which no cash was received, & no premium charged, as in the case of Bills drawn to defray the expenses of the Mission incurred in the island; the Captains of the vessels requiring a specific sum Sterling to be paid in London without any regard to the then rate of premium.

(Sigd.) Jno. King.

Rec. Sept. 22/36. A Com. An.

J. King, Esq. to the Lay Secretary. (54

Kingston, August 9. 1836.

Dear Sir,

I have to advise of having drawn four Bills on you to the amount of £708. 8. 10 Sterling, as follows:— Aug. 8th in favor of J. Forsyth, Esq. for £235. 7. 2

" " " W. H. A. Hamilton — 70. 0. 0

" " " J. Donnell, Esq. — 103. 1. 8

" " " Messrs. A. & J. Hoyes — 300. 0. 0 — 708. 8. 10

I have thus drawn largely by the present packet as I am expecting heavy calls upon me to meet expenses for the new stations, independent of the Parliamentary grant, for which grant, as I mentioned in my last, I shall soon have to draw on you. I shall of course state what the Bills are for when I do so.

(Sigd.) Jno. King.

Rec. Sept. 24/36 A
Com.
ack.

Report of the Normal School at the Villa de Medici, for Qr. ending June 30/36. by Rev. C. L. F. Haensel: addressed to the Jam. Corr. Comee

55

Dear Sirs,

During the quarter now closing, the Normal School has, I am happy to say, had a residence where I could receive the scholars whom the Corr. Comee have admitted by Resolution. I removed to this house on the 30th of March with John Prince, my first scholar, who had been under my care the three previous months, for I took charge of him about Christmas at Airy Mount. To his instruction, of course, I have attended with less interruption since my removal to this house than I could before. His progress is slow. He reads imperfectly yet, writes very incorrectly from dictation, & not in a good hand; in ciphering, which he had to commence with me, he learns now long division; his voice is unsteady & powerless. His memory is not tenacious, but it has improved. In the reading of Scripture he manifests attention. Blemishes in his general conduct have chiefly arisen from the very bad temper with which he has to contend. I cannot perceive that he rightly applies to the true source from which the cure of this serious evil is to come.

On the 8th of April, Thomas Nichol, a free black youth, & John Tollemache, son of the Society's coloured Catechist, both from Port Antonio, arrived at the Seminary. The former appears to be steady, though not talented; he reads pretty well, & gets on in penmanship & writing from dictation; is beginning long division, & is apt at singing, though he has not a good voice. He is attentive on scriptural subjects, & conducts himself very satisfactorily. John Tollemache speaks English a great deal better than the other boys, writes a good hand, & follows in dictation with greater ease than they. But as he is considerably more volable, he does not commit to memory any better; the facility which his language affords him being counterbalanced by want of attention. He is learning Compond Addition, & does pretty well in Psalmody. In scripture knowledge he is deficient. A difficulty with him springs from his being of a class in society superior to what his fellow scholars belong to. I have had to apply to the Rev. Mr. Griffiths in a case of embarrasment which has arisen to me on this account, whose very appropriate correspondence with the boy has removed present difficulty.

On the 21st of this month John Panton Osborne, a maroon from Moore Town, & lately assistant in the school there, arrived to join the number of my scholars. He is the only one among them recommended for piety, & has manifested a very gratifying desire to improve himself for the office of a teacher by means of this Seminary. He reads well, writes pretty correctly from dictation, & seems to have a good memory. In singing he is very bad, & his knowledge of ciphering is scanty. The Bible he reads with attention.

This is the number of my scholars in the Seminary. The admission of two boys from Mr Wildman's estate of Salt Savanna was sanctioned by the Corr. Comᵉ in January last, & obtained Mr Farquharson's promise in February, that they should be sent to me as soon as I had a house where to receive them. About the end of March I wrote to this effect to Mr Forbes, by whom they were recommended; but it appeared there was a demur about it, & I laid the matter into the hands of the Comᵉ by a letter to the Secretary at the time of their quarterly meeting in April. Three weeks ago I was told that the boys were to be sent to me directly, but they are not come yet.*

The nearest Episcopal place of worship to this house requiring an hour's difficult journey, I had to institute divine service for my household here, at which I immediately admitted the people of the property, calling it family worship. A desire was manifested by the neighbouring white families to attend service here; & as the Lord Bishop was favorable, I applied for & obtained a license for performing public worship in the hall of this house, which makes a very neat, comfortable chapel, & accomodates about 120 persons. An average of 100 have attended on Sunday mornings & 70 in the afternoons. This house stands, as you are aware, upon a very high mountain, which the surrounding population have to scale by very bad roads, when they attend divine service here; perhaps it is not to be expected that a large congregation will ever be formed at this Station, nor is that my object. I have declared to the Congregation that my design in opening this place of worship is exclusively for the office of preaching; I could not engage in pastoral visits without detriment to the interests of the Seminary, & therefore neither shall I administer the sacraments here. I myself shall go to the nearest Episcopal chapel for that purpose. This arrangement has afforded me all the opportunity of preaching that I am anxious to possess.

The apprentices of this property, 106 in number, having their houses close to this, I could not but think it highly desirable to acquire so much influence over them as to prevent disturbance from any noisy habits they might have. I have been told that a change has taken place in their conduct, even without any further doing of mine than coming; whether it will be lasting or not, remains to be seen. They have given me no annoyance whatever, except one Sunday when a drunkard caused an uproar between the services; for this, ample apology has since been made. I have opened my door for any who like to come to evening prayers daily, which has produced an attendance of from 30 to 40, to whom I expound a portion of Scripture. For a few weeks at the commencement, I gave an hour to their practice in singing every evening before prayers; this I have now reduced to three times a week, & do not make it quite an hour, as they are sufficiently practised now to keep up psalmody at the Lord's day services. Twice a week, an hour & a half each time, I keep evening school for 19 adults; three times a week, two hours each, Inf.ˢ School for ten young children; & two hours between the services Sunday School for 39 scholars. Few of the scholars knew a letter when they commenced. There is a class now reading words of three letters in each of these departments. A high value is put by them

* These boys are now on their way to the school. We could get more, but the uncertainty respecting Mr Mc. prevents us.

Note by Mr Barker —

I believe, upon the residence of a minister on the property.

My normal scholars being the teachers in all these schools, their time is pretty fully occupied. I have been very little able to employ them in gardening or any other manual labour beyond what arises of the nature of domestic engagements. Of the distribution of our time I subjoin a statement to this report. The statement specifies Grammar, Geography & Composition among the branches of instruction; our progress in them has been too insignificant hitherto to allow of my adverting to it more especially in the above account of my scholars. Religious instruction may seem not to have sufficient prominency in our engagements; the fact is, I aim at making that pervade every branch of instruction in which I can introduce it. Tasks of memory have been chiefly catechisms, reading has been the Bible, singing all devotional, dictation frequently scriptural; morning prayers always include interrogatory exercises. It will be perceived that the youths are about 9 hours per day either receiving or giving instruction in school or at worship. Giving nine hours to sleep & dressing, 1 to meals, & 1 to manual employment, & 1 to learning a task, 3 hours will remain during which the youths are left to choose their own employment in the schoolroom & about the house & garden. My plan is, to ring the school bell at any of the open portions of time, when I perceive they do not employ themselves nicely, so that they often get an extra lesson not marked in the statement, but on the other hand it also happens not unfrequently that the regularly appointed lessons are broken in upon, which brings the actual amount of instruction to its level again.

In accordance with what has approved itself to those members of the Com.ee whom I have had opportunity to consult, I have made some use of my scholars for personal attendance upon me, which enables me to relieve the Society from any charge for servants to the Normal School. My own servants do all the work for the Seminary that the youths cannot do for themselves, & my pony carries water, which has to come up the hill some distance. In order to simplify domestic arrangements as much as possible, I take breakfast & dinner with the youths, so that there is one cooking only at a time; in my account for maintenance you will perceive that I refund my share of expenses on that score to the Society. I have often been shocked at the expense of the boys' board, having been accustomed to buy the tropical vegetables in Africa at no more than one half or a third of the prices here. And yet I think I have kept them in as plain a style as I could. A computation which I have made of the annual expense of a scholar for food, washing, & light, leads me to conclude that these items will amount to £15 currency. The expense of clothing I am not able to calculate yet.

I have not been able to do without a ride to Kingston for business once a fortnight, but I have found it difficult to make up my mind to leaving the youths

to themselves for about ten hours each time. As long as the Mission has not a resident agent in Kingston, business will always require the master of this Seminary to visit Kingston at such intervals. If the site of the Seminary were more remote than upon my representation it has been chosen, the inconvenience would of course be felt much more seriously. I see no immediate prospect of meeting with a person whom I could place in charge of the establishment during my absence. None of the scholars is qualified to act as monitor to the others, & I have not a trusty servant to report to me what may go on when I am from home. Housekeeping altogether I find a great deal more difficult here than I used to do in Africa, & I mention it because the Committee may have occasion hereafter to consider whether a married man would not preside over this establishment with far greater advantage & comfort than one in my state of life.

May the Lord himself, whose glory we could wish to promote by our labours at this station, watch over it & supply the lack of service of the Society's humble labourer,

(Sig.d) C. L. F. Haensel.

Half hours.	7	½ p. 7	8	½ p 8	9	½ p. 9	10	½ p. 10	11	½ p. 11	12	½ p. 12
Sunday	Reading	Hymns	Morn.g Prayer	Breakfast.					Morning	Service.		
Monday	Prayers		Gram.r	Geog.y	Bkfst.			Infant	School.		Singing	Read.g
Tuesday	Prayers				Bkfst.				Sing.g	Read.g	Spell.g	Dict.n
Wednesday	Prayers		Gram.r	Geog.y	Bkfst.			Infant	School.		Sing.g	Read.g
Thursday	Prayers				Bkfst.				Sing.g	Read.g	Spell.g	Dict.n
Friday	Prayers		Gram.r	Geog.y	Bkfst.			Infant	School.		Sing.g	Read.g
Saturday	Prayers				Bkfst.				Sing.g	Read.g	Spell.g	Dict.n

1	½ p. 1	2	½ p. 2	3	½ p. 3	4	½ p. 4	5	½ p. 5	6	½ p. 6	7	½ p. 7	8	½ p. 8
	School			Dinner	Sing.g		Evening	Service				Reading & Singing.		Prayers.	
Dict.n	Penmanship		Arithmetic		do.			Evening	School	Dinr.				Prayers	
Comp.n	Penmanship		Arithmetic		do.					Dinr.		Singing		Prayers	
Dict.n	Penmanship		Arithmetic		do.			Evening	School	Dinr.				Prayers	
Comp.n	Penmanship		Arithmetic		do.					Dinr.		Singing		Prayers	
Dict.n	Penmanship		Arithmetic		do.					Dinr.				Prayers	
Comp.n	Penmanship		Arithmetic		do.					Dinr.		Singing		Prayers.	

Rec. Sept. 24/36 A

Com.

Ack.

Report of Knockalva, June 30/36, by Rev. W. K. Betts. 58

During the quarter now ended the Sunday services at Knockalva chapel have been performed regularly by myself. The state of the Congregation is the same as was detailed in my last report; only the attendance has been rather thinner. One cause of

this has been the great prevalence of sickness in this neighbourhood.

One of the three persons mentioned in my last as candidates for the Lord's Supper, has been admitted to that privilege, making the number of our regular communicants fifteen; all of whom, so far as I can learn, are walking worthy of their profesion. One other person has come for instruction preparatory to admission to the Lord's table, leaving the number of Candidates for that ordinance three, as before.

Sunday School. The present number on the list of the Sunday School at Knockalva is 213, being 7 less than was reported last quarter; the names of several who seldom attended, having been struck off. Sickness has prevented the regular attendance of many; still considerable progress has been made. The last report gave 28 as the number reading Holy Scripture; the number of these now is 38. In other respects the observations on the Sunday School in the last report apply to its state this quarter.

Argyle School. The progress of the Day School at Argyle Pen it was stated in my last had been retarded by various causes; this quarter the school has been wholly broken up for some weeks by the prevalence of measles. This disease has been so general that only three children of this School have escaped; but though it reduced several of them very much, yet none have died. Our present number is 84, being a decrease of 3 during the quarter. Of these the first two classes, containing 24 children, read the Holy Scriptures & other books. The third class has 6 children reading Spelling book, part 2. The fourth class has 9 children reading Spelling book, part 1. The fifth class has 13 reading the Primer, & the other classes are Spelling monosyllables or learning the alphabet. The first & second classes are learning to write, & some of the first to cipher. It was not till near the end of last month that I could procure a teacher for this school, & the entire charge of it for about 3 months has prest heavily upon me; but I have now the services of a female who seems apt to teach young children, & appears to take pleasure in it; I am in good hopes she will prove very useful. She seems also desirous of benefitting the children.

Alexandria School. This school has increased to 70 children; but it also has been broken up for a time from the same cause as the Argyle School; and even now several of the children have not recovered sufficiently to enable them to attend. These are nice children & are making progress. As both these day schools are going on uniformly on the plan stated once or twice before, it is unnecessary to enlarge respecting them. The schoolroom has been floored, & is now much more comfortable. There is a visitor's book at both schools, but neither of them have had any entries made in them this quarter.

Summary. Supposed average attendance on public worship on Sunday, 350;

communicants, 15; candidates for Lord's Supper, 3. Day scholars, Argyle, 84, Alexandria, 70; Sunday scholars, Knockalva, 213: total 367.

(Sig.d) W. K Betts.

Rec. Sept. 24/36. A Report of Birnam Wood, June 30/36, by Rev. J. F. Sefsing. (58½

Com. Ack.

Dear Sir,

I may well commence this my first quarterly Report with praise & thanksgiving to Almighty God for the mercies & tokens of His goodness which He has so bountifully bestowed upon us, & which in many instances we were particularly favoured to behold & to enjoy during this first quarter of our labours here. Having safely arrived with Mrs. Sefsing on the 12th. of March we were cordially received by our Missionary friends & comfortably lodged at the CM House in Kingston, where a short time of rest was granted us after the fatigues of a voyage previous to entering on our proper missionary Station & Labours, which time, you know, Mrs. Sefsing & myself endeavoured to spend as profitably for the good of the Mission as opportunities offered.

My Station was fixed at a meeting of the Corr. Comee on the 7th. of April, & proved to be Birnam Wood, formerly a small coffee plantation, & now by purchase the property of our Society. This Station was taken up only a few months ago, & one of our Society's Missionaries appointed to it; who, however, after having met with a serious accident on horseback, which disabled him for the most part of his short stay here to perform his sacred duties, resigned quite unexpectedly his office, & thus no doubt providentially made room for me, or rather I was providentially brought here at the time to fill up his place. O may the Lord bless my labours here, & may he give us grace to let our light shine before men in this yet dark & ignorant neighbourhood, that they may see our good works of love & charity, & praise our good & merciful Father in heaven.

After having made the necessary arrangements, & strengthened ourselves in the Lord for new exertions in His vineyard, we left Kingston on the 29th. of April, being accompanied by the Rev. J. Williams, a member of our Comee & J. King, Esq., our Treasurer, & reached Birnam Wood safely after a ride of full 24 miles, which proved to be a fair trial for Mrs. Sefsing, who was as yet unaccustomed to this mode of travelling. We arrived here after a fine morning on a very gloomy & rainy afternoon. The house had been forsaken for some weeks & left in the charge of some negroes who did not trouble themselves much about keeping it clean. It therefore offered a dismal appearance at our first entrance, to which was added that the rain swamped the back part of the house & piazza, the roof being quite rotten & leaky. The kitchen represented a complete ruin, the walls of which being tumbled down by a late earthquake. The garden was suffered to grow to a bush, & its fence & walls being broken, admitted the mules, cows, sheep, & goats of our neighbours in large flocks. With rather gloomy feelings & anticipations, therefore, we closed the first day, after our good friends had left us to proceed on their journey, & I could not help considering this as a prelude to many difficulties, troubles, & vexations, that would throw themselves in our way in future.

We however the same evening found peace & comfort, at the throne of Him who will not leave nor forsake any that trust in Him, & laid ourselves to rest under the protection & guidance of a gracious & merciful God. Permit me now, dear sir, as I proceed with my Report, to say a few words 1. On Birnam Wood as a Missionary Station. 2. On Divine Service. 3. On the State of our schools, & c. close with a few general remarks.

1. Birnam Wood as a missionary station could not be better situated. In the centre of the St. George's Mountains, at a distance of at least 12 miles from the nearest place of worship, surrounded by many coffee plantations, the greatest part of which are near enough to enable the negroes to be in time for service & school; & among a population of about 8000 souls, being destitute of all the means of grace, & the pleasant voice of instruction. Birnam Wood ought indeed to prove a city set on an hill, & a light put on a candlestick to give light to all them that sit in darkness around us. There are three roads leading to it, which facilitates the approach to the chapel & schoolhouse; & the high road through these mountains, which connects the north & south coasts of this island, runs along the foot of the hill on which Birnam Wood is situated. The property contains 60 acres of land, which, however, the garden & what surrounds the premises excepted, is for the most part worn out soil, & in many places so steep as to render its cultivation quite impossible. Though the St. George's Mountains, in which Birnam Wood is situated, are considered as belonging to the most rainy parts of the island, yet the climate is delightful & one of the healthiest. Its air is salubrious, & clear streams of excellent cold water flow from the mountains in almost every direction. Besides the dwelling house it contains a pulping house & a large coffee store; the first of which is intended for a schoolhouse, & the latter to be converted into a chapel, but all of them are in rather a dilapidated state, & ought to be repaired immediately in order to prevent their going into further & daily increasing decay. The coffee store has an upper story, which is floored, & in the meantime, till we can get the whole done, serves to keep divine service & school in. This story was formerly used for different purposes, & contained several apartments, which I had taken away, so as to form one spacious room, which would conveniently hold 300 persons, if a sufficient number of benches were made, but from want of ready boards I could for the present accomodate only about 300, with seats made from the old boards.

2. Divine service was kept regularly every Sunday since my coming here, as far as I am permitted to officiate in the capacity of a Catechist. We arrived here on a Friday afternoon, & had only a few opportunities to acquaint the people in the neighbourhood that there would be service next Sabbath. However, we had the pleasure of meeting about 30 or 40 people, with whom we commenced our holy assemblies. My hearty wish & prayer was on this occasion, May the Lord God be present with us whenever we appear before Him in this His house, offering up our united prayers,

praises, & thanksgivings for His redeeming love & mercy, & may He bless every one of us with a clear insight & sincere acknowledgment of our natural depravity & corruption, & with a comfortable view of his atoning passion & death as being a sufficient sacrifice for the inlest repenting sinner. On this first interview with my people I read a short Homily of the Church of England & concluded with a few words of my own by way of application, when at the same time I informed them that henceforth there would be service kept here every Sunday, that I would never disappoint them unless sickness or other urgent & unavoidable circumstances prevent me from meeting them, & that I expected as many as were within the reach of the place would make the best use of the means of grace thus offered them freely. I also told them that I had been a Missionary for many years in the Guinea country (so they call their home in Africa) had seen their brethren, & made known unto them the way of salvation. That the Church Missionary Society now sent me to them to instruct them, the old & the young, in the Word of God, which alone can make them wise unto salvation. That the good people in England & Jamaica were not satisfied with merely making their bodies free from slavery in this world, but that they were much more anxious to make their evil hearts free from the world & the devil, & to save their souls from hell & destruction after death. I also informed them that next Sabbath we intended opening a Sunday School for every one who wished to learn to read the Bible, & encouraged their attention by saying how delightful it would be when once they all would be able to bring their hymn books, prayer books, & Holy Bibles into Church to join us in singing hymns, in responding psalms, & in reading the Holy Scriptures for the good of our immortal souls, whereas now they were obliged from ignorance to stand back & be excluded, as it were, from so great & delightful privileges. These encouragements & remonstrances were, I am glad to say, not in vain. Our Congregation increased every following Sabbath, & now about 300 persons attend regularly. Our benches are full & I am obliged to apply for materials to have more made, as the poor negroes coming from distant parts, being tired when they arrive, naturally expect a seat, or if disappointed, may soon be persuaded by the Adversary to stay away. We have occasionally also a few Europeans, Overseers, & Owners of properties, to attend, but I am sorry to say these prove a very bad example to the ignorant negroes under their charge. They all, with very few exceptions, live in unlawful connexion, are given to drinking & swearing, professing, in fact, no religion at all, & many of them are in point of religion not much wiser than their ignorant subjects. In my addresses I have hitherto not paid any particular attention to them, as I consider myself properly sent to the negroes. The first few Sundays I read suitable Homilies of the Church of England to them, but soon found that the negroes did not understand them, nor were they captivated by their contents, however good, simple, & wholesome they may be. I therefore commenced expounding a portion of the Holy Scriptures, adapting myself to the capacity of the negro mind, & was soon rejoiced to see that they were all attention. I began with the fall of man, showed them man as a fallen, sinful, & cursed creature, explained the meaning of the seed of the woman & the

seed of the serpent, gave them a short sketch of the place of God in the history of the Old Testament with regard to the redemption of mankind, & coming up to Christ pointed him out as the only Saviour & the only name in which fallen man can be saved. Thus I purpose going first through the Gospel, explaining to them one portion of this precious book after the other, always making Jesus Christ the only cause of our salvation, the foundation & corner stone upon which we must build, & the beginning & end of our faith, till it pleases God to open the eyes of their dark understandings, hoping & praying that with the aid of the Holy Spirit both the designedly ignorant European, & the natural neglected ignorant negro may at the same time be benefitted.

3. With regard to the schools, the Lord has done far more than we could expect when we first came here. On opening our Sunday School, we had indeed only 7 scholars, but like our Congregation it increased every succeeding Sabbath, & now we rejoice to say we have 130 regular attendants, of whom however, the greatest part are yet learning the alphabet. We labour under great difficulties in not having a sufficient number of adequate teachers. There are only a few who can spell words of three or four syllables, & these are rather reluctant to become teachers, as they show a great anxiety to learn & advance themselves. Thus all the labour devolves chiefly upon Mrs Sessing & myself, but we try to manage as well as we can. Indeed the Sunday is a laborious day for us. No bodily engagement during the week exhausts me so much as the duties on a Sunday. For the whole rests entirely upon me. Our service, which begins at 11 o'clock in the morning, generally lasts two hours. I read all the prayers, & sometimes am obliged to respond also, when Mrs Sessing is called from her place to correct some of the children whom she has continually under her eyes. We sing three times, & for the better understanding & retaining of the hymns, I repeat them first before I give them out. Next I am to pitch the tune myself, & thus without being relieved for one moment, I must go on from the beginning to the end. We allow ourselves only half an hour's rest after service, which time, however, is mostly spent in talking to the people who come to see us & to take our advice on different subjects. We then go to school, which lasts till four o'clock in the afternoon, when we conclude by singing & prayer. Though such a Sabbath duty often proves greatly fatiguing, yet it is a delightful work, a holy engagement, & the Lord gives us strength equal to our day, for which His Name be praised.

Three weeks since we also opened a day school, to which the following circumstance gave rise. A few owners of properties in the neighbourhood came to see me one morning, & enquired whether & what time I was to open a day school, expressing a wish to have their children instructed. This question was put to me unexpectedly, & I was rather at a loss what to answer, as I knew their children were the offspring of illegitimate connexion, & brought up, it is a shame to say, for the same purposes. They ought to have the means to pay for the education of their children, if they feel parental

love for them. At the same time I was aware that I was sent to the poor negroes, & that they must be considered first. I therefore evasively answered that in opening a Day School we chiefly depend on the buildings. We must first have a schoolhouse. If that is the case, they replied, that will be a long time; we see we must send our children to Kingston. In order to prevent their casting undue reflections on this Station & its Missionary by refusing to receive their children, I enquired how many they would be able to send; & having learnt that besides six of their own they would endeavour also to prevail upon some of their negroes to send their free unapprenticed children, I gave them my promise that I would open a day school the following Monday, but informed them at the same time that we could not deviate from our original school place on account of their children nor make a difference between them & the negro children. Having given notice to the people of our intention, we accordingly commenced this day school on the 13th. of June, when we at once saw standing before us & placed under our charge twenty children from four to sixteen years of age, the greater part being negroes. This number has since been increased by four more, so that we have now in all twenty four day scholars on the list. This we consider a fair beginning in a place like this, though we have not much hope that their number will much increase, as these come from the nearest properties, & the others are at too great distances, as to make it practicable for such little children to come & return every day. Three of these scholars read in the Testament, but are to my great surprise as ignorant of the contents of that precious book as the very heathen. The rest of them either spell little words or learn the alphabet. In cyphering they all stand on the same level, & are repeating the arithmetical tables. Two of them write in copy books, & three on slates. Besides, they are learning the Lord's prayers, the Creed, & easy hymns, which latter, when they know, I teach them to sing.

4. Permit me now to conclude this my first Report with a few general remarks. With regard to divine service, I have nothing to observe. The people behave very well indeed, & are thankful for what they hear. Our beginning is made in weakness, but we trust in a strong & powerful God. As to the schools I have only to mention that while some of the apprenticed who are persuaded to act as teachers in our Sunday School do not think it too much trouble to come once or twice in the week after shellblow (the sign given for commencing & ceasing from labour) a distance of about five or six miles, merely for the purpose of receiving an extra lesson which they think they lose on a Sunday; those overseer's children who attend our day school will not take the pains of walking but one mile to Church on a Sunday. Whether the fault lies in them, in their parents, or in themselves, I do not know. But as they are brought up for to do iniquity, it is no wonder when they are prevented from going to a place where the evil in which they indulge is clearly pointed out & reproved.

One more remark I must make before I close. As Birnam Wood is a property of some extent, which was formerly conducted & kept in order by a considerable number of apprenticed belonging to the Estate, it cannot appear strange to any person having some knowledge of the work required in such a place, if I here state that since I came to

Bernam Wood I was by circumstances compelled during the weekdays more to do the work of a day labourer when I was alone; or more to act as an overseer when I could get people for work on their freedays; than doing my duties as a Missionary and a Catechist. Hitherto I laboured cheerfully as to the Lord for the good & economy of the Mission, but for the future I am aware it will not only injure myself but also the proper work in which I am engaged, & for which I was sent out. I therefore purpose to lay this case before the Corr. Comee & to apply for relief in this matter.

Though the labour is great & will still increase, & the difficulties & vexations of which I have not mentioned one word, are many, yet, my dearest, we shall not faint, but keep courage & faith through Him who has said, I will not leave nor forsake you, but will be & remain with you all the days of your lives.

Hoping & trusting that we have an interest in your prayers, I remain &c.

(Sigd) J. F. Sefing.

Rec. Sept. 24/36 A

Com.

Ans.

Mr. D. Seddon to the Lay Secretary.

(71.

My dearest, Stoakesfield, Port Morant, June 28. 1836.

My present report will be shorter than those preceding on account of interruption in my labours, resulting from my own indisposition twice during the last quarter, & from that of Mrs. S., as also from the rainy season in the month of May. I may add another reason arising out of the proposed change of the sphere of my exertions, from the uncertainty which attended the unpleasant business of our removal from Amity Hall, antecedent to any decided step in the affair. A change of residence in England is an important matter, but in Jamaica it is so in a tenfold degree; & with me it was peculiarly so, on account of the difference in my future from my past duties. The numerical state of the school at Amity Hall is nearly the same as reported last quarter. The number on the books about 170; a few new scholars having been entered, & others having left. Those in daily or general attendance amount from 100 to 120. It is my pleasure to be able to state that numbers of the younger children, or rather the junior classes, have made steady & now evident progress in reading. The lowest class, in which the alphabet is taught, is continually decreasing, by taking its most proficient & attentive members, & raising them to other higher classes. The next class to that learning the alphabet, is the 5th. class, whose reading is on a large easy card. These are taught besides, in company with the 6th. class, easy hymns, lessons, chiefly in rhyme, & passages of Scripture, & are taught numeration, & the addition &c. table, by the abacus. The fourth class are taught to read short sentences on large sheets of paper, & they spell words of six or seven letters. The fourth class engages with the first class book - nearly prepared for the second

class book. The monitor generally questions this class on what they read. They spell almost the same as the former class, connected with which they learn hymns, collects &c daily. The second class employed with the Scripture Reading Book &c. First class. These read every day once in the Old & once in the New Testament. In company also with the 2d class, they learn passages of Scripture, hymns, promiscuous spelling, catechisms, the simple tables, tables of weight & measure &c. The progress of this work has been very much to my satisfaction. I pray God that as they increase in knowledge, they may seek & possess the unspeakable gift of a new heart & right spirit.

An hour & a half is generally spent daily in general exercises of singing, catechizing, repeating Scripture & hymns, & in giving oral instruction. I feel myself full of delight at the thought that numbers in the school have learnt those truths that they never can forget. A great many have got by heart long passages of the Word of God, which I have endeavoured to increase & continue in them by frequently recalling their minds to them. The plan I have generally followed to effect this is one I witnessed at Rev. M. & S. Wells' Infant School, Islington, which is this: a boy is asked to take his place on a rostrum opposite to the children, & he is required, in order to keep a situation of so much honour, to give Scripture texts beginning with any letter that one or other of the scholars may name. There are a few children who will keep this place for ten minutes or a quarter of an hour, & after that can scarcely be brought down by any number of opponents with their mighty missile of a single letter, which they good naturedly cast at the champion of memory. Indeed I have often been amazed at the extraordinary acquaintance with the Word of God which one boy, named Chas. Dunn, has manifested. This is the same boy I have mentioned in a former report, & of whom I have something to say in this. I regret the poor little fellow's situation, which renders him liable to be called to work on the Estate to which he is an apprentice, at any moment. His age is about 10 yrs. He is, to my mind, a boy in every point of view, except his very diminutive stature, eligible for the Normal Institution. His great knowledge of the Bible, of the chief doctrines of revealed religion, & of many useful points of duty, his tender conscience & his modest deportment, have long attracted my admiration, & made him a kind of friend to me. I have many reasons for believing him to be also a boy of prayer, & at least sincere in enquiring after religious truth. He was my first scholar, & to leave him in the state he is now in, after anxiously watching & teaching him for eleven months, is a deep trial to my feelings. Thank God! I leave him & my interesting charge generally, to Mr. Newman. I commend them, & especially C. Dunn, to the grace of God, & to the attention of the C.M. Society.

To show that there is a great regard in the minds of many of the children for the Word of God, among other things lately occurring, I will relate the following. On presenting most of the school with rewards of books, handkerchiefs, needle cases &c. I called C. Dunn forward first, & bade him select any three books he saw before him, and,

although there were many containing pious stories &c. he first took up one containing an account of the Miracles of Christ, then the Parables of Christ, & then the Discourses of Christ. Many others did the same, & on one boy hesitating whether he should do as his companions, & choose a part of the Testament, another called out to him, That's good, take that, it's out of the Bible. These books I saw many carry in their hands wherever they go, & while others are playing, they are reading. I will transfer the relation of a very interesting fact from my Diary, in which I made the record immediately on its occurrence, in order that I might give it verbatim.

June 14. 1836. Have just stopped suddenly upon the second class while reading the account of Lazarus being raised to life. The part they were reading was, Jesus — cometh to the grave &c. I said, What is the grave? Dirt, Sir, where 'em put dead body. What do you say they put in the grave? Coffin, Sir. Yes, but what else? Corpse, dead body. There is something else than a body to us while we live, what is that? Soul — spirit. Is that buried too? No. Where does that go? To heaven, Sir. What, every soul? No. What souls? The good. Where do the wicked go? To hell. What are the good? Those that love God. Another, Those that pray to God. The teacher, (Mr Dunn) Those that believe on Jesus Christ. What becomes of the dead body? It go to rotten, Sir. (I then spoke of the original curse, Dust thou art &c.) Will the body always lie in the grave? Yes, Sir, (from two). No, Sir, from many. Who will take it away or raise it again? Jesus. When? In three days, said one, inferring this from Christ's resurrection. Did you ever know a body raised in two or three days? or did you ever know one raised at all? No, Sir. Then at what time will the dead be raised? At the last day — another — At the judgment day. Who will raise the dead? Jesus Christ. How do you know? Children puzzled. The teacher answered immediately, Jesus said, I am the resurrection & the life. All this occupied no more than six or eight minutes at most. I leave the christian friends, who read this, to make their observations on it; beseeching them to remember the poor children of the once enslaved Africans & their teachers, in their private & social addresses to the God of all grace. May we not hope that the time to favor many young & old of this long degraded people, is near at hand.

I have two or three things to state with respect to the people. In my last report I spoke of Beard. In this I have to record that he died on the 29th of April, & on the following day I was called to commit his remains to the earth. I saw him a short time before his death, when he seemed rather despondent. He said, with his eye cast down with sorrow, "I can't remember Sir, what I read, or what is read to me." I encouraged him to look to the Lord for help. I am credibly informed that he died in peace of mind. Of course this did not satisfy my anxiety concerning his eternal peace. I learnt also that he was continually solicitous to be prayed for; to hear a hymn or chapter of the Bible read. He said some time before he died, Thank God that he spared

me so long by this sickness, & did not cut me down in my sins. He saw just before his death an acquaintance standing near him weeping, of whom he said, Tell her not to be foolish in crying about me. I am going home, I am happy: don't weep about me. I shall soon be at rest.

It is not the part of man to judge his fellow. I therefore will not attempt deciding upon this poor young man, further than his conduct, under my own eye, will warrant my doing. Since I first began to visit him, I have observed a gradual change in his attention to my remarks. This I do ascribe to God. I have seen him weep & tremble as a leaf, when thinking upon his sins. I have witnessed him inclined to hope, & even ready to rejoice in Christ, when His death & sufferings have been described. This I will ascribe to God also; for Satan's work is of a very different nature from this. These were the workings of grace, although the material on which those divine operations were proceeding was of such a character, & so subject to the shadings of the dark workings of depravity, that at times my mind was deeply & sadly perplexed, as to what was the decided state of his heart. But I am disposed far more to believe the soul of this once careless young man is now in heaven, than to come to the gloomy & only alternative left. And I the more readily come to this conclusion when I remember that several times in my hearing, he earnestly cried to Him for salvation who will not break the bruised reed nor quench the smoking flax. The day is coming when every hidden thing shall be fully disclosed.

I will mention another interesting case. On Tuesday the 10th of May I was called to visit Margaret O'Calligan, whom I found lying on a mattress upon the floor, & evidently approaching the last moments of her earthly probation. "Sir," she said, with a very faint & faltering voice, "I am a sinner. I have not done a thing in my life that was good. I am dying, & am not fit to die." She wept during this. She added, "All I want is to have my sins pardoned; this is all I want; if I can get that I want nothing more in this world. This was why I sent & begged you to come, to tell me how my sins may be pardoned. I stayed with her about an hour & left, accounting Margaret as one whose heart the Lord the Spirit had opened; & expecting to meet her glorified in heaven. I visited her again after that, just before her death. Her mind was without any strong assurance of salvation, but seemed bent on looking only at Jesus & his cross. I learn that she died with the hope of being with Christ, & named myself as one whom she wished to bury her, & address her relatives at the grave. Indisposition & the state of the weather prevented me, so that Margaret's last wish was not gratified; but I trust her greatest, her best wish was – viz. that she might be made free from sin. She was a Mulatto & about 30 years of age.

It will be seen from this letter, as well as communicated by the Secretary officially, that my former sphere of labour is now entrusted to Mr Eitzeuman, & that I am appointed to Port Morant district. I have been here only four days, but I think that much is to be done among adults & infants. I have not yet seen one man, woman, or child able to read, although on Sunday night there were 120 at family prayers. I am not able to hold any regular service as yet, on account of not having a license. Perhaps this is well, as I am quite

unsettled in my domestic matters.

I am thankful to God that both Mrs S. & myself are now tolerably well. May our increased mercies induce us to be more unreservedly devoted to the Lord.

I am waiting now the pleasure of the Bishop respecting my ordination, which seems not likely to occur before January next. It certainly would have been less troublesome to me to have been admitted Deacon in Aug. prox. than in January next: from the circumstance of the circle of reading &c. having to be kept up, as that I have long been following it, while my daily school & other duties, & my remaining weekly & stated services, must be attended to. Still, should this be the will of the Lord, I pray to be patient under it.

Praying that God may still continue to bless our unworthy labours in His cause, & to prosper our efforts in all parts of the earth, for the glory of His great Name, I remain &c. (Sig.) D Seddon.

Rec. Sept. 24/36 A

Com.

Ans.

Mr. J Pollitt to the Lay Secretary. (67)

Paradise, Hope Bay, St. Georges.

Jamaica, June 29. 1836.

Dear Sir,

It affords me much pleasure to inform you that during the last quarter God has blessed us with a tolerable degree of health, & in some measure met our expectations relative to the success of our schools, both as to numbers & the improvement of those under instruction. From close observation I am led to conclude that the plan which we are pursuing, of boarding the children in our house, is highly calculated to promote their best interests, & to lead to their moral improvement in a degree which could not not be attained on the usual plan. We already see much to lead us to thank God & take courage. The children, when they came to us, were, with scarcely one exception, filthy in their habits, extremely indolent, & almost dormant. In a great measure we see the first of these evils removed; & the infant system, which I pursue almost entirely at present, seems admirably calculated to rouse their faculties & excite their minds, while it affords them at the same time a great degree of bodily exercise. During the last quarter the number of scholars had increased from 11 to 53, of whom 31 board in the house. The girls attend to reading & spelling in the morning, & in the afternoon they learn needlework under the care of Mrs P., by whom I am informed that they are making visible progress. I am also very well pleased with the progress of my boys. I have yet only two who can read in the Testament: five are in the second class book, & the others are in the alphabet, & commencing the first class book. The knowledge of Scripture they have already acquired from the Scripture prints is surprising; their improvement is equally great in learning hymns,

texts of Scripture, figures &c. On the whole the children are lively & full of spirit, whereas they were stupid & mopish. Of our Sabbath school at Hope Bay, I can also speak favorably. Twelve are able to read the Testament tolerably well; there are also thirteen who during the last quarter have been raised from reading words of three & four letters to the Testament class. We have now 160 who attend regularly except on wet Sundays, when they cannot cross the Rivers. The school is in good order, & we are blessed with a sufficient number of willing teachers who are ready to come up to the help of the Lord against the mighty. I am induced to hope that as others see the system of our schools & the improvement of the scholars by next quarter, our numbers in both these departments (viz. the daily & Sunday schools) will be much larger. May the God of all grace add to our number daily such as shall be eternally saved!

(Sig.) J. Pollitt.

Rec. Sept. 24/36 A — Mr. E. Newman to the Rev. R Panton. — 61

Com.

Ack.

Dear Sir,

Amity Hall, July 12. 1836.

I believe Mr. Seddon will report the progress of this school for this quarter; as I have so lately taken it. When I came I found 130 children in the school, ie. on the book; since which three others have entered, making 133; the average attendance is below a hundred. I have commenced an evening school for adults, but as yet have only five attendants; however I have great hopes of soon obtaining more, & trust that with the blessing of God it may be the means of doing good to some.

(Sig.) Edward Newman.

Note by Mr Panton. — The numbers reported by Seddon & Newman do not agree. (Sig.) RP.

Rec. Sept. 24/36. A — Mr. E. Newman to the Rev. R Panton. — 61

Com.

Ack.

My dear Sir,

I hoped to have seen you before this; but as more urgent business called you another way, I must be content, still hoping to see you soon. As I was passing Mr. Mc Cornock's on Saturday last, he sent out a servant to say that he wished to speak to me; this was to inform me that a complaint had been made in vestry that divine service had been performed at Bath Chapel; & he was about to write to the Bishop by next post, which he wished not to do, & would not do if I could inform him that any arrangement had been made for the performance of those duties for the future. After consulting Mr. Forbes I informed him that such arrangement was made. I mention this that you may know the state of affairs here. With kind regards to Mrs Panton, I remain &c.

(Sig.) Edward Newman.

1834.
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Com.

Ans.

Mr. S. Holt to the Rev. R Panton.

68

Rockspring, June 27. 1836.

Rev. Sir,

When I sent my last Report I had not commenced my school, but on Easter Monday, April 4th I opened it & had 18 children present; for the first day or two the novelty of the thing was very great; the people on the estate came between shellblow to see so strange a thing as a school. Since that time my numbers have been increasing, so that at present I have 66 on the books; they are making rapid progress; about 10 of them are reading the New Testament, & all of them are doing quite as well as I could have expected; but we feel very much the want of room; the place that we occupy as a schoolroom being only 12 ft. by 20, so that we are obliged to have them in two rooms, which does not answer so well as if they were all in one place; & the closeness of the little schoolroom, (under the same roof as the hospital) has made me quite unwell. We have about 200 in the Sunday School, who are making some advances, though not so fast as the day scholars. During divine service we have generally from 300 to 350 persons, & many more would attend if we had a proper room, for although we have an awning spread to keep off the sun, the rain of the previous day makes it so wet & dirty under foot, that they often sit with their feet in mud two inches deep. I think there can be no doubt that, had we room, this might be a very efficient station, but as things now stand, we cannot accomodate those who come. I intended to have kept an evening school, but the smallness of the room forbids the attempt. I have prayers every evening, which are well attended. I shall be obliged to decline taking any more children till we can find more room. We have been rather poorly of late; Mrs Holt is now very unwell; but we trust the Lord will grant us strength to carry on His work, & that He will smile upon our labours & bless them to the salvation of many. There is a great change already in the outward conduct of many; two couples have been married since we have been here, & many more are preparing to follow their example. Here is a large field for missionary labour in this quarter. May the Lord send forth more labourers into His vineyard to gather in the fruit of the travail of the Redeemer's soul. We are in great want of the school bell, & the other things that I mentioned to Mr King.

Hoping you will always remember us in your prayers at a throne of grace, I remain &c.

(Sigd) S. Holt.

Rec. Sept. 22/24/36 A

Com.

Ans.

Rev. C. L. F. Haensel to the Lay Secretary.

69

Villa de' Medici, St. Andrews, Aug. 8/36.

My dear Sir,

I have to acknowledge the receipt of your letter dated 2d May, occasioned by

the information which has reached you that I had felt hurt at finding that the Missionaries in this island are not members of the Corr. Committee. The communication which has conveyed this information to you, I have not read; can therefore not say whether it gives a correct account of my feelings on the point or not. I find no fault with the adoption of the expression that "I felt hurt" for the sake of brevity; but I must say that it does not give a clear description of my sentiments.

With regard to the impression which you had, that I entertained an objection to be a party to the administration of the affairs of the Mission, as causing an interruption to my appropriate duties in the Normal School, you are partly correct. This interruption was highly injurious in Africa; but there I was not only a member of the Com.e, but Sec.t to the Mission. It was fully my intention, if you had ever spoken to me on the share which I was to take in the regulating duties, to beg that exemption from attendance at the meetings for business should be allowed me, as long as I had not an efficient assistant to leave in charge of the Seminary during my absence. That I should be a member of the Com.e in Jamaica, even as I had been in Africa, I took for granted, since nothing was told me to the contrary; & I had it confirmed by Mr. Hanna, who positively told me that the Missionaries were members. I cannot but think that so important a modification of the footing on which I was to stand in the Mission to which my services were transferred, as my stepping down from the post of a member of the regulating body to one nearly analagous to what used to be assigned to a Catechist in Sierra Leone, ought to have been made a subject of full communication with me, before ever it was conceived that I had acquiesced in the measure.

My individual case, however, is not that which has caused me all the disappointment upon which communication has been made to you. My exclusion from the Corr. Com.ee lies in the general rule which you have laid down, that there are "insuperable objections to a missionary's being a member of the Corr. Com.e." You say this rule springs out of a very clear principle. You must excuse me if I did not conceive before, that the Parent Com.e had arrived at a clear principle yet with regard to the proper mode of governing Missions. From what I knew of the variety of schemes which are in operation for the government of the Society's establishments (Special Meeting of ordained Missionaries only, idem of idem with delegated Catechists, ordained Missionaries under the presidency of a senior Missionary, Corr. Com.e with a gratuitous Secretary appointed by themselves, idem with a Secretary appointed from home); together with what I knew of the working of some of these bodies (Madras Corr. Com.e to wit) I certainly should have thought the Parent Com.e were yet making experiments to find out the best way of governing Missions: I concluded that the admixture of local gentlemen with the Missionaries in Jamaica was to be a new experiment, & it recommended itself so well to my judgment, that I was the more willing to lend my aid toward it.

In this exclusion, you say, there is no want of confidence in, or respect for, the Missionaries. This may be in your mind; but the effect may be far otherwise. It tends to

beget, invite, & sanction that lordly carriage on the part of members of Corr. Comtee which elsewhere has estranged the affections of Missionaries from those to whom they had to look for direction & counsel.

Theory, I feel quite sure, does not recommend the exclusion of Missionaries from the regulating power in Missions. Good cause requires to be shown, why those men should be excluded who ought to take the liveliest interest in the success of their Missions, & may be supposed to be most intimately acquainted with the detail of them. No Society, so far as I know, except the High Church & ours, has seen any recommendation of the kind. Experience in the Jamaica affords none. When I intimated my feelings to the Corr. Comtee here, upon which the communication was written which has caused you to address your letter to me, I had not had much opportunity of watching the working of it upon this Mission. I had got a little insight into the inconsiderate purchase of Birnam Wood, & looked on at some of the fits & starts which pass here for transaction of business; but I determined upon my course chiefly from a consideration of the probable working. I have now seen more of the practical effects; & I say, Sir, your determination that a Comtee of West Indian Clergymen, Attorneys, Military Surgeons, & Special Magistrates is to govern this Mission, to the exclusion of Missionaries, who are to be bound by the acts of a body so constituted, or to wait till such a body can be made to act, is founded upon neither theory nor experience, & will be found mischievous to the Mission, even as it is degrading to the character & office of a Missionary. You are not in league with the Bishop; but if you were you could hardly more effectually second endeavours to create in the Missionary just a third rate, subordinate, & consequently aspiring rank of Clergy: Assistant Curates, out of which he may pick those whom he approves of for preferment. Remember your late experience at Birnam Wood.

Of the importance of my sphere of usefulness, I may be allowed to take a different view under actual observation of the state of things than you do at a distance. The choice here of candidates for the Normal School is far below what the Sierra Leone Mission offers. A Mission, moreover, scattered as this is over an extent of country 150 miles; in which the agents have no common bond of union; where schools are under no uniform inspection, & every one follows what plans he pleases, or what he can make to recommend themselves to the nearest member of Committee; where it rarely happens that I can see the scholar first who is recommended for admission, & where I shall know nothing, in most cases, of the school to which he may be appointed after receiving his education, affords not the prospect which could satisfy me.

Permit me now to remind you of the circumstances under which I was sent to this Mission last year. My health not permitting me to return to Africa, my missionary engagement toward the Society had terminated; if I did not accept of new employment under it, I had a right to expect the assistance of the Society toward

meeting with another & a suitable sphere of labour. I have come out to this Mission, where I find myself placed in a situation widely different from that which I filled during the eight years of my missionary service to the Society, & which I cannot consent to hold; the fault of that is not, I should think, altogether in me. It is a disappointment to the Com.ee: so it is borne. But I for one am content that, in the most amicable manner possible, the Society should place me back, so far as they can, in the situation I should have been in, if I had not come here. My services here will be found useful, in having brought the Normal School into operation, as far as the Corr. Com.ee have been able to afford me the materials. I have refused no scholar that has been recommended, but have got only four, none of them superior in character or attainments to the general run of Candidates for the Christian Institution in Sierra Leone.

The Parent Com.ee will be so kind as to take their measures for filling up my post, so that I may be at liberty to take a passage at the season for travelling to a cold climate next year. My attention is directed to America, either Republican or British. The Com.ee will, I have no doubt, be anxious to forward my success there to the best of their power. A document in the nature of Testimonials will be essential toward it. This I must beg you to forward to me, as no document of that kind from Jamaica would have the force of one from home. I may reasonably hope that you will take a candid view of circumstances, & not charge me with undutiful conduct toward the Com.ee; though I must expect that you will disapprove of my step as contrary to what you conceive to be the interest of a man who desires to be about his Master's work. My connexion with the Society has been conditional from its very origin; & my position toward it, last year, was unquestionably one which allowed me freedom either to accept or to decline the proposal of coming out to this Mission. If you could be here for a quarter of a year, & see how business is conducted, you could not think of requiring me, knowing what my habits of business are, to look on at all this in the subordinate character you have assigned to me. I am not capable of wrapping myself up in the concerns of my own station, & letting the remainder of the Mission whirl on as it may. It is not on particular questions that this Com.ee has need to call in Missionaries to consult with; it has to learn the difference between a Mission & a Pastoral Aid establishment first. I am anxious to state, in conclusion, that I bear a regard & affection to most of those members with whom I have become personally acquainted. I have no contest with the Corr. Com.ee; their constitution is given them by the Parent Com.ee, & from that constitution my difficulties arise.

With prayers that the Parent Com.ee may be directed from above in their measures for the efficiency of this establishment, I remain &c. (Sig.d) C. L. F. Haensel.

Rec. Sept. 22/36 .N

Corn.

Ans.

Rev. J. F. Sessing to the Lay Secretary. (70.)

Dear Sir, Bernard Wood, July 12. 1836.

You have, no doubt, before this expected a letter from me, informing you of my experience

in the new field of Missionary labours which your Society kindly appointed me to; but the fact is that before my station was fixed, I had but little to say, remembering from past experience that a Missionary being yet a stranger to the country, his new sphere of labour & the people with whom he has to do, is very liable to make gross mistakes, to represent things in a wrong light, & to expose himself, often very innocently, to his own discredit & injury. And that after my arrival here at Birnam Wood I found so much interesting work to do that it was almost impossible for me to do any thing besides, till the end of the quarter came on, when my duty dictated me to sit down & let my friends & brethren know what the Lord is doing for me & the poor negroes in this neighbourhood. I have kindly requested the Rev. R Panton, our Secretary, to forward my quarterly report to you, which will give you a full description of the state of things here at Birnam Wood.

You know, dear sir, that the idea was suggested to me by your Comee that I might possibly be stationed at Swanswick in Jamaica, which idea, however, was not realized at present on account of a number of obstacles & difficulties which threw themselves in the way. It seems the managers of that estate are not favorably minded toward our cause. The large house is not given up for our purposes as was expected, & in order to obtain a grant for a piece of land for the purpose of building our own Missionary premises on, permission must be looked for from the proprietor at home. All these circumstances made it impracticable for the present to have a Missionary stationed there. But just on the day when I was to receive my appointment to some other place, Mr. May, I am very sorry to say, resigned his services in our Society, & thus, no doubt, providentially opened a place for me. We arrived here on the 29th of April, & commenced our missionary work with great fear & timidity when considering our own helplessness & feeble strength for so great & responsible a work; but on the other hand, the Lord strengthened & enabled us to enter upon it with cheerfulness, zeal, & reliance on his precious promises. And He has indeed blessed us already, considering the short time we have been here, & the peculiar circumstances under which we labour. Our work here is not so pleasantly & equally divided as it is at Sierra Leone. There the Missionary lives near his people & in the midst of them. The Liberated Africans are a free people. All the time is their own. They can make it convenient to attend his instructions day or night whenever his time allows him to meet them. In order to benefit them better & relieve himself, he can choose any convenient number to attend him at a time, & thus go round his whole flock. But this is very seldom the case in Jamaica. Here the Missionary frequently lives a number of miles from his chapel as well as from his flock. In my own case, for instance, I live close by our intended chapel & schoolhouse, but at a distance from my people. The nearest property is situated a mile, the next perhaps two, & thus upwards to 8 & 12 miles. The negroes have during the week no time of their own, except in the

evening after four, half the Friday & the whole Saturday, which time however they require for the cultivation of their own provisions, & for carrying to the market-(It is 24 miles from here to Kingston Market,) their own produce. Now the consequence is, that we can never have them in small numbers for instruction. Either we have none or we have them altogether. When we have none, we cannot spend our time so profitably as we wish; & when we have all, as on a Sunday, then it is impossible for Mr. Sefsing & myself to manage so ignorant & mixed a multitude, all at once, & yet profit each single one, as we are most anxious to do. To go & see the people at their own places in the evening the time will hardly allow, as they cannot be expected to pay attention to us when they come home hungry & tired from the field. It might appear that Friday & Saturday, which are their own days, might afford a more favorable time & opportunity to meet them, but on these days they are, as already mentioned, either in their own provision grounds, or gone to the market to sell their provisions & to buy what they want. In the lowlands, where they have not to go so far to the market places, or where their time of work & rest is differently divided (they have resting hours from 12 to 2) this plan is more applicable; but here in the St. Georges Mountains it will remain a difficult one for some time. This my dear sir is only one of the many difficulties which we meet with on our first outset in our missionary labours in Jamaica. And these difficulties run, nearly in the same form, through all the different branches of Missionary operations. Our Corr. Comtee experience the same difficulties, in conducting so extensive a work, scattered over the whole island. Many disappointments must naturally be expected to take place on account of the great distances the members composing the Corr. Comtee, live from Kingston, the place where they meet, & the difficult mode of travelling over these tremendous high mountains, to which every one is exposed. These are obstacles to which a native of Jamaica is accustomed, & which a European, long residing in the country, has given up as immoveable & irreparable, but the more they puzzle a stranger accustomed to quick despatch of business.

On this account I would earnestly wish & strongly recommend, if I am allowed to do so, to have our Missionary labours & Stations here more concentrated than they are at present, so as to enable us to lend each other a helping hand, & to impart mutually our counsels, consolations, & encouragements, when they are required. Let me allude to Sierra Leone once more. What brought that Mission into so flourishing a state & wholesome discipline, notwithstanding the many losses, privations, sickness, & other lamentable circumstances that have taken place? Is it, next to the blessing of God, not owing to that strong chain of operations by which the greatest & smallest clerical & catechetical engagements are linked & kept together! There the Missionary has an opportunity, at the Special Meeting, at least once a week to see, hear & speak & consult his missionary brethren on any difficult point. There the Catechist is compelled on account of the frequent stated school examinations to keep his school in the best possible order, & not seldom to vie with his brother Catechists in doing so. There the teachers at school with their native schoolmasters & European Catechist, have an opportunity once a quarter to meet at Kissah Bay from all the Church Missionary Schools in the whole Colony,

in order to be examined especially with regard to the adopted plan of teaching in their schools, to display their acquirements, & to receive a small reward for thus benefitting themselves & their schoolfellows. And then once every month, at the prayer meeting, the whole Mission family, including even the Bourah Bay Christian Institution Student, enjoy the privilege of bowing their knees together before the throne of their Heavenly Master, to ask pardon for sins past, & to implore strength & grace for the future. Here all the members of the Mission jointly partake in affliction as well as in joys - whatever the dispensation of divine providence sees fit to visit them with. On these occasions, also, personal feelings, if there are any, subside & are evened; little injuries are forgiven & forgotten, & each time all the members become more endeared & needful to each other. I shall never forget the blessings which I enjoyed, & the benefits which I derived from these meetings. But here, I am sorry to say, are none of these things yet. The Missionary, from the great distances between them, has no opportunity to see his brethren, to become acquainted with them, & to bow his knees with them & pray jointly for the outpouring of the Holy Spirit, which is indeed one of our most essential duties. Here each lives for himself, follows his own plan with regard to schools & other missionary work, & is therefore, from the want of a proper & close superintendence, very apt to become neglectful or cold & indifferent in His work, or untimely contented; so that he thinks his work is going on very well, while he would see much more could be done, had he a fellow Congregation, a fellow school, & a fellow labourer in his neighbourhood to prompt him. I do not mean to say that all depends on close communion & proper superintendence. I know all these will fail without the blessing of God. But I also know that God will bless them, & the better & the more conscientiously we do our work to the glory of God the more His blessing will rest upon us.

Now, my dear sir, excuse this digression. It was not my intention to fill my letter with difficulties, but they are not of a grievous nature, & things cannot be expected otherwise at present, but they will surely change in a very short time, & I hope for the better. I trust the wronged negro population of Jamaica & the whole West Indies will soon be made free indeed in body & soul, & become a favorite nation with God, if I may say so, to do His will. O may He make us faithful in His service, & willing to embrace every opportunity which tends for the promotion of His blessed Gospel & the salvation of sinners.

Mr. Sessing & myself have enjoyed very good health since we came to Birnam Wood. Indeed the climate is salubrious & delightful, but in other respects this part of the island is one of the darkest, & the people are most ignorant & indulge in all vices. But what wonder, the Gospel has never before entered into these mountains, & the example set to the negroes by the European residents, was ever & is still most shameful to the christian name. May we have grace given us to let our lights shine before men, that they may see our good works, & praise our Father in heaven.

United with Mr. Sessing in christian affection toward you & your family, I remain,

&c. (Sigd) J. F. Sessing.

Rec. Sept. 1/36 A

Lon.

Ans.

Mr. S. Holt to the Lay Secretary. (43

Dear Sir, Rockspring, Creek Island, Hanover, July 5/36.

As Mr. Paul's letter acknowledging the Instructions of the Committee was forwarded without the knowledge of myself, Newman & Pollitt, I embrace the present opportunity of expressing my hearty concurrence in them, & sincere desire to act conformably to them. I could have made this acknowledgment earlier, but for our unsettled state. We begin to feel ourselves a little at home in our work, & to know somewhat of the sweets & bitters of the missionary life, we feel that our work is too mighty for unassisted human nature to perform; & were it not for the precious promises of the Gospel, we should soon tire & faint, but the joy & heavenly delight arising from that source, may well encourage us to go forward; commending our weakness to Him who is the strength of Israel, for He has promised, My strength shall be made perfect in thy weakness, & as thy day is, so shall thy strength be. The numbers that attend afford much encouragement. I established my school on the 4th of April; about 70 are now receiving daily instruction, but for the want of room I cannot receive more than the present number; many of them are making rapid progress; 10 of them are reading the New Testament, & are beginning to write & cipher. The room that we occupy as a schoolroom is only 12 feet by 20. I have also established a Sunday School for the adults, upward of 200 of whom attend regularly & are making advances in knowledge, though not so rapidly as the younger ones. I read the church service & a sermon every Sunday. I begin my school at 8 o'clock & service at 9. My congregations are very numerous at divine service; many listen with attention & with care, while others are content with merely coming & looking about; the little room above mentioned is the place where we are obliged to hold service, with a piece of canvas spread in the front as a sort of awning to keep off the sun, but sometimes when the rain falls early, we are obliged to give up. I hope it will not be long before we have a larger place for our operations. The negroes are generally very dull & inactive, though this may be traced up to the evil system of bondage in which they have been held. I believe the greatest hindrances to Missionary labour in this country are the influence & immoral conduct of the Overseers & Bookkeepers. These are all white persons, who never marry, but live in all manner of uncleanness & ungodliness. The people on this estate are now beginning to marry; two couples have been married since we have been here, & many others are making preparations to follow their example. I have prayers every evening, when I read & expound a chapter, sing a hymn, &c. this service is always well attended. I have no time for classical studies, but all my leisure moments are devoted to my theological studies. Dear Sir, there are two books which if you saw fit to give, I should be very thankful for; viz. Milner's Church History, & Sumner's Evidences of

Christianity; the Records also would be a great treat to us; I have applied for them at Kingston, but cannot obtain any. I believe all the brethren are desirous of being supplied with them. I am happy to learn that some more of our brethren are likely soon to join us. I hope they will make themselves masters of the following school systems, viz. Infant, Parochial, & National, so that out of these they may be able to make a plan for their own operations in Jamaica, for no one of the above systems will do alone for this country, but there must be a combination; for here we have persons of all ages to instruct in the same school. I follow Mr. Betts' plan, which is the best I have yet seen.

Dear Sir, will you have the kindness to pay to Mr. C. Young the sum of £20 to be placed to my account. Mr. Young will be sending me a case about October, & if you thought proper, you could enclose anything to me & Mr. Betts, as I could send anything to him. We should be much delighted with some Records by that opportunity; they would be like a feast in this wilderness; we have enjoyed pretty good health since we have been here, but the weather begins to be very hot; but by the blessing of the Lord we hope to labour long in the Missionary field. Entreating an interest in your prayers, & thanking you for all past favors, I remain &c.

(Sig.) Saml. Holt.

Rec. Sept. 6/31 A Mr. J. Armstrong to the Lay Secretary. (48

Com.

Ans.

Barbica Point, July 19. 1836.

Dear Sir,

I sit down to address you under the impression that it will be the last time I shall ever do so in an official character; for I indulge no hope that the Parent Comee will release me from the servitude they have again imposed upon me by the re-establishment of the C.C.; & I should act disingenuously if I did not explicitly state that without such release I cannot consent to continue my labours in the service of the Society. I have already entered by other channels so fully into these subjects that I need not tire your patience by re-stating them. It is sufficient for me to know that they are solid, & have been carefully & patiently examined; & that if the necessity they lay me under is one which causes me the deep affliction of acting in opposition to the Parent Comee, it is also one which leaves me no alternative but a dreadful compromise. Opposed in our ideas regarding both the objects & principles of Missionary labor, the C. C. & myself could never cordially co-operate, & any union between us would necessarily be only nominal & delusive. Neither do I hesitate to affirm that if other elements of an alliance were present, there is wanting that reciprocal esteem & regard without which a renewed intercourse would but be a renewed series on their parts of prejudices, distrust, & contradictions, & on mine, of contention & disappointment.

It is with much concern, Sir, that I now advert to the Parent Comee's late communications. The claims of the P. C., during a long connexion, on my gratitude

& respect have been too numerous not to make me reluctant at expressing any other sentiment than that of respectful concurrence in any of those proceedings. & I therefore feel no little pain in saying that their conduct relating to the subject of their communications exhibits a spirit of prejudice & censoriousness toward me, which, with all the knowledge I have of the zeal & diligence of my adversaries in calling it forth, I am still unable to account for in any manner that can excuse its existence. I admit I have been solicitous for a comfortable & a substantial abode — that I have devoted some time to cultivating the ground at Barbica, & that I have manifested displeasure at finding in the agents of the P.C. a chilling spirit of opposition to all I undertook, & a contemptuous disregard of all I suffered. Yet surely Sir, these are scarcely grounds for pronouncing me unduly desirous of worldly enjoyments, & careless of my duty in providing for them, & for inflicting on my character a censure within one degree only of the severest punishment in the power of the Committee to award. I acknowledge that these feelings do not manifest any disdain of the ordinary comforts of life, but I never made profession of a puritanical contempt of such comforts, nor was it ever required of me to do so, & therefore it was clearly unjust to try me by any principles of the kind. The views & doctrines of the CMS., & not the theories of the C.C. I humbly submit were the proper tests for judging of my conduct, & ought to have been applied to it. Had this been the case a more favorable judgment I venture to think would have been passed, both on the desires I entertained & the objects I pursued. It might perhaps have been still necessary to conciliate the C.C. by a decision against me, but that decision would have presented a character of less harshness, & at all events would have been divested of the correspondence it now wears to the crude notions of that body — That the duty of a missionary teacher consists wholly of spiritual instruction — & that a Missionary's labor is incompatible with every thing but discomfort.

In conclusion I will only say, however my plans of carrying on the Mission may have been at variance with the views of the C.C. they are nevertheless in accordance with the design of its establishment; & the condition of the people. The first being a permanent thing, it naturally pointed out the description of a house that ought to be built. The latter being idle, I have ever endeavoured to set before them an example of industry.

The £170 which I inadvertently overdrew at the March quarter have been laid out in the following manner :-

Expended in lumber for Corial, tent & seats, & partition & shelves for store, 750 ft.	£88
Paid for repairing Corials, 30; putting up lathe, 19 . . .	49
Making 6 Oars, 13; Strap for lathe, 9	22
Mending schooner rudder, 3; cutting field for Indians, 16.10 . .	19.10
	178.10
Deduct —	170.0
	8.10

I also drew at the same time £44 for a necessary, which cost - 33; leaving a balance of 11; deducting from it 8..10, leaving in hand 2..10, which shall be returned to the Society.

We are expecting Mr. Gould's return from Barbados shortly. I trust his future labours will be blest among the poor Indians, but we have not heard of him since we left us. I can say I trust with gratitude to God that both I & my brother William are well; but the repeated colds Mrs Armstrong taked from so much exposure in our house, has reduced her very low, & would make it necessary for her to return to Europe were we not coming from other causes.

(Sig.) John Armstrong.

Rec. Sept. 3/36 A

Com.

Ans.

Mr. C. Carter to the Secretary.

(4 9

Craig, St. Matthews Parish,

Demerara, June 27. 1836.

My dear sir,

I have been prevented writing for nearly a month past, in consequence of being absent from home for change of air. I had an attack of fever some time ago, & since that I have frequently had it slightly, but whether I have had the fever or not I have had such an incessant headache that for the last month it has debarred me from all labours, & even from reading more than three or four minutes together, & that not without suffering from it, & to attempt to write was utterly impossible. I have been absent from home three weeks, hoping that a change of air might prove of benefit to me, & I trust it has in some measure. I first went & spent a week at Mr Strong's, & not finding any benefit, I went down to Essequibo & spent a fortnight with Mr Duke, the minister of that place, near to whom I was situated when I resided at Richmond. I returned home a few days since.

I saw the Lord Bishop of Barbados when he was over here at Easter & offered myself to his Lordship as a candidate for Holy Orders, but the qualifications which he demanded of me were what I did not possess, such as a knowledge of Latin, & a greater knowledge of Greek than I at present possess, besides an acquaintance with several works relative to the Church which he named, but of which I was ignorant. I saw evidently that I need not expect any favor shown me. Indeed he had previously told me that he had seen something that had been written by me in the Church Missionary Report which had led him to form a very different opinion of me than what he had when he last saw me, which was when at Lequan. It was something, he said, he considered very imprudent to write to send before the public; it would be better, he said, for such things to be kept in our own bosoms & with the Lord it is taken for granted that every Missionary & christian too experiences such things, but it is not necessary they should be blazoned before the world. The above is in substance

what he said. I do not wish it to be noticed in any way. I intend pursuing my studies with a view to offering myself again as soon as I am able, & I hope by the blessing of the Lord that will soon be. I received your very kind & sympathizing letter of April 14th two days ago on returning from the coast. May the Lord Jesus guide us all in our purposes & plans that we may do His will & His will alone, & have His glory & that alone in view, is the earnest desire & prayer of yours &c.

(Sign.) Chas. Carter.

Rec. Sept. 3/36 A Mr. C. Carter's Journal, April 4 to June 25. 1836. 49

Com.

Ack.

April 4. 1836. Yesterday being Easter day, Mr. Strong after preaching & administering the sacrament to about 110 communicants, I returned with him to Peters Hall. As the Bishop of Barbados had purchased to hold a confirmation at Mr. Strong's church today for all in his parish who wished to avail themselves of that holy ordinance. I therefore went down with Mr. Strong, or I should have had no conveyance. A very large number was confirmed from different part of Mr. Strong's parish.

April 10. 1836. This morning we had service as usual. Mr. Strong preached, after which I had school; attendance about one hundred & forty. In the evening as usual I had a little service, 70 people present. Being the Sunday next after Easter, I spoke to them on our Saviour's appearance to his disciples after his resurrection while they were assembled in an upper chamber. And I believe they were blessed words to many of our souls.

April 11. 1836. This day I have had about 20 children, but the rains are so very heavy that it is impossible for them to come any distance scarcely. In the evening had a church meeting; there were present about 100, including members & catechumens.

May 6th. 1836. On Sunday last I had an attack of fever, which appears now to have left me, tho' it has left me very much debilitated, of which I hope, by the blessing of the Lord, soon to get the better.

May 9. 1836. Blessed be the name of the Lord, I feel much strengthened & recovered from my fever. I have had 18 children today. In the evening had a prayer meeting with the members.

May 19. 1836. What I am going to add, though it may not be considered as among the labours of a Missionary, yet it comes among his trials. Today & yesterday I have been incessantly employed in my house in destroying a large kind of ants, labouring all the time with a severe headache. For about a month past I have been occasionally visited by those unwelcome guests. They were in the habit of coming for a day or two at a time, & taking possession of every part of my house, & then they would leave it again for three or four days. During their stay in the house, I had frequently to leave it to them & take up my abode in the church. It appeared to me that it was the heavy rains which drove them in, as it was always after a heavy fall of rain when they made their appearance. During their stay they were in search of food, examining every corner & crevice. The cockroach seemed to be their chief object of pursuit for food. One morning while sitting at breakfast, I saw a few coming in at the door. I arose & went to the door, intending to have brushed them out, thinking thereby to have caused

them to take a different course, but soon found that it was impopible; for as I went to the door I discovered the whole side of the house covered with them, entering in at the windows up stairs & down. I therefore yielded to them, having no alternative. I went away to my school, & returning in about three hours, I found, as I had expected, that they had taken posession of the whole house. In the evening after holding a meeting with the members of the Church, about nine o'clock I entered the house, & when I put my foot within the door, I put it in the midst of a large body of them two feet broad entering under the door. I was sharply bit by four or five of them in an instant, from the effects of which I suffered the whole of the next day. The severity of the bites made me nearly forget for a while the headache I was then, & had been the whole of the day labouring under. I went up stairs, & found my bed was the only place free from them, while the floor & the partitions were covered with them. I retired to rest in quick time, though not without my fears of being disturbed by them ere morning, but was not. The next morning when I rose, my chamber was as full of them as the previous evening; I came down stairs & found that the same. After looking around, & not knowing what to do to get rid of them, I discovered their nest in one corner of the room, i.e. a large cluster of them including eggs & young of the size of a foot & a half cube measure. As they had made their nest & deposited their eggs, I thought now was my time to destroy them, as they would not, having made their nest, leave the place. I immediately therefore began by having water boiled, & throwing it on the nest; this I continued as fast as I could have the water boiled, which was about every half hour, both yesterday & today. There now only exist a few scattered over the house, which I hope soon to destroy. No one knows what a very great annoyance they have been to me during the last month. However, thank God, they are destroyed so as not to annoy me more, which is a very great relief of mind.

May 25. 1836. I have been troubled with fever & a violent headache for some time past, which have & do still prevent me in a measure from my duties. May the chastisement be of personal good, as without doubt it is intended.

June 25. 1836. For three weeks I have been absent from home for a change of air, & returned only two days since not much recovered and therefore not able to pursue my labours as I could wish. Give me grace O Lord to repose on thine arm & say, Thy will be done.'

Rec. Sept. 14/36 A Com. Ans. Nov 15/36

Rev. J. H. Bernau to the Lay Secretary. 46

My dear Sir, Berbice, July 22. 1836.

The Record Newspaper, as also your kind letter of June 1/36 have safely come to hand, & caused my heart to rejoice at the prosperous state of our Society at home & abroad. It was, however, with mingled feelings that I perused your letter, when

thinking that my accounts of March & April must shortly after the despatch of yours have reached you. From the tenor of those papers you will know that our present situation is not a little difficult & discouraging, though I trust not altogether fruitless. The Coast is still in a deplorable state, & renders it impossible to live & labour among the people. Some days ago I went up to see what might be done for Achlyne in order to get rid of the water; but the dams being broken through on every side, & the water still pouring in from the Savannah, frustrated every prospect of stopping the water. And it was with great difficulty I prevailed on Mr. Robertson to send a few hands to mend the dams. This being accomplished by much labour, we perceived that the place cannot be drained, because the water at the front of the cocker is higher than that on the Estate. To remain & live there would be of no use, as the people cannot come to me, nor I go to them, the road itself being broken through in many places. I therefore returned to town not without a sorrowful heart, when hearing the people say, Massa, do not go away. You may conceive I am very anxious to hear from you.

I have not heard from his Lordship the Bishop, since; nor have I communicated with him because, as you must see, my situation is very perplexing. Berbice is now divided into 6 parishes by the Court of Policy; but as yet no provision is made for the Ministers. As the choice of the Parish, whether Presbyterian or English, depends upon the majority of votes, you can have no idea what confusion there is in the Colony. The party spirit is violent; petitions are handed round for subscriptions; some will have an English, others a Presbyterian, & again others a Roman Catholic parish. And oh! who would believe it to be a fact, the latter have been called from Demerara, & carried the votes for two parishes. What an inconsistency of Protestants, for there are only 4 Roman Catholic families in Berbice. This measure is looked upon as being of great expediency, & requisite for the attachment of the negroes to the estates. I remonstrated with one of the proprietors, who is one of the first & most influential in Berbice; but how far I succeeded, I cannot tell. It is usually thought, the Roman Catholic religion is best suited to the capacity of the negro, & tends to attach them to their masters, whereupon I remarked, that a judicious Planter, when convinced some land requires manure, did not bring weeds upon the plantation first to make manure, but manure prepared for that purpose in some other place, otherwise he would run the risk of spoiling the cultivation. In the afternoon I preached on his estate to a large Congregation on the text, This is life eternal, that they might know thee the only true God, & Jesus Christ, whom thou hast sent. There were about 10 or 12 proprietors & managers present, & the Lord be praised I preached with cheerfulness without restraint.

The Scotch minister is riding about to get as many subscriptions as he can possibly while the English are doing the same. There is no doubt that the Scotch will carry their point, as the majority is on their side; which circumstance will greatly diminish the jurisdiction of the Rural Dean! What will become of Corantyne coast I cannot tell; so much I know that most are for making it a Scotch parish. Under all these distressing circumstances, my

heart looks up unto those hills from whence cometh our helps; & blessed be the Father of all mercies, for we are not left comfortless altogether. Since the time of our being in town, I have had frequent opportunity of conversing with Mr. Redwar, & I have reason to believe that he is improving in his preaching. I have taken the evening lectures in the week, when there is most times a good Congregation; as this circumstance affords me an opportunity of bringing in connexion before the people, the whole counsel of God. I also visit here & there a family, of course not as their Minister, otherwise the door of usefulness might be closed by jealousy; but as their friend; & as such I have reason to hope that my labour will not be in vain in the Lord. I must however be very careful not to interfere with the Rural Dean, lest I should give occasion for reproof; for I know we Missionaries are watched. A very encouraging circumstance is, that our family prayers are well attended, for the room is oftentimes crowded. If this were done in the shape of a meeting, I feel persuaded awful consequences would ensue for such an irregularity; but as it is family prayer, the very name sanctions it. The house is open to all & every one; a portion of Scripture is always expounded, with a hymn of praise begun, & with prayer ended. Shall this be done in vain?

You will justify my apprehensions when I relate a circumstance which happened when we were on board the ship with his Lordship. I rather had hurried it in oblivion, than related or even alluded to it; but as it so simply yet strongly illustrates how Missionaries of our Society should at all times act with discretion, humility & firmness, you will perhaps bear with me when I trespass upon your patience. In the second week of our voyage, a paper, it is the enclosed, was handed to me by one of the sailors, requesting the favor of some private conversation with me, in case I could give him no book. I gladly acceded to this request, & appointed an hour on the next Sunday evening. Some days previous to this I had given the Mate a few tracts for distribution among the sailors, with the permission of the Captain. The young man appeared & proved to be the brother of the Master; before we entered upon the subject of his perplexity, we knelt down to implore light & wisdom from above. After having treated largely upon the election of the children of God, as stated in Scripture & proved by it, he went away apparently much released & eased in his mind. On the next Sunday three sailors came into my cabin for prayers, there being no prayers either in the morning or evening; I mean family prayers. I was much pleased to recognize brethren in Christ in them; we prayed with & edified each other. Thinking his Lordship was on deck as usual, these men unfortunately passed the dining room, where his Lordship was in conversation with some other gentlemen. On the following morning his Lordship was very wrath, requesting me to justify my behaviour in permitting these men to come into my cabin. I related to him what had happened, & I told him what I had been doing.

"Why did you not send them to me? what an affront to a Bishop!" I humbly begged his pardon, but replied, "I do not see any affront in this, my Lord; the men came to me for prayer, & I did not think it right to send them away; had there been family prayer, they told me they would not have come to me". "This is not the rule in a man of war, & you are ignorant; you should have first asked my permission." He turned away, very displeased. In the course of a few hours his Lordship called me on deck & said, "I see the men reading tracts, which I understand have been given to them by you." "Yes, my Lord, I gave them with the permission of the Captain." "Mr. B., you ask the Captain & not your Bishop? what a presumption!" "Beg your pardon, my Lord; it never entered my mind that your Lordship would have any objection to distributing tracts." "And what tracts are these you have given?" "They are tracts of the Religious Tract Society, my Lord." "By whom are they patronised?" "By many thousands of pious men in England." "But do you know they are forbidden to be distributed in a man of war? for they are not patronised by the Archbishop, nor the Bishop of London, nor any other." "I was not aware of that, my Lord; nor would it ever have come into my mind, because I see & read nothing unscriptural in them; & as they were given to me by our Society, & are distributed by all their Missionaries, I do not think they want to be sanctioned by any other authority." "Have you any of them left? you will oblige me by giving me a few for inspection." "With great pleasure, my Lord; for I have been plentifully provided with them." I went & fetched about a dozen of them, just as they came to hand. His Lordship sat down & perused them with much eagerness. The following day he came & said, "These are tracts which confound & trouble the poor people, because they speak of being born again, & a robe of righteousness, which are expressions to be avoided; the former taking place in their baptism, the latter being an unscriptural and, as Bishop Bull saith, a blasphemous expression; do you not think so?" "The fact, my Lord, that many baptized christians live in sin, is in contradiction with regeneration; for they evidently show that they are not renewed in the spirit of their mind; & with regard to the latter I find, that there is a righteousness of justification by faith imputed to us, & a righteousness of sanctification wrought in us by the working of the Holy Spirit; the former I conceive is our title to, the latter our meetness for heaven; & where the first is found, the latter will appear also. This I conceive is what our blessed Lord meant when he said, First make the tree good, & its fruit will be good." "The Captain saith, he has given you no permission to distribute tracts." "Beg your pardon, my Lord. I will ask him in your presence". I called the Captain & asked him to state whether he had given me permission or not to do so. He replied, he could remember that I had spoken to him about tracts; but whether he had given me permission to distribute any, he was not quite sure. "Did I not intend to give them to you, my dear Sir, & did you not say I had better give them to the Mate? as I have done, who also distributed them." The Mate confirmed what was stated. The following day his Lordship called on me again, asking, "Do you not think, Mr. B., you have done very wrong to distribute tracts without my permission? & have you not thereby degraded your Bishop?" "If I could have known your Lordship would be offended, I certainly might

have asked your permission, & in this I beg your Lordship's pardon; but as it regards the contents of these tracts, I confess they fully agree with Scripture & my own conviction". "Well, you acknowledge then that you are in the fault? with regard to the latter we still mean the same, though we express ourselves differently." Here ended a sharp contest, which never since has been referred to by his Lordship; but which throws suffuient light upon what I said above, that the Missionaries of our Society in the West Indies are placed amid many difficulties, & therefore perhaps more than others claim your sympathy & prayers. After this affair his Lordship was nevertheless very kind to us.

On Lords days I preach here & there about town; in Conje, or up the river, or over the river, & sometimes in town; & I thank the Lord for this opportunity of making known round about the unsearchable riches of Christ; perhaps it was His will that it should be so. How true, My ways are not your ways, nor your thoughts my thoughts. What I want is resignation to His holy will & pleasure; & faith that all things must work together for good to them that love God. I have opened a private school in town; I say a private school; for otherwise it might be an interference with the duties of the Rural Dean. I have five scholars at present, of respectable families, who receive instruction in the Scriptures, sacred & profane History & Geography, reading, writing, & arithmetic &c. Much good might be done to the coloured youths & girls here in this town; for their religious education is lamentably neglected, & their principles very vague, having been influenced by bad examples. The heat is sometimes almost intolerable; the perspiration constant, which relaxes the constitution considerably, yet until now we have been graciously preserved. The fever has snatched many away, & we anticipate will be more severe when the dry season sets in. The effluvia is very strong, & the stench of putrifying fish and vegetable matter almost intolerable. May the Lord be gracious unto us, & keep us in His faith & fear.

You will no doubt have seen Mr. Mure, late magistrate on Corantyne coast; a gentlemanly man who felt much interested in the welfare of the people. But what regards the planters on the coast I do not know what to say, for the church is not yet under roof fully. Mr. D. Ross, who had the management of the whole, is in principles an Atheist; & for the very reason has been very careless in carrying these Resolutions into execution, though I have often remonstrated with him. I have all the time been a mere spectator; but mourned much that such a man should have been appointed for such a work. He was once very sick when I visited him, & earnestly entreated him to set his house in order; but the pains being too great he was not able to pay attention. I asked whether he should like me to engage in prayer, but he replied, No, no; for what would the people say; they are not yet prepared for such things. He is always very polite toward me, but indifferent to what regards religion. Them that honor me I will honor, & them that despise me shall be lightly esteemed.

Last week I had a long conversation with Mr. Schomburgh, scientific

traveller for a Society in London, he has been up the Iyequito several hundred miles beyond Barbica Point, in the Macusee country, near the boundary of Brazil. His discoveries are of no great moment, except that he has been much among the Indians. I doubt not, from what he told me, that a Missionary among them would find enough to do. With the beginning of this dry season (September) he is proceeding up the Corantyne River. There are a great number living in the Berbice river, & the several creeks; & sometimes I see a good many in town of them; but as I do not speak Creole dutch as well as I understand it, I can do but little for them. With the Missionaries here I have very little intercourse, except with two or three, who are very nice men, having the glory of God in view. Among themselves, I am sorry to say, they are divided, & abuse each other. Not many days ago Mr. Wray paid me a visit, & among other things asked me how I conscientiously could remain in the English Church, as he knew I preached regeneration by the Spirit of God: & whether I would not preach in their chapels, as Christ had never forbidden to preach the Gospel everywhere. I told him that I was well aware of what I believed and did; & that I did not think it expedient nor scriptural to quarrel about such things; nor did I consider myself under the obligation of giving account to him; but alone to my master. We separated in peace, whereas if I had answered his questions it would have ended in quarrel. What a time! are not even the elect in danger of being seduced?

And now I conclude, praying that this may find you well, & in the enjoyment of that peace which passeth all understanding. As you assure us of your prayers, there is no need of soliciting them. With our kind regards to yourself & profound respects to the respected gentlemen of the Comtee, I remain &c. (Sig.d) J. H. Bernau.

P.S. We are all in tolerably good health.

Rec. Sept. 14/36 A — Unknown to the Rev. J. H. Bernau. (47

Com.

Ack.

Rev. Sir,

Pardon the liberty of A youth but As your kindness is manifest Toward us and has It would Appear you wish for the welfare and Happiness of your fellow Creatures May I design to Ask if you have A Book that treats of Predestination you would be so kind As to Lend It to ease the burdened Mind Of A fellow Creature you must Be given to understand that I Had form'd the opinion of the Calvinists but from Searching the Scriptures more narrowly I begin To think I am in an Error the Person who delivers this will not Make known My name so I must Subscribe myself Your Humble Petitioner (Sig.d) Unknown.

Rec. Sept. 5/36 A — Rev. J. G. Mühlhäuser to the Say Secretary. (45

Com.

Ans.

My dear sir, Trinidad, San Fernando, July 18/36

One hour ago I received your letter of June 1st, in which you express a wish to

know, whether two additional schoolhouses could be placed in this island in advantageous situations on the general principles explained in your letter of Dec. 12/35. Before I enter, however, upon this question, I must state that Mr. Eckel is at present at Savanna Grande & will probably not return until Monday next; consequently all I have to say rests upon my humble opinion; I shall therefore endeavour to lay before you all my history as far as I am concerned in, so that you may be enabled to form your own judgement upon facts & not upon my poor opinion.

By my last of the 2d of June, which I hope is before this in your hands, you will have become acquainted with our different situations. You will also have found by reading the enclosed paper of the resolutions, passed at a meeting at my house in the presence of His Lordship the Bishop of Barbados, that two additional schoolhouses to that at San Fernando should be erected, which are in that enclosed paper denominated "Chapel schoolhouses." Having read this, perhaps you think that any farther or additional schoolhouse or houses will be needless in this District allotted to me; which is, San Fernando, Point à Pierre, South & North Naparima, & down to the end of the island. That additional schoolhouses, however, are not needless, but even desirable, may be proved by the facts I am about to state to you. The chapel houses erected & maintained partly by the Bishop and partly by Government are two; the one is to be erected in South Naparima & the other at Point à Pierre, a distance of 10 miles from one to the other. In the Resolutions mentioned above, you will have found, that Horatio Huggins, Esq. & Dr. Philip both of them offered some place or other for the erection of a chapel schoolhouse South Naparima. Upon closer inspection however I found that although this situation would answer very well for 2 large estates, yet on the other side 20 other estates would & could not derive the least benefit from it. In consequence I wrote four days ago to a proprietor of three Estates in the same quarter, asking him to give me some place on one of his estates to put the said chapel schoolhouse upon. I have not yet an answer, but I am quite sure of his answering in the affirmative. As soon as I know this I shall write to the Government for the additional £200 Stg.; the same course I intend to pursue with respect to that at Point à Pierre. Considering now the distance of the two chapel schoolhouses, the heavy rainy season in this island, & in consequence of which the very bad roads - not forgetting that all the estates are scattered far about - it becomes clear that only a small number of the apprenticed negroes can avail themselves of the schools mentioned above; & at the same time, methinks, it follows that additional schoolhouses are wanted. As for the school at San Fernando, opened since the 6th of June, it cannot be brought in consideration, as far as it regards the negroes on the estates; not that it is in reality too far, but they consider it to be so. But besides this I believe that another schoolhouse is necessary at La Brea, 15 miles distant from San Fernando by water, near the famous Pitchleak. All the people there are shut up & out as it were from any communication, & without having there a school, I can do as it were nothing, for at the first place boats

are very scarce to be had, & secondly, if, very dear, & lastly if I go thither I must neglect every other place. These are, my dear Sir, the facts I promised to you to state at the commencement of my letter, & which I leave to your own consideration, supposing they can speak for themselves. I will only give you an outline of my work, for the details I postpone to another letter.

Every Sunday morning I preach at San Fernando, except the third Sunday I have to go to Couva. On Sunday afternoons I go to some or other estate to have some service, prayer, a short sermon, & catechising the negroes. I intend to do away with the sermon, finding catechizing answers better. During the week I go once or twice upon an estate to instruct the negroes; at other times I visit my school, where there are about 18 scholars. Then I have to carry on my church subscriptions, but besides this the Couva schools & Church matter is laid entirely upon me; likewise the two chapel schoolhouses in my District. Last week I was four days at Couva for the regulation of the two schools, one opened on the 18th of May, the other on the 6th of July; the first counts 9 scholars, the second 8, besides 6 or 8 evening scholars. In about a fortnight I have to go thither to collect subscriptions for the Couva Quarter Church, & in doing so I must ride thro' all the country; this is my own interest, for if I do not push them on they will not get the subscriptions for their church & parsonage, or better they would never bring them to a close, & as long as they have no parsonage, I am obliged to go that long way. The Bishop promised to send them a Clergyman as soon as they have a parsonage. Then I have to carry on the subscription of the Church of San Fernando, of which I have above £400 currency. I intend next week, please God, to take a ride through the country, & ask every where I think they could subscribe, so that I bring the matter to a close too. This is only some of my daily work, & I will only show you by this that there is much to be done, & God be thanked that I have hitherto enjoyed very good health, for I had not a moments fever. If He is graciously pleased to spare my life longer, & bless eth my endeavours, I live in hope that I may be an instrument in the hands of God through which He may gather some or other soul to his flock. The other day when I was at Couva, I thought a long time on the school matters, & I found to my great dissatisfaction that all answers but a little to the end they are instituted for, for out of 1000 only 10 negroes are so situated that they can profit by. After a time of thinking about this matter I fell upon a plan which I found practicable as well as beneficial, & without that I don't know how to realize my expectation of benefitting all the negro population. The plan is this - Besides the schoolmaster resident at the school or a school, there must be employed some itinerant Schoolmasters. Four Estates, or if they are not at a great distance from one another, there may be 5 or 6 Estates, that have such a schoolmaster employed for their own people. The schoolmaster had to reside two days on each estate every week, during which time the Proprietor or Manager of the estate is bound en to maintain him & after the two days to give him a mule to ride to the other estate. The plan of instruction would be thus. In the morning he had to instruct the free children of the apprenticed labourers for an hour & a half; in the afternoon the boys & girls of from 10 to 14 years of age, also for an hour & a half; & in the evening after the general task is

over all the grown up people, & these only in reading, also for one hour & a half. By this plan every negro may profit, & I do not think that any of the managers would object to spare his younger people for some hours two days per week, & the elder ones would be instructed after their work is over; as for the free children they have to say nothing. Then I thought that I would be able to go at least once a week to each of the estates, & give them only religious instruction. This plan would in the first place give me the opportunity to preach to all the hospel, & secondly it would secure a permanent desire after instruction at a time when all the negroes will be free: for I think that all those persons or parents who have learnt to read will appreciate it so much at least, that they will send their children to school. If I can find a fit man I shall employ him for this purpose, believing that I by doing so execute your will. But let me only add or better let me solicit from you a Catechist devoted to the cause of Christ. I am aware that we were told we could scarcely expect a Catechist from home; but I venture to say that you have no other place where a Catechist is so much wanted, & where the prospects of doing good are in so high a degree pleasing. Let me only add that there are expected in the course of this year from 7000 to 10000 Africans, who will be distributed to the estates in the island. If I say that I shall get 2000 of them in my District, exclusive of Couva, I say not too much; but it is rather probable that I shall have 3000. Considered this it will amount to an impossibility that I am able to instruct them all. If you should say, I shall get natives or any other persons, I must answer in the first place they are very hard to get. But if, they for the greater part come for money's sake. I solicit therefore once more to send me a Schoolmaster or Catechist. If you should have the kindness to consider the situation I am in, & upon that send me a Catechist, you will find in time that you placed him in his right place. Allow me, however, to say, that in every respect a married man upon this station will do better. In a future letter I shall give you some more particulars about this subject. I am just about to send in a petition to Government to put a stop to the Sunday's profanation here at San Fernando. The Sunday here is the market day; a greater noise consequently than in any other day. I shall acquaint you with the particulars when I have done so. I am quite sure you will approve of my proceedings. (I would only add here to the proposal of sending out a Catechist, that if you find it necessary, it would be better if he would leave out of question the ordination, for here is no place of preparation for Holy Orders; therefore if he knows nothing of ἀνοτιποτω ὑ-ν-ρτ it would be better.) I have in readiness my account of the half year; Mr. Eckel, however, not being here, I prefer to postpone the sending off until he comes back. I hope I should get another schoolhouse for £250 Sy.; this however I would not say for La Brea. With the account I shall send a letter to the Rev. W. Jowett, whose I got about a fortnight ago, to whom I shall thank you kindly to remember me. (Sig.d) J. G. Muhlhauser.

NB. In about five weeks my schoolhouse will be ready.

Rec. Oct. 5/36 A

Jam.

Nas.

Mr. D. Seddon to the Lay Secretary. (72

Stoakesfield, Port Morant, St. Thos
in the East, August 16. 1836.

Dear Sir,

I am induced to direct a letter to yourself at the present time, for the purpose of laying before you an account of the circumstances which, I am led to understand, have been communicated to the Parent Comtee by the Sec. of the Jamaica Corr. Comtee relative to a correspondence spoken of between that gentleman & myself. I intended to have sent a regularly conducted explanation of my letters to the Rev. R Panton, after a reconsideration of them; for which reason, immediately upon learning that the Correspondence had been sent home I wrote a letter (dated Aug. 9/36) requesting the Rev. R Panton to favor me with my originals for the purpose of copying, but I was informed that the letters themselves, & not duplicates, had been sent home, although those letters had been in the Secretary's hands for six weeks & upwards. I must therefore give the history of the matter from my own Diary, the Rev R Panton's letters, & one of mine sent last week to the Rev. gentleman, on hearing of the reference home. But before doing so, I must express my very deep regret that anything connected with myself should be conducive of distress to the Parent Comtee, especially after the painful circumstance occurring here a few months ago, in Mr May's withdrawal from the Society. It is not more true, that the fury of the storm causes the root of the sturdy oak to extend & strengthen her grasp upon its parent earth; it is not more true that adversity deepens & increases true friendship; than that the trials of our Society have rendered my attachment to the Parent body stronger than ever. I therefore take the present step with reluctance & regret; necessity alone compels me to meet the representations made by the Jamaica Corr. Committee.

In the month of January last a meeting of the Jam. Corr. Comtee was holden in Kingston, at which a letter from myself to the Rev. R Panton, as Sec. for the Comtee, was introduced, on the subject of my ordination. The result of deliberation on this point was delivered to myself immediately after the meeting by the Rev. R P. in person, & the words used were, "The Comtee have agreed to your ordination; so that you have nothing to do but to get in Orders as quickly as you can." This certainly was leaving, at least, much of the business of application &c to myself. I thereupon asked Mr P. whether I should get in & send my papers to the Bishop's Secretary for the next ordination (which was held in March). Mr P. advised my taking it coolly & comfortably, & preparing for the one after, expected to occur in June. I did so. Sometime early in the following May I wrote to Mr P., who was in Kingston, requesting to be informed whether any ordination would take place in June or during the present year. The answer I got was, "There will be no ordination this year." This, although it produced some disappointment, did not distress me; although I regretted it on account of that fixedness of attention it would require from me to the minutiæ of certain studies which I had followed

from leaving Islington; & which prevented my time being employed in any other extensive range of thought. However in the course of a few days after I had this intelligence from Mr. P. I was informed by a clerical gentleman that the Bishop would hold an ordination in August, who advised that no time should be lost in writing to ascertain the fact officially from his Lordship's Secretary, Rev. Mr Read. I acted on this advice, & wrote a short letter to Mr. R. (dated May 31st.) requesting to be acquainted with the particulars of the intended ordination; & I accompanied this letter by one to the Rev. R Panton, informing him that I had written to the Rev. Mr. Read. I got an answer from Mr. Read dated June 1st., but none from Mr. P. In Mr. R's. letter I was informed that the Bishop had generally an objection to ordaining a person not having been in the island 2 years; & that the Bishop only intended ordaining a limited number. Lastly he enquired concerning my Title. Not having heard from the Rev. R.P. at all, I hardly knew what to do or say. I thought however that I ought to acknowledge the letter of the Bishop's Secretary. I therefore returned an answer, in which I stated that at the coming ordination in August, I should be prepared with papers testifying my moral conduct &c. in due form, going back a year & half or about, since I arrived in the island, & with Testimonials of three Clergymen in England for the three preceding years, besides the Society's recommendation; & that I trusted, as the Bishop had frequently ordained under his usual terms, I should be permitted to offer myself among the Candidates: that as to a Title, I begged to refer to an understanding which existed between his Lordship & the C.M.S. Society (& also to Rev R Panton, as Secretary of the Jamaica Corr. Comte.) in which it was agreed that the nomination of the Society should form a sufficient Title. As I never obtained any notice whatever of this letter, I concluded that Mr. P., to whom I had now written twice, had stopped the matter by an interview with the Rev. Mr Read. The last letter I sent to Mr. R. I accompanied by another to Mr. P. as also before, & as I had not heard a word from Mr. P., was in great perplexity how to go on; & as it was five months since liberty & authority to "get into Orders as quickly as I could," had been given by the Jamaica Corr. Comte, during which time one ordination was passed by at Mr. P's. advice, & another was so near that I knew I had not time enough to procure the island testimonials &c. & send in my papers for the inspection of his Lordship. I wrote to Mr. P. rather more hastily than was commendable, but not intentionally so, & made use of that inadvert expression which forms the ostensible reason of the appeal now made to the respected body of the Parent Comte; which was, that "should the Bishop of Jamaica refuse me, I would turn where I should most probably be accepted." And here I beg it to be borne in mind, that I was speaking, not against the Comte here or in England, nor did I use a disrespectful word relating to the Society or his Lordship; nor did I make one even most distant allusion to withdrawing from the Society, but I acted merely as though I had been thrown on my own footing in the affair, which is no more than true, if Mr. P's. words are considered; that "I was to get into Orders as quickly as possible."

In answer to this letter (written in haste, when by no means well, & in great perplexity, & therefore in places censurable) I had another from Mr. P. informing me that I was impetuous, that it was impossible for me to be ordained in August, & that if I waited, I was sure of Orders in January next; enquiring, moreover, what the above language meant. I returned for answer, that I felt again disappointed, but would wait as desired, & that my meaning was harmless; stating, that at my leaving England, yourself had kindly informed me that in case I acted as a Catechist with propriety, the Comee were engaged for my ordination: & that as to burning myself elsewhere, I meant to write to the Parent Comee for permission to return to England for ordination by the Bishop of London; adding, that I would not deny that something farther was before my mind. It was a mere mistake, in the hurry of writing (for which I had little time) that I did not state what that "something" was; & I the more lament this, as the whole matter seems, according to a late note from Mr. P., to hang on this. I will therefore state my further meaning (wh. Mr. P. & the Jamaica Corr. Comee believe, against the most obvious facts, to be, that I intended to join the Dissenters; which, if true, I was never conscious of at all) to be this — that should the Committee in London consent to my coming for Orders to England, I should entreat the Parent Society to send me to another Mission, & not to Jamaica again. This I shall allude to again before closing. On the 7th of this month, ie. only a week ago, I learnt that my letters had been sent home, because of this expression, (which we thought quite settled from the time of my explaining it in letter to Mr. P., & in proof of this we were at rest until more than six weeks had elapsed, during which Mr. P., though he wrote once to me on the subject of Mr. & Mrs Dixon's residence &c. not another word was uttered or a question asked). This was very sudden, but the trial was over, & I knew nothing till the letters were sent away. (Mr. P. informed me by letter, dated 12th instant, that, although my letters were sent so suddenly to England, I might send to the Jamaica Corr. Comee any explanation to do away their painful impressions; but as I conceive I could have done so before, on the slightest notification being made to me, & thereby have prevented the letters being sent to England; so as they are sent, at least two packets before this can go off, I ought first to appeal home, as the matter has been referred there. And if I waited to send to the Comee in Jamaica, I should lose another packet. I shall however directly write to Mr. P. stating my explanation, & awaiting the issue of the matter). It was my intention to have sent to you my last letter to Rev. RP. in answer to the notice that the correspondence had been sent home. In that letter I particularly regret the occurrence, & beg Mr. P. to let me have my letters again for serious reflection, as I did not think it important to keep a copy of them: begging that he would immediately write to the Parent Comee my deep sorrow, my wish to retract or explain the inadvertent expression, & my wish for peace; stating my own & my dear wife's imperfect state of health, especially the latter's, probably from the tremendous heat of the atmosphere; & asking whether it was intended to put off my ordination after next January. This appeal both myself & Mrs S. intended, prayed over, & employed as a means of pacification. But we find ourselves (although bodily & mentally ill prepared for it) again disappointed; since the Rev. RPanton (in the letter dated 12th inst. above

alluded to) states that they have sent my letters to England (not merely as stated in his last week's letters, because of the doubtful expression, but to show the spirit of my letters as to impetuosity; which is not the ostensible, original object, as will be seen) & that they thought I intended to become a Dissenter, & still think so, but that they would gladly receive any explanation which would do away the painful impression. In my letter before last week also, to the Rev. gentleman, I never for a moment imagined this was the fear concerning me, but rather, following the much to be lamented course of Mr. May, in reference to the Bishop, & therefore I stated, "that there was no cause for fearing my ever acting so, as the moment I ceased to love my present work in the B. M. Society, (which," I added, "I increasingly venerate) I should only ask one thing, to be returned to England." Yet in the face of this statement I am deemed to be about to join Dissent. I wonder at the idea finding any kind of way into Mr P's mind, especially as the intimacy which our being neighbours & friends & mutual defenders, gave existence to, ought to have prevented any such opinion being formed of me, from my own actions or words. If there be any foundation, in appearance only, for such a notion, it has been furnished whence innumerable false statements of every good man here have arisen; ie. from the deeply seated enmity of the whites around. But I will make no further conjecture on the point, but at once state, that the opinion is utterly contrary to my most distant intention. The only Dissenting Minister with whom we have exchanged visits at all in Jamaica is the Rev. J Kingdon, a Baptist Minister, & this was caused by taking change of air when we were both unwell. To explain the parts of my letters which seem too familiar, to the Rev. R P., sent to the Comee, I ought to say that I was solicited & induced by himself to act toward Mr P. as a friend. I have done so, & always wrote more under that feeling than as to one in an official capacity. And in some measure to excuse marks of impetuosity in those letters, I would advert to the constant uncertainty in which my mind has been held, & to the length of time I have waited for a reply to important questions; in which I do not intend to reflect on Mr P., but merely to state that I cannot quite all at once unanglicize myself; & conform at once to the manner in which things are generally done here; ie. by slow degrees.

And now, dear sir, I commit these matters to you, to be made use of as you & the Parent Comee think best. I am aware of being late, but I would have sent sooner had I known my danger. I deeply lament any cause for this appeal; I know I am a poor, weak creature, but I trust my faults are not cherished or encouraged. Yea I know I desire to be free from sin. It would be invidious to attempt a defence of my conduct further than I have. I cast myself on those noble & generous feelings of sympathy & forbearance which I know dwell in the breasts of the Parent Corr. Comee. In respect of hasty & impetuous expressions I am truly sorry, & ask indulgence for them; praying to be in future preserved from any needless excitement of mind. I have often thought of requesting to be permitted to return home, to be sent to another country;

principally from this circumstance, that both at Amity Hall & here, I was & am employed among people the greater part of whom are Wesleyans, or consider themselves such. During the latter part of my stay at Amity Hall, I held no regular services, & therefore went among the people privately as much as possible, & attended to my school. At this station most of the people I am employed in teaching are "members or followers among the Wesleyans" coming to me in the week time, but going on Sundays to Beth or Morant Bay to class & service; & many more who attend one Sunday go the next to these places. I feel bound in many respects by these circumstances; & am delicate in dealing with the members of another communion than that of the Church of England. Another trial has been & is still, my having to read a printed sermon to the negroes (who are certainly the last in the world I should think ought to be so taught); but still for conscience' sake I scrupulously do it; although it is a sad trial to witness numbers asleep, others pointing or laughing at them, & others looking at these, while the few that attend are much hindered by the state of those around. This has long made me wish to be ordained; for I know that little good is ever done by reading another's sermons to negroes. And few, if any, can understand a read sermon; sometimes the plainest language will fail of being understood; indeed in most cases this is so. Again, I now hold service (as a lay reader) every Sabbath; but I have no person, in a district of miles around, to act as clerk; so that the service is mutilated & confused; the parts being quite new & unlearnt to most, & especially the responses, although I must say that when the service can be performed fully, even negroes could understand its beautiful simplicity. Farther - I am labouring without a license; I have applied again & again to Mr P. to procure it, but I have not had any answer; although it is known that a Magistrate was applied to here to prosecute me for irregularity. Lastly, my dear wife's health, of late, having been much tried & her strength reduced, I was getting anxious to be permitted to return home, to take Orders there, to be sent to another Mission. My dear wife is still very weak, but better than she was. I have not told her father anything more than that she has suffered depression of strength, & is getting better. I hope to be able to say soon, that she is restored. But time alone can determine the doubtful question whether her health will stand the great heat of this climate (88° in the shade at a rise of 400 or 500 ft. above the sea). My own strength is not great. May the Lord enable us ever to seek that his will be done, & we made His more truly devoted servants. The Comee will oblige me by considering these things, & giving me their speedy assurance of their continued goodwill. As I commit this whole matter to them, instrumentally, I dare not fail to remember them ever at the throne of mercy; that they may abound in all wisdom, & greatly advance Messiah's kingdom! I am certain that when I ask the prayers of every member of the Comee, I shall be heard. If I am acquitted of the business brought forward now, I hope again to enjoy the confidence of the Committee here.

(Sig.) D. Seddon.

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Ans.

A

Rev. J. G. Mühlhäuser to the Lay Secretary.

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Trinidad, San Fernando, Aug. 15. 1836.

My dear Sir,

Mr. Eckel having already acknowledged the receipt of your letter of the 30th June & partly answered it, it remains only for me to touch upon those points which regard me. I am very happy to find in your letter that the Comee agreed with our being separated. As for the Wesleyan Mission being so close, I was always desirous of not interfering with them, notwithstanding however I came in contact with them. There is an estate very near to San Fernando, the negroes of which are all Wesleyans, being brought over from Tobola. The Wesleyan Missionary is not permitted to visit them on the Estates, whereas I was asked to do so. I did not refuse it, but after a due consideration I resolved in my mind not to go thither, acting upon the same principle the Comee maintain. Another instance is this: a few weeks before my arrival here, the Wesleyan Missionary was admitted to a certain estate to preach to the negroes. After my arrival here I visited the same estate upon an invitation, when they asked me to instruct their negroes. After having been there once, they told me that the Wesleyan Missionary was attending too to the negroes, whereupon I told them that we could not both go together, for which I gave my reasons. I expressed at the same time my high esteem for the Wesleyan Missionary, & should in no wise be offended if they chose to go on with him. Next time they told me that they had already spoken to the said Missionary, & should feel obliged if I would go on in instruction, of which I accepted. I should feel obliged to know your mind about this matter.

In Par. 4 of your letter you state that you are aware of the great expenses for buildings in Trinidad. My schoolhouse is almost ready; it is 40 by 25 ft. Next year I intend to cut off 10 ft. from the length of it, & make two rooms for the schoolmaster. Considering it, however, too small for a comfortable dwelling, I intend, with your permission, to add a small outhouse, which could be done with little expense. In 4 weeks my schoolhouse must be ready, & I intend to put in a partition for a separate place for children better infants, which school I intend to open in the first week of October. You are aware that Government gave us some land for building schoolhouses &c. At San Fernando I have 2½ acres, which however is overgrown with bushes &c., which must be rooted out & made fit for cultivation, then a fence must be put round it, without which all the land is of no use whatever, on account of goats, which we have here in numbers. These expenses, however, will be repaid in a short time, considering that I pay every day upon an average 2 bitts, which makes up the sum in a year, of £42 currency. But if I have a fenced garden, as every one here has, I can plant many necessary things. It being now the rainy season, until January I cannot commence the building of my own house. As for the churches, you will have found in some of my former letters, that it took quite a different turn from that we expected first. The Bishop,

I was sorry to observe, could not bear the thought of having a Church erected by the Ch. Miss. Society, which would be a private concern. In my letter of the 18th of July in answer to yours of the 30th June, I endeavoured to state the necessity of having two additional schoolhouses; this I spoke in regard to myself; Mr. Eckel however is anxious too of having a part of it. Not indeed that I would say he requires none; but I mean if I should have only one, it would not answer to the circumstances in my district, which is in number of population to that of Savanna Grande as 8 to 1. My district is considered to be the heart of the country, both in population & fertility of soil. For one of the announced schoolhouses I have already a site given by a Proprietor in South Naparima, an excellent situation indeed. As soon as you give me word, I shall commence building. I have not yet commenced the two chapel schoolhouses of which I spoke the other day in my letter. I have been waiting a fortnight for a letter with regard to it. I have now five estates under my care; the number of negroes amounts to about 400. I am just making some other arrangements. Intending to give you the particulars in my next letter. I will not say anything farther. I was speaking in my last of a Catechist. I am glad to find from your letter your willingness to send me one. You express the desire of having a Normal School, to which I answered in one of my former letters, showing the difficulty of doing so. But if the Comtee would still desire it, I would certainly be willing to comply with the will of the Committee. But should I be asked whether I should think it desirable, I would certainly say, under present circumstances, No. I should be at a loss to find well disposed, intellectual, & steady youths; & secondly a Normal School would take up the time of a man, if properly conducted. I was not here when Mr. Eckel wrote his letter, & when I returned he was gone to Savanna Grande, & therefore cannot say what his opinion is. Notwithstanding however the disappointment the Comtee may meet with, yet the Station here is in no wise less promising. No, the doors are open every where; I only wish therefore to repeat, to send me a Catechist, not as well for carrying on a school as rather to superintend them in some degree, & assist me in the instruction of the negroes on the Estates. As for his residence I would say San Fernando be for now the best place. I don't know whether I mentioned in my last that a married man in this country would be far preferable to a single one, in many considerations January would be the best time for coming here, being the commencement of the dry season. I anxiously wait for an answer with regard to this.

You will find enclosed some correspondence carried on between myself & the Governor. In my last I marked the Sunday markets at San Fernando, & other things contrary to the feelings of a christian. I looked at it with astonishment by my coming here. I asked the Commandant at San Fernando whether there were no laws to prevent it: he said, Not the least. Four weeks ago I was obliged to go to town, Port of Spain. I intended then to speak to the Governor about it. I always visited him when there, & so I saw him & spoke to him about many things, till I came at last to the point. I had no sooner mentioned than that he told me he had no time to speak with me. I went off. Mr. Cummins fell into disgrace with him because he spoke in the pulpit of the burning out of the militia on Sundays. Having been summoned to appear before

the Court to identify my watch, of which I was robbed when in Port of Spain, I was obliged to stay there some days, I suppose 8 or 9, a most disagreeable time for me. Sunday following the Governor sent for me to come & see him; when I appeared before him he told me he was ready to take me down to San Fernando, going just down myself; to which I replied I could not, having promised Mr Cummins to preach in his church: he was much displeased that I objected, & went. Scarcely was I at home, when he sent the second time for me, & then he asked whether I would receive him in my house at San Fernando. I said of course, Yes. I wrote a note to my school master to receive him & Lady Hill; they were however scarcely arrived there when they were called back by an express; he promised my schoolmaster to come to see me next time. I state this in order to show you that there existed no bad feeling between us. After this I wrote the enclosed letter, & I will leave it to you without any comment. I only wish to add that the Governor's answer is not his common language; for it would appear from that that he is a religious man; endeavouring to support the good cause, which however is not, I am sorry to say, the case. The Governor is speaking when he gives in his answer the opinion of the Romish Clergy, that is his language. He was not able to contradict one statement I made; the only thing he could do he told me that my Congregation was a very small & extremely small one. I am sure it is gained a great deal by the enactment of the law, which I hope will be the case soon. The better part of the inhabitants are very glad that there will be a more strict observance of the Sunday.

(Sig.d) J. G. Muhlhauser.

Rec. Oct. 5/36. A Rev. J. G. Muhlhauser to Sir G. F. Hill, Governor of Trinidad. 74

San Fernando, July 27. 1836.

I trust your Excellency will have the kindness to excuse the liberty I take in addressing your Excellency by letters. If I should not on the one side consider it to be my duty, as the resident Minister in this part of the island, to acquaint your Excellency with those practices that are so injurious to the country, as well as in glaring contradiction to the Word of God; & on the other side should not be assured that your Excellency, as well as Honorable Members of Council are not only ready to hear grievances, but anxious to give redress to that which in particular stigmatizeth that country your Excellency is Governor of; I say I should postpone writing if not entirely abstain from it. Presupposing, however, these two considerations, I shall confidently but respectfully describe the so offensive & antiscriptural custom of Sunday markets at this town of San Fernando, together with some other anomalies I shall take the liberty of mentioning hereafter. In so doing I have no other object in view, as to entreat your Excellency as well as Honorable Members of Council for the welfare of the inhabitants

both temporal & spiritual to consider my statement of facts, & then, provided it be found correct, I pray to put a stop to them by law.

The Sunday market at San Fernando commences early in the morning & is continued until 1 o'clock at noon, sometimes even longer. It is essential to add that it is not a market where there only is sold & bought meat & vegetables, but this market has turned into a regular fair, as far as this expression may be applied to San Fernando. The market however in itself is not all, although every sensible christian, not to say a minister of Gods holy word much be shocked at hearing it; how much more however when under the necessity of witnessing it with his own eyes; but with the Sunday market there are other things connected, worse than the market itself; I am alluding to the shops opened all the Sunday over, yea even during the time of divine service; this may be said of all except one. I venture to say, that during that time, divine service is to be performed, more business is transacted at San Fernando than in any other thus limited time during the week. But neither is this all. There are some of the miserable-making grogshops opened & frequented all the Sunday long, not excepted the time of divine service. It has been asserted, & it is true, that by the Sunday market an opportunity is afforded to the negro of getting some money by selling what he has to sell; but it is equally true, on the other side, that by the Sunday market an opportunity is afforded to the negro of spending his money that he has gotten, without the least benefit for his wife & children. If I asserted that many a negro is leaving San Fernando poorer than when he came to it, I trust experience will bear me out in my assertion.

It has farther been asserted against the abolition of Sunday markets, that the negro has no other time for selling & buying as on Sunday, being employed all the week over by his master, but this is only true in part, for Saturday is given up entirely to him; moreover he is able to work his own ground daily before & after his task. Admitted, however, that argument would stand for the negro, it cannot be applied to the free coloured & black population at San Fernando & its vicinity; which people, I contend, constitute the market at San Fernando.

I am convinced your Excellency as well as H. Members of Council will agree with me when I say, that in any place or country where there is carried on a Sunday market or fair without the least restriction of the law of the country, there must be of necessity a great neglect of attending divine service; experience has proved it that business of money is always or commonly first attended to; the consequence of which is indifference to religion, & what is justly styled the forerunner of immorality & the downfall of the country.

Every Sunday morning when I am performing divine service, the noise is so great, caused by the market people going to & fro, as well as by the pigs, sheep &c. driven to & from the market, that I at times cannot be heard; not to mention, for your Excellency knows it better, that there can be anything but devotion. Speaking of the disagreeable disturbance at church, I am led to mention another disgraceful custom & practice of this country; I mean the carting of sugar hogsheads on Sundays to the wharf of San Fernando. Such a practice certainly cannot be defended in a christian country; no not even in a

English colony; where the Church of England is the established religion; but I am now speaking only of the disturbance on Sundays during the time of divine worship, & I shall therefore only touch it as far as it regards that. The noise occasioned by the carting of sugar is limited to the crop season; but then it is so bad that whenever such carts pass during the time of divine service, as they frequently do, every exertion of being heard by the minister is useless; likewise the minds of the hearers are led astray, & if I say it would be as well to have no divine service at all, as to have one & be not only not edified, but vexed, I am sure I say not too much.

If I am about to speak somewhat with respect to the antiscriptural employment of the negroes on Sundays on the Estates, I am aware of standing upon delicate ground; not the less however I hope to have on my side the Word of God, & all those persons that have any regard for it. I shall in this consideration leave entirely out of question the time past, & only endeavour to state, with the permission of your Excellency, that such a practice in time to come must in the highest degree be injurious to the inhabitants of this island; planters as well as the apprenticed & free population. In time past there were no institutions for the education of the negro, neither was there any prospect (if not since 1834) of their being liberated. But thank God, that this time has passed, & that we have now prospects of a better one approaching. By the late visit of His Lordship the Bishop of Barbados four churches were proposed to be built in different districts, & there is every reason to believe that they will be erected in a short time. As for schoolhouses his Lordship proposed ten additional schools at this island, the greater part of which are already in operation, & the rest we hope will soon be so. Farther, the Church Miss. Society has authorized me, together with my colleague, the Rev. Mr. Eckel, to build two schoolhouses in this part of the island at their expence; one of which is almost ready, & the other will be soon. The other day I received a letter from the Cm Society, asking whether there could be erected two additional schoolhouses in advantageous situations: my reply was that two additional schoolhouses would be desirable; & that without them a great part of the negro population would be deprived of religious instruction. By this statement of churches & schoolhouses, I wish to bring before the notice of your Excellency as well as H. Members of Council, that by this arrangement sufficient opportunity is afforded to the negro population of getting instruction; the only means left for securing us the welfare of this island after 1840. But although churches & schoolhouses are an essential point to moralize & christianize a country, & in particular this island, where morality, speaking upon the whole, is an entire stranger, yet churches & schoolhouses will only benefit this country in a small degree, if not assisted by Government.

As long as the negro has any inducement for getting money, he will never or seldom send his children to school, not being enabled to appreciate it on account of his neglect of the schools. Then the practice of working on Sundays will influence

the younger negro to pursue the same custom as their fathers did & do, whereas on the other side, in a short time, under God's blessing, much good would be done, that is, if Government should co-operate, which I sincerely hope will be the case, with the Bishop of Barbados, the Church Missionary Society, & all those that wish well to the country, & this could be done in one respect in forbidding by law those unchristian not to say heathenish customs. It might be objected to what I was advancing, that by far the greater part of the Negro population are Roman Catholics, but it may be said too, that they are only nominally so, for they are as ignorant of religion (what the Bible calls religion) as the Africans brought over from Havanna. The only name I could give their religion, not speaking of the Romish Church, would be – Ignorance.

I feel the propriety of apologizing to your Excellency as well as H. members of Council for trespassing so long upon your so valuable time, by my long letter; but having done so I cannot but once more entreat your Excellency as well as H. Members of Council to consider my statement, & if found correct I pray to put a stop to all those things which stigmatize the island of Trinidad.

Hoping & praying your Excellency will soon favor the country with such laws, or if there are any to put them into execution, which might serve to the moral improvement of the people & keeping up God's glory. I have the honor to subscribe myself &c.

(Sig.) J. G. Muhlhauser, Minister of San Fernando &c.

P.S. I shall send one copy of this letter to His Lordship the Bishop of Barbados, & another to the Church Missionary Society in England.

Rec. Oct. 5/36 A

Com.

Ack.

Sir G. F. Hill to the Rev. J. G. Mühlhäuser. (75)

Government House.

Sir,

I received & laid before the Council yesterday your letter of the 27th of last month. The due observance of the Sabbath is enjoined by His Majesty, by His Government, & by the laws of the land; & it is anxiously desired by every sincere christian, & ought to be enforced by the civil Magistrates under the authority of the law. Your complaints of the breaches of the Sabbath at San Fernando are directed against the holding of Sunday markets, the sale of liquors in the shops, & the carting of sugar. These practices have been either prohibited or regulated by Proclamation or by Order of the King in Council. You do not appear to be aware of the latitude thereby given, of which no doubt however advantage has been taken, & the practice extended beyond the permission. If the circumstances of this Colony would sanction the immediate & total abolition of every description of occupation on the Sunday unless the observance of religious duties, I should hail the moment of the change with heartfelt satisfaction. It has not yet arrived.

The latitude given for the sale of liquor on a Sunday you may learn by reference to the 18th Clause of an Order of Government dated the 1st of January 1819, which is in the following words. That it shall not be lawful to keep open any such licensed liquor

shop, between the hours of nine & one, & after three o'clock of a Sunday. And the Royal Order of the King in Council of the 2. Nov. 1831, will inform you generally of the prohibitions & permissions announced with respect to occupations of a Sunday; the 30th Clause of that Order is in the following words: - "Provided always & it is further ordered, that nothing herein contained shall extend, or be construed to extend, to prevent the sale of medicines, or provisions for consumption in any inns, taverns, or victualling houses, on Sunday, nor to prevent the sale of milk, fresh meat, fish, or bread, in any shop or store on Sunday, before, between, or after the hours set apart for the celebration of divine service on that day." Thus you will perceive the policy which has hitherto actuated His Majesty's Government toward this Colony in such matters. I approve your zeal & assure you I have urged the Magistracy to enforce observance of the law; nay, I have conferred with the Roman Catholic Clergy, requesting their exertions in the District where you officiate. They inculcate the necessity of attending divine worship, in which they to some extent succeed; but are of opinion that the early Sunday market is useful by inviting the population to the vicinity of their place of worship; & in your District the Roman Catholics far & away outnumber the Protestants. Your Congregation & even that of the Methodists at San Fernando is very, is extremely small. Thus your appeal to the Bishop of Barbados & Church Missionary Society, will avail little from any influence they can apply to a population connected with a church that considers prayer (no doubt) to be a portion of Sunday duty, but likewise recreation & even amusement to belong to it.

When you mark so strongly to the Council & so justifiably lament the want of morality & religious instruction in this Colony (which defects I concur with you do exist) you should trace them to their true sources, & point to the delinquency which has caused them. I know them & have beheld their continuance with astonishment; never since my arrival in this island until the present time have any measures been taken (even with apparent sincerity) to remedy those defects. But I will not on this occasion enumerate them; for now with sincere gratification I contemplate the lively interest manifested by the Colonial Department, & the excitement it has produced to accomplish the improvement essential to the welfare of His Majesty's Colonial Subjects in religious & moral instruction. I have no doubt that that Department will persevere in requiring & encouraging the performance of duty toward this important subject. I now assure you of my ready attention to any communications you may occasionally make to me, & of my sincere disposition to advise & support you in the exercise of your duty.

I may with kindest intent suggest that your announcement to the Council of your intended Appeal to the Bishop of Barbados & the Church Missionary Society was not calculated to be received graciously by a body who has given to those very parties as well as to the Secretary of State recent & very substantial

proofs of their co-operation in advancing moral & religious instruction by building of churches, paying Ministers, Catechists, Schoolmasters, &c. &c. &c. In my opinion any empassioned reproof & attempt at coercion fail, where conciliatory exhortation coupled with mild & friendly advice administered by the clergymen at occasional visits to the families of his flock prove all powerful in changing vicious or mischievous habits.

(Sig^d) G. F. Hill.

Rec. Oct. 5/36. A

Com.

Ack.

Rev. J. G. Mühlhäuser to Sir G. F. Hill. 76

San Fernando, Aug. 11. 1836.

I have the honor of acknowledging your Excellency's gracious letter of the 2^d August in answer to mine of the 27th July. I should be owing ingratitude should I fail to express to your Excellency the deep obligation I am under for the speedy & satisfactory letter your Excellency was pleased to favor me.

I am happy to learn that the due observance of the Sabbath is enjoined by the laws of the land, & is to be enforced by the civil Magistrates under the authority of the law. I was indeed not aware of the latitude given by law for selling & buying divers things, but could I have ventured without being presumptive, to intimate how far I wished the Sunday markets & opening of shops to be limited, I would under present circumstances have no more asked, as the order of Government Clause the 18th as well as the Royal Order of the King in Council sanchon & forbid. Not that I in any way would defend the practice of Sunday markets &c. but if I should be permitted to express my feelings & opinion about this point, I would do so in your Excellency's own words - "If the circumstances of this Colony would sanchon the immediate & total abolition of every description of occupation on the Sunday unless the observance of religious duties, I should hail the moment of the change with heartfelt satisfaction." I must therefore dissent from the opinion of the Clergy of the Romish Church, who suppose an early Sunday market "useful" & that recreation & even amusement belong to the duties of Sunday.

It was with much gratification & thankfulness I read in your Excellency's gracious answer, that your Excellency had urged the Magistracy to enforce the observance of the law. Your Excellency also condescendingly assured me of a ready attention to any communication I may make occasionally as well of a sincere disposition to advise & to support. I cannot mention this without expressing at the same time my grateful feelings for your Excellency's most obliging offers. I cherish the hope that in a short time under God's blessing much good can be done to the negro population of Trinidad.

I am extremely sorry that your Excellency as well as Honorable Members of Council have misunderstood my P.S. in my letter of the 27th of July. It had never occurred to my mind for one moment, that that should mean an Appeal to His Lordship the Bishop of Barbados & the Church Missionary Society. The reason why I put that P.S. was to acquain

your Excelleney & Council, that I, being under obligations to His Lordship the Bishop of Barbados & the Church Miss. Society am bounden by duty to forward to the said parties copies of that letter, being a part of my proceedings. If I should have omitted the said P.S., & that letter should have been made public in any shape whatever, I might have been accused of acting unfairly toward the Government at Trinidad, & secondly I being young, & therefore still inexperienced in the ministry look up to the said parties in their respective situations for advice &c.

Your Excelleney was alluding also to the Bishop of Barbados & the Church Miss. Society as parties that recently have experienced substantial proofs of the co-operation of Government. When I was mentioning in my last letter the exertions of his Lordship the Bishop of Barbados & the Church Miss. Society for the good of the country, I am sorry to say that I have forgotten to mention the cordial co-operation of Government. The object I had in view at that time was to entreat your Excellency's assistance to accomplish that good work Government had engaged in, in connexion with the Bishop of Barbados & the Ch. Miss. Society, by putting a stop to those things which necessarily must prove an impediment to that cause Government is most anxious to promote.

I am sorry to observe that in your Excellency's letter, your Excellency seems to think I was carried in the warmth of feelings beyond the bounds of moderation. As regards the conciliatory exhortation your Ex. adverts to, it has been always my practice & I trust it always will to endeavour by mild conversation & friendly advice to convince the vicious of his error, & bring him under the influence of divine truth.

Sig.d) J. G. Muhlhauser, Minister of S. F. &c.

P.S. If your Excelleney should acquaint the Council, by an early opportunity, of the explanation I gave with regard to the P.S. in my last, I should feel exceedingly obliged to your Excelleney for doing so.

Rec. Oct. 5/36. A Rev. A. C. Eckel to the Lay Secretary. 80

Com.

Ans.

Dear Sir,

San Fernando, July 1. 1836.

After the departure of my last letter of the 15th. April, I stayed with Mr. Cummins in Port of Spain, waiting for his Lordship the Bishop of Barbados, who arrived the 26th. of April. On the 7th. of May his Lordship accompanied by the Rev. Messrs Gittens, Rural Dean of Barbados, & Borell, private Chaplain, arrived at San Fernando. He fully approved of our proposed separation, & divided the surrounding quarters into two distinct parishes. The parish of Mr. Muhlhauser comprises the quarter of Point à Pierre, North Naparima, South Naparima, & the quarters at the West south direction of the island. The three first quarters are populous & partly Protestant, but the latter are scarcely inhabited, & there are only Roman Catholics. The parish which he gave to me comprises the quarters of

Montserrat, Savanna Grande & Moruga on the South coast. Savanna Grande has about 2000 inhabitants, in which number are included 600 free negroes, all Protestants, commonly called Americans. These Americans originate from six companies of negro soldiers, who assisted the British Armies in North America, & were brought over to this island 20 years ago. Many of them left their settlements in Savanna Grande, & are dispersed in the island; but those who are still in their settlements amount with their children & families to about 600 souls. Each company has a separate settlement, which is sometimes called village, & this expression I will adopt in the Return. The sergeants of these six companies are still alive, & although they have no military nor municipal authority over the rest, yet the people look to them as a kind of chiefs or headmen, & I endeavour to keep up such a feeling, which is calculated to promote good order. Concerning their moral & religious State there is a great difference. A great part of them are very wicked & notorious for swearing, intoxication, & irregular life with women. But there are others who are acquainted to a certain degree with the saving truth of the Gospel, & who live according to the degree of their knowledge. Some few whose hearts are regenerated by divine grace go about from house to house & invite sinners to be reconciled to God through Jesus Christ, to forsake sinful practices, to repent, & to become disciples of our Lord in faith & practice. I rejoice at seeing that, & am anxious to enlarge the scope of scriptural knowledge of these good people, who are as many hands & feet of a Missionary.

The Bishop made a ride to the Americans of the 2d & 3d villages & made an agreement with them that they have to erect a schoolhouse by free labour, & that he will assist them with $150 to 200 in erecting it. This money will be paid from the funds of the Gospel Propagation Society. He promised to send a schoolmaster to them, to whom he will pay $200 a year, being the half of his salary, provided that the Colonial Government will pay the other 200 dollars. Moreover he promised to hire a house for a temporary school till the new one may be built. As soon as the Bishop had left the place I found a house about 28 ft. by 16, not very distant from the spot where His Lordship thought the schoolhouse might be erected. This house belongs to one of those pious men, Adam Andres, who built it for the sole purpose of keeping meetings there, with those who would join him in a kind of Society of sincere christians. In this house there were benches already, & in the neighbourhood I found a room which the Schoolmaster could occupy. Under these circumstances I made an arrangement which will enable me to have the use of the house for a school in the week, & a place for divine worship on Sunday.

His Lordship made application to the Governor in Council for paying the half of the salary of five schoolmasters in the island, each to receive $200 - he paying the same sum to each from the funds of the Gospel Propagation Society. He wrote that application before he went in my quarter, & thus it happened that he left it to myself to make the application in his name. The Governor would not receive the application as not coming directly from the Bishop, upon which I wrote to him, & in his answer the Bishop promised me to write to the Governor in Council, & also to pay the rent of the schoolhouse & schoolmaster's room. I doubt not that the Council will decide in the affirmative; but in case it should refuse to

pay the schoolmaster the $200 I think to be justified in paying him that sum from our Society's money. I succeeded in getting an able young man, a widower, Mr. W. Bewick from Port of Spain, as schoolmaster for the school at the village. In the first week of June he opened the school with 14 boys & 9 girls, & now there are 20 boys & 10 girls. The schoolhouse is so situated that the children of the 2d, 3d & 5th villages can easily attend; those of the 1st & 6th villages are about four miles off, & will not attend; but on Sundays the adult of the 1st & 6th villages can easily come. I preach regularly every third Sunday in the schoolhouse, but twice the rain was so heavy & the road so muddy, that I could not go from the Mission to the 5th village. I gave a short selection of Church prayers to Bewick, which he reads on Sunday in my absence, together with a lecture of Hart (Chr. know. Society) as I have no better lectures I can dispose of. I obtained a licence of the Bishop for him, that he might perform such services as Catechist.

Concerning the payments of children, the Bishop appointed that in all those schools whose schoolmasters are supported by the Colonial Government & himself, the children have to pay P. week the 16th part of a dollar if they are single, but when there are several children of the same family, they have to pay the 8th part of a dollar in the whole; to form a fund for repairs & divers supplies for the schools. But in the case of the Americans he told me to wait for a little while before I oblige them to pay, because they give their free labour toward the erection of the schoolhouse. This is the reason why I put in the account a sum of $5 1/2 for sundry supplies for that school. In my last letter I forgot to mention that on the very spot which the Governor selected for me at the Mission, a free creole had erected the frame of a new house. I did not mention it because I expected that according to promise the man would remove it. Instead of removing it, he finished it, & expected that I should pay a high price for it. The house is very small, but it could be enlarged either for a schoolhouse or for my residence, & as I could not hire one single room in the vicinity of the Mission, & as it would have been impossible to visit the quarter regularly in the wet season without residing in it, I resolved to purchase it. The Bishop insisted that I should take it at once, & appointed a gentleman to make a fair estimate of it. I got it for £265 cy., which I have to pay in three instalments. Next I thought of removing my luggage to the house, in which I was so little assisted by the proprietors, that I found it necessary to have my own cart & cattle.

I have not yet been able to begin a school at the Mission for want of accomodation, but I have engaged a young creole, Charles Lambert, whom I intend to place at the Mission as schoolmaster, & whom I employ for some time already in the school at the 5th village to assist Mr. Bewick, & I hope it is to his own advantage. I mentioned already that I preach alternately every third Sunday in the school at the village. On other third of my Sundays I have to perform divine service at San Fernando, as Mr. Muhlhauser is then obliged to go to Couva, to which place

the Bishop will shortly appoint another Minister. The rest of Sundays I go to other places of my quarter. Several times I was among the Americans of the 4th village, & with the apprentices at Williamville Estate, who amount to about 120 & one Protestants. If I cannot preach a regular sermon to a congregation, I go from house to house & converse with families & individuals about the one thing needful.

I am not able to give you any account of any new convert. It is known to the Lord of his sheep whether any one has returned to its good shepherd. The sincere christian here uses the sentence, the world was not made in one day, & therefore we must patiently wait & be faithful in our work. Yet I can speak of one man who lived with a woman about 20 years without being married, & occasionally he lived also with others. This man came to me & expressed his deep conviction that he was very wrong in doing so, that he now believed that he acted against the divine law, & was anxious soon to be married in Church to his old wife, in order that his grown children may take a good example, & that he may be able to prevent them from sinning. Another man asked me very seriously why a christian finds so many obstacles in the way when his heart wishes to live a pious life. This one professed long ago to be a true christian, but now he had something new to learn, & by divine grace I was able to explain to him the reasons of this struggle from my own experience.

I dare not forget to mention that I found at Rev. Cummins's a Register of baptisms & marriages for the Quarter of Savanna Grande, including the Naparima & Point à Pierre quarter. These Registers were given to me as soon as the Bishop approved of my going to the Mission. On the other side I will append a general recapitulation of those Registers, in order to show what was done before I arrived. Those few clergymen who visited from time to time the quarter, stayed generally half the way with a planter who is now dead. Again I will append a view of the situation of the quarters of our two parishes, & another general view of Savanna Grande quarter, in order to show you how the Americans are dispersed, & how the schools are situated.

(Sig.) Alfred Emmanuel Ackel.

[Statement of Marriages & Baptisms in Savanna Grande, Naparima, & Point à Pierre, from May 1825 to July, 1836.]

[View of the parishes of Rev. Messrs Ackel & Muhlhauser, & General View of Savanna Grande.]

Rec. Oct. 5/36
Com.
Ack.

A Account Current of the Rev. J. J. Muhlhauser, for Half year ending June 30. 1836. (81)

Rec. Oct. 5/36. A
Com.
Ans.

Rev. A. E. Ackel to the Say Secretary. (77)

San Fernando, Aug. 12. 1836.

Dear Sir,

We are in posession of your letters of the 1st & 30th of June. We have also received two very encouraging letters from the Rev. W. Jowett, which I am not able to answer at present,

being obliged to go this morning to Savanna Grande.

My last letter of the 1st of July was long detained, partly owing to the expectation of receiving an answer to my letter of the 15th of April, which was contained in your letter of the 30th June. In answer to your letter of the 1st of June, we are very thankful to learn that an additional grant will be made by Parliament this Session for negro education in the West Indies, & that the Comee intends to favor Trinidad with two additional Schoolhouses. I hope that our several letters contain sufficient information to recommend such further . You will easily perceive that each of us looks to his own parish, & that we could not easily superintend new schools if they were in other quarters. I think that Mr Muhlhauser stands greatly in want of a new schoolhouse. If the Comee would favour me with an additional £250 for schools, I would ask for permission to divide that sum, & aided by free labour to erect one schoolhouse sufficiently large for 100 children between the 1st & 6th village & New Grant Estate. With the other half I would erect a school between the 4th village & the Estates of Williamville, Helena, & Margareta. Both situations are about 3½ miles far. The imperfect view of Savanna Grande in my letter of the 1st of June will assist you to see these situations. In having two additional schools I could provide for the whole quarter. 1. The Mission School is in the reach of several Estates of the Indian village, & of the Savanna company of free negroes. 2. The school at the 5th village is within reach of the 2d & 3d villages. 3. One of the schools I propose to erect, would be between the 1st & 6th village & the New Grant Estate. 4. The other proposed school would be near the 4th village, the estate Williamville, where there are about 130 Protestant apprentices, & several other Estates.

I should therefore feel very thankful if you would allow me an additional £250, but I would prefer to divide that sum, & to erect two different schools, assisted by free labour, & I hope to be able to find two persons who would be satisfied with a small salery, & who have sufficient knowledge to teach children the first principles of reading & writing, & learning the Lords prayer &c. By & by I might perhaps find some more competent schoolmasters, but nothing could be better than a Catechist at the Mission, who might easily visit all those schools.

I am very thankful to learn from your letter of the 30th June that the Comee entirely approve of our being located separately. The more I am acquainted with the localities, the more I am convinced of the propriety & necessity of having two stations. I am now at ease to know that the Comee approved our proceedings.

I feel very much obliged that you allowed us to expend an additional £50 toward the better accomodation of schoolmasters, & of allowing us to build our own residence without being limited in the expense. You dare be assured, dearsir, that we consider the money of the CM Society as Missionary money, which is not given for unnecessary accomodation of its agents, but for the benefit of poor uninstructed & ignorant nations. It will therefore be especially obligatory on our side to practise the

most rigid economy in the erection of our buildings as well as in the expenditure for other things. But there will always be a difference between the expenses in this island, & those in others. I am anxious to learn the answer of Lord Glenelg to the application of the Comtee for churches.

The hopeful youth whom Mr Muhlhauser intended to train as a Schoolmaster ran away, & Mr M. is of decided opinion that he will never succeed in such plans. I have not yet given up the idea of a Normal School, but I cannot put it in practice before I am quite settled at the Mission. As I intend to begin a schol at the 4th village, I engaged a hopeful youth of that village as servant, with the intention of training him as teacher for his own village. In our Account Current you will find that we drew a Bill N. 4 amounting to £200, & since we drew another N. 5 dated the 1st of August, amounting to £200 to the exchange of £230 currency the £100 stg. which is par. This money is chiefly expended for school buildings, of which you will receive a separate account.

I find many difficulties before I can be quite settled at the Mission, but I feel that the Lord assists me with His grace, that I can wait patiently, & deny myself in many things which might generally be considered to belong not to the comforts, but the necessaries of life. There is much to be done in my quarter, but the rainy season prevents me in a great measure. The unsteady life too is a great impediment to my duties toward the Comtee concerning correspondence.

(Sig.) Alfred Immanuel Eckel.

Rec. A Certificate of Rev. W. Morse's health, June 5/36. by Dr. De Vaney & Surg. Bell. (Let

Com.

Ack. We the undersigned having professionally attended the Rev. W. Morse, are of opinion that the climate of Jamaica is quite unsuitable for his constitution, & we have accordingly recommended him to leave the island immediately.

St. Thos. in the East, Jamaica June 5/36 (Sig.) J. Gordon De Vaney, M.D. Wm. Bell, Surgeon, F. L. C. &c.

Rec. Oct. 5/36 A Account Current of the Rev. A. Eckel for Halfyear ending June 30. 1836. (78

Com.

Ack. A Account Curr. of Travelling Expenses of Rev. A Eckel, Nov. 1/35 to Jan. 1836. (79

A General Returns A 1 B of Savanna la grande, to June, 1836.

Rec Oct. 13/36 A Rev. Wm. Reed to the Secretary. (81/2

Com.

Ans

Rev.d Sir, Bishop's Lodge, 6th Sept. 1836.

I am directed by the Lord Bishop of Jamaica to acknowledge the receipt of your Letter of 1st July, conveying to his Lordship certain Resolutions of the Committee of the Church Missionary Society with reference to the late secession of the Rev. C. F. Mayer from that Society.

His Lordship altogether declines making himself a party to any differences that may occur between the Society and its Missionaries in his Diocese.

His Lordship was pleased to accept the Rev. T. C. May as the Curate of the Rector of St. George's, during his absence, having first obtained full proof of his being duly ordained and satisfactory Testimonials of his conduct.

(signed) William Reed.

Rec. Oct. 21/36.
Com.
Ans.

A

Mr. J Wheeler to the Secretary.

82

Berbice, Aug. 20. 1836.

Rec.
Com.
Ans.

Rev. Sir,

I take the liberty of writing to you as one of the Secretaries of the Church Miss. Society; & respectfully request the attention of the Comee to the present circumstances of Haiti, & the practicability & importance of establishing there a Mission in connexion with the Established Church. I remained in the island from the beginning of March last about 8 weeks, & had favorable opportunities of making observations of the character & feelings of the people; & especially in reference to any thing calculated to promote their religious & moral welfare, & am deeply convinced that while Great Britain is under an awful responsibility for the part taken there during the revolutionary scenes, & has done next to nothing as a religious nation for the Haitiens, the inhabitants are as well prepared to receive religious instruction as any people could possibly be expected to be. I do not wish to refer to one Society more than another, but I have felt sincere regret that while some places are better provided with religious instructors than Gt. Britain itself in the average — the large, the populous, the free, the tolerant people of Haiti are left as untaught, with one or two exceptions, as if the island were peopled only by a race of beings below the sympathy & regard of British christians.

I am well aware that men of peculiar temperament & piety & patience are required for the work. But a man of a truly missionary spirit would, I feel assured, find as noble a race of beings as any within the tropics, & have a fair prospect of successful reward to patient persevering diligence. There are many stations which might immediately be occupied in Haiti. Perhaps Jacmel from the liberal feelings of the present Curé there, & other advantages, local & moral, might be considered as the key of the island, if a Clergyman could be sent, moderate in his views of worldly comfort, willing to begin on a small scale, & to commence with teaching infants, & gradually to enlarge his operations as God in His Providence shall clear up his path, my sanguine hopes, as well as my sincere prayers, would be in favor of extensive success. Port au Prince (the capital) Cape Haitien also, & Santa Domingo, the chief town of the spanish part of the island, each afford fair fields of missionary enterprise.

I have thought much on this matter, but the immediate cause of my writing to you now is the impression conveyed to my mind by conversation with the Rev.

J. H. Bernau, whom I have had the happiness to meet in this Colony, & have thought well adapted to undertake such a Mission; & as there does not appear to me any comparison between the spiritual wants of Haiti & those of British Guiana, I venture to suggest to your Comee the commencement of a Mission in Jacmel by him; & in my opinion of Mr. Bernau as an eligible person for such a work, I am confirmed by the opinion of persons in whose judgment & experience I place a large degree of confidence. (Sigd.) Josh. Wheeler,

Agent for the B. & F. B. Soc.

P.S. I venture to suggest that there is no missionary in Guadaloupe, Martinique, or St. Lucie, from any Society.

Rec. Nov. 4/36. A

Com.

Ans. Nov. 11

Rev. J.G. Mühlhäuser to the Lay Secretary. (82½

My dear Sir, Port of Spain, Sept. 19. 1836.

I was just about to send off a letter to Mr. Jowett in answer to his favor of Apl. 25th, when the mail arrived here & brought me your letter of the 13th of August. Upon opening & reading it I found that many a question was answered which I had put to the Rev. Mr. Jowett, which renders sending it useless or nearly so. In your letter I see that the Comee intend to pursue the course pointed out in your letter of the 15th Sept. That course will cause some disagreeables & difficulties as far as the Bishop is concerned in it, there is however not the least which renders it impracticable. I went on until now to collect subscriptions for my Church, & for that purpose I came up some days ago to Port of Spain. I have, I mean today, the amount of £600 cy. & hope I shall be able to add some 100 D. more. But which course, after the reception of your letter, I shall pursue, I do not know. Some weeks ago the Governor wrote to me & to Mr. Kehel a letter, asking to send in the Estimates of our two proposed Churches. I answered him & excused myself in not sending an Estimate, being not able to do so, for which I assigned my reasons. At that time I most anxiously waited for a letter in answer to mine of 2d. June. It was last Friday the 17th inst. I paid my respects to the Governor (I must insert here that Mr. Cummins & myself made an arrangement for yesterday being Sunday; it was my Couva Sunday, as I call it, & so he took my duty there, & I assisted his Curate in town). The Governor was at first not friendly & that because I did not what he requested me to do; & which I could not do because of the great uncertainty I was in on account of not having an answer from you. At first he asked me I shall write to him a letter stating that £600 Stg. be sufficient for the erection of the Church at San Fernando. This I could not do, because that sum is indeed small, being only half of the estimate of His Lordship the Bishop of Barbados, which is £1200 Stg. This I told him, adding at the same time that I am at present not aware what kind of building we could get for the £600 Stg. Secondly, he asked me to state that sum, but that I would take upon myself to collect the other £600 Stg. by private subscriptions; to which I answered that I should not like to become the sole responsible person in this

business in collecting that sum of money, amounting to £600 Stg. Upon which he rather indignantly answered, then I shall write my own sentiments on this subject. He turned however again & requested me nevertheless to send in, as on last Saturday, any Statement I like. After this he asked some questions about San Fernando &c. & at last he invited me to dinner (as on Saturday last) on which occasion he rather flattered my pride. The following is the Statement I sent to him.

Rec. Nov. 4/36 A Rev. J. J. Muhlhauser to the Governor (Sir G. F. Hill).

Com. ack.

Port of Spain Parsonage, Sept. 18. 1836.

In compliance with your Excellency's request to send in an Estimate of the cost of the proposed Church at San Fernando, I feel sorry to say that I am not at present prepared to give your Excellency such an Estimate as may be both satisfactory & agreeable. Instead of my Estimate, however, I would take the liberty of stating the opinion of his Lordship the Bishop of Barbados about this subject. His Lordship proposed the dimensions of that Church to be 70 feet by 40, with a steeple & abell; to be of stone, except the roof; & by a superficial calculation he found that the expence of such a building would amount to £1200 Stg. Some people say the sum is not large enough; whereas others are of opinion it is entirely sufficient. The amount of subscription now amounts to somewhat beyond £500 cy. I hope your Excellency will pardon this my Statement, being entirely unacquainted with Estimates of this kind. If I should have time left, I would consult with an architect.

You will very well perceive that I sought to escape from giving my opinion, as I already said, on account of having no letter from you, & knowing that the Bishop would dislike any step taken by me in regard to this matter, & if the committee would have decided the contrary, & I give such a statement as desired by Sir George, I don't know what could have been said against me. But as the matter has taken a turn, I would not hesitate to state my own opinion. I would say that with from £600 to £900 Stg. certainly a nice church could be erected; ie. simple & nice, & the place requires rather such a building. I am sure the pew rent would repay a sum of money £700 Stg. would be rather too little, considering that my schoolhouse (simple only) cost £700 cy. There is still another consideration, namely, would the community, if they contribute, as they have subscribed for that purpose, not consider the church as a public building? I think it very likely; yet I would not assert it. I am very glad to see in your letter allusion made to the baptism of the liberated Africans. It will remain difficult to decide upon that question under circumstances as they are prevailing here. Mr. Cummins has the license, as it were, from the Bishop, which he gave for the purpose of directing the clergymen in the matter. I hope I

shall be able to send a copy if Mr Cummins returns before the mailboat leaves. I can only say I meant to do well, & if I have done wrong, I pray to God that he may overrule it so that good may come. I baptized once 6 Africans; they all were neglected before, but since their godfathers & godmothers call them in (every day) a proprietor & his wife) to them & teach them the Lords prayer &c. This makes my mind rather easy about it, but this is not the case with some others. At present I do not know what course I shall or should pursue in future. May the Holy Ghost lead me into all truth. I feel thankful to you for the hints you have dropped me, but feel not easy. I am glad to observe that it is likely the committee will send out some catechist, the necessity of which I described in two former letters.

It is at present not in my memory what points I touched in my letter of the 2.d June; but I know I expected upon several things there mentioned some answer. I mention this because the easiness of mind of a Missionary depends not entirely but much upon knowing whether his proceedings meet with the views of the Com.te at home, & if not, a missionary will always feel thankful for a fatherly correction. I wish to add that I shall always feel more obliged for a correction if necessary, than for any praise. You will believe me, Sir, that sometimes I do not know what to do. Work of every kind is heaped upon me, & often my mind is too much engaged in it, so much so that if I can retire for some time, I can only say, God be gracious to me a sinner! Then I have to humble myself, & the most for those things which the world perhaps will praise & call good works. Indeed we live here in a moral wilderness & spiritual too. If I can possibly, I shall write to you a short Statement of this island, as far as regards morality &c. You very kindly stated that the Committee will take into consideration the thing relative to Miss Pasche. You will have the kindness to excuse me if I add some words to this. It is from experience that I say it would not be advisable if Miss Pasche should come out at that time I stated, which is April or May, on account of the heavy rainy season here, in which she would arrive according to that arrangement. We had during the rainy season (which still continues until Christmas) many sick people, & a great many died. For instance, in the San Fernando Garrison are 25 English soldiers; of which I buried five, & the Roman Catholic priest two. On this account I would ask you whether the Committee would have any objection to permit her to come out as soon as January next; but I ask not only this on account of the fore-mentioned ground, but if you consider my situation I am in with regard to my house-keeping, you will find that I am much embarrassed with that. I am every week (almost 10) 3 days, & 2 nights in the country, sometimes more; I must leave the arrangement of housekeeping to servants, because Mr Woodman is all the day in school; & when he comes home the dinner must be ready for him. I can't prescribe to do so & do, because the dinner depends upon what can be had at the time; in consequence of which the money goes I do not know how. I assure you that these things cause me as much trouble as any thing; & I believe that I being married, shall not use more money in proportion as I do now single. Considering that almost all the negro servants steal where & when they

can, as it regards eatable things as well as wine. I know Mr. Jowett very kindly advised me to postpone the coming out of Miss Pasche before two years, & I had no objection, neither would I have now, if my circumstances would not require it. Mr. Jowett objected in particular to her being so young, which indeed is true, but compared with the age of the ladies here when they marry she is certainly not young. Here the common age of young ladies is 16, whereas Miss Pasche is beyond 18 years. My esteemed friend Dr. Steinkopff, after a consultation, advised Miss Pasche to write to me, requesting me to lay before the committee whether Miss Pasche would be permitted to come out under the protection of the Rev. Mr. Watts, Chaplain to the Society for the Propagation of Christian knowledge on an estate at Barbados. Whether I could proceed thither & spare so much time, I really do not know; at all events there are many families moving to & fro. His address is, Rev. J. Watts, Haverfordwest, S. Wales. Sir, I hope you will have the kindness & excuse me of putting a second question, & retracting what I said before. I certainly would not have done so, particularly in such a delicate thing, should the two reasons assigned not have induced me to do so. I should feel very much obliged to you to lay this before the committee, hoping that they will under present circumstances have no objection to oblige me in granting my request.

You will find enclosed a petition to Government in behalf of two chapel schoolhouses in my district; whether they will assist or not, time will show. I have not seen Mr. Eckel since 3 weeks, but I had twice a letter from him, in which he told me that he was well, had opened a second school in the Mission, & goes on tolerably well indeed. The roads are almost impassable.

In conclusion I ask your prayer & supplication for the furtherance of the glory of God in my own heart at first, as well as for promoting the work of God & our Saviour Jesus Christ in this island.

(Sig.) J. J. Muhlhauser.

Rec. Nov. 4/36 Com. ack. A Rev. J. J. Mühlhauser & A. Huggins, Esq. to Sir Geo. T. Hill. (83

May it please your Excellency— San Fernando, Sept. 12. 1836.

By the enclosed paper your Excellency will be informed of the resolutions passed in a meeting at San Fernando in the presence of His Lordship the Bishop of Barbados. Your Excellency will also learn from that paper that the said meeting considered it of great importance to have two chapel schoolhouses for the instruction & edification of the negroes in the country, who could or would but seldom visit the church, being at too great a distance from it.

Some Proprietors most kindly met the views of the Meeting, & readily gave up so much property as is required for the said two chapel schoolhouses in their respective situations. The expence of the two chapel schoolhouses was calculated

by the Bishop to amount to £800 stg. toward which His Lordship is ready to contribute £400 stg., consequently £200 toward each.

We are sorry to observe in the enclosed paper that there is made no allusion whatever to that assistance which is expected from Government; though it is certain that His Lordship mentioned it to the Meeting, requesting them at the same time to apply to Government for additional £400 stg. hoping that Government would certainly assist so desirable an object. Agreeably to His Lordship's command, the undersigned most humbly pray that Government would grant such additional £400 stg. toward the erection of the two said chapel-schoolhouses in the quarter of South Naparima & Point à Pierre, & which are intended to be erected as soon as our prayer is answered & circumstances will allow.

His Lordship too most kindly & liberally offered 200 dollars p.r ann. toward the maintenance of each schoolmaster in the said two chapel-schoolhouses, expecting that Government would add the same sum per annum toward the same object, & for which also the undersigned most humbly pray, feeling convinced (should this petition be as favorably received as some already have been) it would greatly improve the condition & habits of the rising generation, as well as the morals of the negro population at large.

(Sigd) J. G. Muhlhauser. Horatio Huggins.

Rec. Nov. 4/36 A — Rev. A. E. Eckel to the Lay Secretary. — 81

Com.

Ans. Nov. 11

Dear Sir, Savanna Grande Sept. 5 1836.

My last letter, of the 12th Aug., contains an answer to your letter of the 1st & 30th of June. Since I received your letter of the 15th July, from which I learn with great satisfaction that application has been made by the Home Comte to Lord Glenelg to authorize the local Government of Trinidad to defray one half of the cost of the proposed churches at San Fernando & the Mission. Rev. Mr Muhlhauser thinks that (1) according to the plan of the Society the Church would be considered as belonging to the CMS. & that his Lordship at Barbados would not like it, because it ought to be a parish Church, not belonging to a private Society. (2) That as the Bishop began a subscription for the Church at San Fernando, & gave directions that a certain sum shall be given by some Societies over whose funds he can dispose, provided that the Colonial Government, the Church Miss. Soc., & local subscribers pay in proportion – it might not be practicable for him to adopt another plan, as favorable as it might be. (3) That the subscription for his church be already too far advanced. (4) That he has in fact no power to do anything, because the Bishop appointed a Comte to raise subscriptions & to manage the erection without giving to Mr Muhlhauser a prominent part in that Committee. Such were his arguments when I saw him last, one week ago. He might have altered his opinion since, but he will speak for himself. I thought it right to mention these his arguments in my letter, in order to show my own position. Although the Bishop appointed no Committee for my parish, yet he expressed the wish & wrote it

down in the resolutions of the first Church Meeting in San Fernando (of which I hope a copy was forwarded to you) that a copy of those Resolutions ought to be forwarded to the Commandant of Savanna Grande (not mentioning my name) in order that similar steps may be taken in Savanna Grande quarter. I think that no such copy has been nor will be sent to the Commandant in my quarter, but if he would be sent he will do nothing without me. I could therefore be justified in calling myself a Meeting in order to further the plans of the Society, whose agent I have the honor to be in this quarter. Now I have not to make it out whether Mr. Muhlhauser is quite right in his arguments – his situation is evidently more difficult than mine – but I leave it to you, dear sir, & to your dear colleague to decide whether the arguments on his side are in so far applicable in my case as to make it advisable for me to follow his example. My opinion of the Bishop does not permit me to suppose that he would be unfavorable to the proposal contained in your last letter. The committee could not have conceived a more beneficial plan for erecting a Church in Savanna Grande. It is preferable to any other plan, because Government will give a great sum of money. There are but few gentlemen in this quarter, who could subscribe liberally, whereas there is a large protestant population that wants instruction, without being able to do much for themselves. When I received your letter, I had not yet made any calculation of the probable cost of a Church at the Mission, because I am more anxious to erect at first the new schoolhouse, which will serve as a chapel on Sundays. Before yesterday I received a letter from the Colonial Secretary, dated Aug. 27/36, of the following contents: –

"I am directed by His Excellency the Lieut. Governor to request that you will furnish His Excellency, through me, at your earliest convenience, with a copy of the Estimate or Estimates of the cost of erection of the proposed Church at Savanna Grande."

I could not yet give an answer to this enquiry, because I could see in the meantime neither a master mason nor a glazier, nor an ironmonger. The carpenters work, including the purchase of lumber for a building of 60 ft. by 30 & 12 high, will be about £340 stg. I am anxious to give you these particulars with the first packet. My statements to the Colonial Government will be the same as I shall mention in the latter part of this letter.

Sept. 6th. I am now residing in the small house at the Mission. Schoolmaster Lambert left the school in the 5th village since Aug. 20th, & is now living with me. The 23d of August I opened a school in my house, & gave up for that purpose the larger of the two rooms. We opened the school with one girl, & today (Sept. 6th) we have 5 boys & 7 girls. On Sundays when I preach here I remove a partition between the two rooms, & fill the whole with benches. I have yet no kitchen, but my food is prepared in a neighbouring house. I have also no Stable, & must accomodate my excellent Spanish pony below the house. The reason of such a want of accomodation is the horrible state of the roads in this quarter. I must wait for building till the latter

season sets in. The South Naparima quarter has also bad roads, but in San Fernando they are (the worst excepted) so tolerable that every body can walk about; hence Mr. Muhlhauser is able to erect his schoolhouse without delay.

Some days ago Mr. M. negotiated two bills to Mr. Horatio Huggins; the one amounting to £100, the other to £150, which will nearly cover his expenses for the schoolhouse in San Fernando. I drew another bill of £50, which I sent to Port of Spain by a friend, but cannot tell you yet to whom it was sold, nor at what exchange. I shall pay with it the last instalment for my dwelling house. The exchange is now very favorable, & I intend soon to draw a bill of about £300, in order not to lose too much if I should want such a sum in two or three months. The school in the fifth village is going on very well. There are now 39 children attending it, & many more would come if their parents could give them decent clothes. Sunday last the congregation in that schoolhouse amounted to about 100 persons, & in the Sunday School there were 43 children. The adults generally attend at the Sunday School as spectators.

I cannot give you any account of new conversions, but some are seriously concerned about the salvation of their souls, & generally they are attentive to what they hear in such a degree, that I dare gladly hope that the Spirit of grace & truth has begun his blessed operation in their hearts. To the Lord that is known, & to us it behoves to labour with patience, perseverance, love & faith. According to our faith & prayer, & more than that the Lord will bless our work as His own. As for me I must pray as well for myself as for my flock. Whereas I proclaim the glad tidings of freedom in Christ, I learn the more & more the rigid obligation of the divine law. The inhabitants of the first & sixth villages, & a place called Monkeytown, are much pressing upon me to begin a school among them, that I am really anxious to receive soon an answer & I hope a favorable answer to my proposals of the 12th of August. Many of them will considerably assist the erection of a schoolhouse by free labour, & one of their sergeants offered me even his house freely for the school & the schoolmaster till a new schoolhouse may be erected. With such aid I can easily erect a schoolhouse to less than £100 or £90. The chief expense would be the Schoolmaster's salary, toward which each child can give about sixpence Stg. per week. A scotchman living in the fifth village tried in the last week to deceive the people in the first & sixth villages, telling them that I would give him the situation of schoolmaster if they will pay him. Many promised to work in the woods for getting lumber, & 49 children were promised him by their parents. But when they heard that the man had no direction from me, they refused to do anything for him. I would not engage him because he is not qualified for such a situation, & besides he was seen many times in a state of intoxication, & lives with a black woman without being married. This latter practice is but too common in this country. Till now I could publish but 14 banns of marriage.

Sept. 7th. I am now able to give you an estimate of the expense of erecting a church at the Mission. To the Colonial Government I shall only mention the grand total. The materials would be one quarter cheaper by sending to England for them; & I think the best place

would be to send for them through a merchant in town from Liverpool.
Hoping to hear some good news by the next packet concerning a Catechist, I remain &c.

(Sig.) A Elckel.

Rec. Nov. 4/36 Com. ack. A

Estimate for the proposed Church at Savanna Grande. 8/4

Mission in Savanna Grande,
Sept. 7. 1836.

Mason-work, Trinidad Cy.	£75	Current £1065 @ £230 cy the £100 sy = £463 sy.
Carpenter	438	
Lumber	350	
Glazier & Glass	58	
Ironwork	100	
Unexpected expt. & overcharges	44	

The Church is proposed to be either 60 feet by 30, & 12 ft. high; or 40 ft. by 30 & 15 ft. high.

(Sig.) A Elckel, Minister of Savanna Grande & Monga.

Rec. Nov. 4/36. Com. A

(Miscellaneous)

Rev. L. Banks to the Secretaries.

Port Louis, July 29. 1836.

My dear Sirs,

With much sorrow I read your letters of the 4th of Feb., conveying to me a Resolution of your Committee in which little or no hope is held out of their being able to send a Missionary to this island. I am the more sorry for this since I can truly assure you that a Church of England Clergyman could proceed on missionary work here, comparatively unopposed, while an exceedingly hostile feeling will be manifested toward others of whatever denomination. This I can state with much certainty, since my official intercourse as a member of the Committee of Public Instruction with many of the leading Roman Catholics enables me fully to judge. The present moment too seems one offering an opportunity & facilities, which I feel satisfied will never again occur in colonial existence. I had also hopes that a portion of the Government grant would have been committed to the disposal of your society, & that thus we might plead the requirements of justice when seeking assistance at your hands. I felt too as if the original constitution of your Society would plead the cause of Mauritius, since yours was a Missionary Society for Africa & the East, in one of which you must place our island, independent of the fact that a very large proportion of our apprentices have come from the continent of Africa, & considerable numbers of our population are Indians, Malays, & Chinese. I do trust however that ere this your Committee will have found themselves able to give us more cheering intelligence, & as a further motive to excite them to enter speedily at the gate which now lies open, I would say

that I fear if protestant exertion will not speedily show itself, we shall be quickly given over to the darkness of popery, which is already bestirring itself.

The resolution proposes two questions for me; first, the sum likely to be subscribed here to the support of a Missionary, & secondly whether one from the Paris or Lausanne Societies would be received.

In answer to the first I promise to secure you in the sum of £150 for the first year; if God spares me health & does not direct my removal to any other Colony. I promise to use afterward similar exertions so as if possible to continue the sum annually; but colonial society is so subject to change that I could not feel justified in guaranteeing the continuance. I have however little or no doubt that such a sum would be subscribed, provided the Missionary proved himself a workman that needed not to be ashamed. I will however candidly confess that you ought not to send out even an unmarried man with his entire salary less than double that sum, for all the necessaries of life are extravagantly dear.

In answer to the second question I would say, if you could get an Englishman who can speak fluently & preach in the French language, by all means send such. We want in every way to propagate English feeling, & though I am quite sure a pious man from the continent would not encourage a hostile disposition, yet he would be almost physically incapable of extending the influence we desire to see becoming more & more active. Besides there are parts of the country where on a Sunday we could have an English service, & this would give me a claim upon the English inhabitants, & I could then demand as a right what otherwise I could seek only as a favor. I do pray that a gracious God will not allow this benighted island to be given up to ignorance or superstition, & that he will make your Society instrumental in disseminating among its varied multitudes "the truth as it is in Jesus."

(Sig.d) Langrishe Banks.

PS. I wrote to you on the 17th. May mentioning that I had some money in hand, which however I was to reserve unless something were done for us, in order that we might spend it in some missionary way in our own thirsty island. I might further have added that as lately English planters have very much increased in number, & from our peculiar circumstances as a commercial island likely still to increase, & as therefore we shall daily become more English, a Missionary might naturally expect increased facilities for his work among the labouring classes. The now existing Roman Catholics also sit very loose indeed in their opinions, & large districts of the island are without either priest or chapel, both of which circumstances offer opportunities to a Church Missionary that perhaps will not long be afforded.

Rec. Nov. 25/36 A

Com

And. Dec. 1/36

Revd R. Panton to the Lay Secretary

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Kingston, Oct. 10. 1836

My dear Sir,

I. My last letter was dated Aug. 9/36 since which I have been travelling in company with the Revd Mr Frew through the eastern parishes of the Island; visiting the

stations & promoting the objects of the Society. I have now to acknowledge your letter of July 1st (enclosing the letter of the Revd Mr Jowett to the Bishop of Jamaica on the subject of the Revd C. F. May's separation from the Society) your letter of Aug. 1/36 & of Aug. 13/36 (enclosing your letter to the Revd Mr Dixon)

2. I am informed by Mr Sedgon that he has forwarded to you a further explanation of the expressions he made use of, when his Ordination was deferred by the rule of the Bishop of Jamaica: on which subject you are already fully informed. He feels aggrieved at our sending home his letters: & states as the reason why he did not send his explanation above mentioned through the Corr. Com^tee, that he was unwilling to lose a packet. There was however no cause for his apprehension; as there was no Packet here at the time; & I would not on any accomt have detained his exculpation of himself for a single day. We are however very glad to find that we misconstrued his expressions in supposing that he intended to "turn" to the Dissenters. At the time it did not appear to us that any other meaning could be attached to the words.

3. Your instructions have been followed with respect to the Revd Mr May: & the letter of Mr Jowett was forwarded with other papers to the Bishop. No answer has yet been returned by either party; except a simple acknowledgment of the receipt of the letters by the Bishop's Secretary. I am of opinion that no further notice will be taken of the matter. The Bishop, I fear, feels angry that any remonstrance should be made against his taking the Society's Missionaries into his employ.

4. The Letter to the Revd Mr Dixon has been forwarded. The Corr. Com^tee were not aware that he had written to you complaining against them: nor do we now very clearly understand what was the cause of complaint. There were, I remember, a number of difficulties - some real, some imaginary, respecting his License on first going to his station: & some persons, unfriendly to the Society, endeavoured to influence Mr Dixon's mind, representing to him that his License was insufficient, & that he would incur the censure of the Bishop: & he was so far prevailed on as to determine to leave off preaching, & act only as a Catechist, until he obtained a second License to preach. I wrote two letters to convince him that, as his "Letters of Orders" were recorded in the Bishop's Office, & he had a License to minister in the Nassau District of St Elizabeth's, nothing more was required: but I did not succeed until I had a personal interview with him at his station; since which his mind seems to have been satisfied; & he appears to be active in his work - I suppose his letter, which I alluded to in Par. 4 of my letter of July 18th, is a second communication. The fact is that persons, unfriendly to the Society,

have been endeavouring by various representations to detach him from his engagements. A little friendly advice from those, in whom he has confidence, will, I think, set his mind quite at rest. Every attempt is made to misrepresent the actions & motives of the Corr. Comee; & the Missionaries are jealous of that body on account of their exclusion from it.

5. We are very much at a loss to know what information required by your Comee, has not been given by us; & are greatly surprised that you have not yet received the Account Current, & other Returns. These were transmitted early in the year, we hoped in time for the Meeting in May: & we can only suppose that the letters have not come to hand. The Account Current was transmitted by the Treasurer, as well as by myself. I now enclose another copy: & will look into your letters to discover, if possible, what information is still required by you.

6. The subject of the salaries & allowances to Missionaries & Catechists will be fully stated in my next. I wish that you should have before you not only the opinion of the Corr. Comee, but also the practical experience of the Missionaries themselves. I have therefore addressed to them a Circular, requesting them to state candidly whether they think any diminution could take place in their allowances. A copy of that Circular is enclosed. You will perceive that I have avoided all reference to private statements made to friends at home. I can easily imagine that a Catechist arriving in this country with an abundant supply of clothing, a new outfit of all necessary articles, & a horse provided him, may find his salary, for the first year, abundantly sufficient for his wants. But when his wardrobe &c require replenishing or if his horse should die, & another must be purchased, the same salary he will find scarcely sufficient to make his necessary purchases, & at the same time meet his current expences. For no second allowance is made for horses, saddlery, &c; because, as Mr Betts (whose experience we found very valuable) informed us, it had been found necessary in Sierra Leone to make these losses fall on the Missionary; for, if they fall on the Society, it was found that proper care was not taken of the property; & the calls for another horse &c became frequent. We took the precedents at Sierra Leone very much as our guides in fixing the allowances for this Mission: though Jamaica is the more expensive country.

7. The erection of the Government school-houses, I am sorry to say, gets on very slowly. For not only is it very difficult at present to procure tradesmen; but our means are also too small. When we stated that £300 Stg would be the cost of each school-house, we named the lowest sum. £250 we find quite inadequate: & we are therefore obliged to go on very slowly - availing ourselves of such assistance as the neighbours will give. - Were we to throw the buildings into the hands of the regular jobbing tradesmen, they would be put up

in half the time; but at an enormous expense. As an instance I will mention, that when Mr Frew & I were at Long Bay in Manchioneal three weeks ago, we spoke of erecting a small dwelling house on the land given to the Society by my Cousin; (the house to consist of two sitting rooms, two bedrooms, & a servants' pantry); & asked a respectable carpenter who was present, what would be the cost. He answered "£1500 currency"! We expect to put up the house, with the assistance of some very kind proprietors in the neighbourhood, for less than a fourth of that sum. But we shall proceed slowly. We also find great difficulty in procuring proper titles for land.

8. I must now mention my present unpleasant situation with respect to the Bishop. The enclosed correspondence will give the fullest explanation. I have received no answer yet to N° 2. That letter was submitted to my dear Brethren Messrs Frew & Hall, who approved of it in our present peculiar position. The letter of Mr Reed is a species of retaliation on me for the condemnation of Mr May's conduct by the Society which has given offence. We hope that his Lordship will be appeased. If not, I will continue in the Secretaryship, placing my Curacy in the hands of the Bishop to be provided for according to the island law. I have no intention of resigning either office: but will hold my Curacy, if possible, until I have seen your Comds. You will be informed as the matter proceeds. The Governor alone can deprive an Island Curate of his appointment; it is the gift of his Excellency without any Licence from the Bishop. On the subject of my visit to England I will write shortly. It will not be advisable to sail before the Spring. I remain, &c

(Signed) Richd Panton

Rec. Nov. 25/36 A Revd W. Reed to the Revd R. Panton 187

Com.

Ack. (N° 1)

Bishop's Lodge,
Oct. 4. 1836.

Revd Sir,

I am directed by the Lord Bishop to acquaint you that he is under the necessity of withdrawing your leave of absence from this date; & that you are consequently to return to your residence in the Parish of St Thomas in the East, & the performance of your own duties.

The least penalty his Lordship feel himself called upon to inflict for the many omissions of the several services in the Bath Chapel, during the last quarter, is to debar you from obtaining the salary for that period. This you have already, on your own accord, expressed yourself prepared to relinquish, without appearing to consider that no loss of this kind, sustained by an individual,

can in any way compensate for the injury done to the interests of religion & the discipline of the Established Church.

His Lordship also desires me to bring to your remembrance that your leave of absence was granted on the understanding that your duties were to be efficiently & punctually performed by a proper substitute. It was never contemplated that another Clergyman should neglect his own duty to perform those at Bath. A locum tenens, who cannot discharge another's duty without neglecting his own, cannot be a proper one, & for the future such an arrangement, when discovered, will subject both parties to such penalties as may be inflicted for the offence.

His Lordship desires that you will transmit to him an extract of your book duties for the last six months, & also for the future, till future orders are issued, a monthly extract of the same. I remain &c

(Signed) William Reed

Rec. Nov. 25/36 A Com Ack.

Revd R. Panton to the Revd W. Reed

(88)

(No II)

C. M. House, Kingston
Oct. 11. 1836.

Revd Sir,

I yesterday received your letter of Oct. 4th & now beg, in justification of myself, to lay the following statement before the Bishop.

His Majesty's Government having been pleased to grant to the C. M.S. a considerable sum of money for the purpose of building schoolhouses in Jamaica, the Society's Corr. Comee in this island found it necessary to appoint some individual of their body to superintend, & expedite the erection of the buildings, & the efficient organization of the schools to be conducted in them. They therefore requested me, as their Secretary, to undertake this office for one year: engaging, on their part, that, while I was thus occupied in their service, one of the Society's Missionaries should perform my duties, as Curate of St Thomas in the East: and, as a first step towards effecting this arrangement a Deputation (of the Revd Mr Drew & myself) waited on the Bishop to obtain his Lordship's concurrence. The circumstances were fully explained to his Lordship: & it was clearly understood that one of the Society's Missionaries should perform the duties of my Curacy during my absence;- the Revd Mr Morse, who had been licensed to minister in the Port Morant District of St Thomas' East being named. The Bishop was pleased to concur in this arrangement, & gave me the necessary leave of absence for one year.

I entered on the discharge of the business I had undertaken: & while thus engaged at the western end of the island, the Revd Mr Morse was taken with a severe & dangerous illness - so dangerous that his medical adviser insisted on his immediately leaving the island. After his departure, another of the Society's

Missionaries, the Revd Mr Forbes, was requested, according to the previous arrangement, to take my duty: but as the Comee were most unwilling to interrupt Mr Forbes' labours at his own station, they desired me, as speedily as possible, to enter into arrangements with some other Clergyman of the island to perform my duties; & Mr Forbes was requested to undertake them only for a limited number of weeks. (His Lordship is aware that I am in treaty with the Revd Mr Littlejohn, who, I had reason to hope, would shortly be at liberty from his present engagements.) The Revd Mr Forbes during the month of July, & for the first week in August, performed my Sabbath duties alternately with his own: but as dissatisfaction was expressed, he has since officiated at Bath every Sunday. I cannot but suppose that the Bishop was aware that Mr Forbes was performing my duties. His Lordship was acquainted with the circumstances of Mr Morse's departure: his Lordship was also aware that I was subsequently still resident in this neighbourhood: for not only had I frequent interviews with his Lordship; but I also with his knowledge took on one occasion your duties at the Parish Church of Kingston, in order to enable you to accompany him on a tour through part of the Diocese; & I was, by motion of the Bishop in the Comee of the Christian Knowledge Society, placed on the standing Comee of that body, the duties of which can only be performed by a person resident in this immediate neighbourhood. I cannot suppose that the Bishop imagined that my Chapel was closed during all this time - particularly when the arrangement had been made, & sanctioned, that one of the Society's Missioneries should take my duty.

Nor had I any reason to suppose that the performance of my duty by the Revd Mr Forbes would be regarded by the Bishop as a breach of discipline: because the instances in the Diocese of one Clergyman being permitted to undertake the duties of another conjointly with his own, as a temporary measure, are numerous. It would be loss of time to enumerate all. I will only refer to that of the Revd Mr Griffiths, who, being a Stipendiary Curate, was permitted to undertake also the duties of the Rector of Portland: & at that time the Bishop's Chaplain, the Revd Mr Bolton, Rector of St George's, finding it necessary to leave the island, Mr Griffiths was permitted to undertake his duties also; & was thus, I believe, in charge of two Parishes at the same time - And, I believe, at the present moment the brother of his Lordship's Secretary "(the Revd Hugh Reed)" is Island Curate of Trure; & also the representative of the Rector of that parish during his absence from the island. With these instances (which I hope are correctly stated) & many others before me, I could not suppose that the performance of my duties by Mr Forbes (one of the

Society's Missionaries) was a breach of discipline. I had hopes that the grace, which has been so frequently & kindly extended to others, would not have been denied to me.

But if the Bishop considered that I was so culpable in this matter, any intimation from his Lordship to that effect would have been immediately attended to - would have been regarded in the light of kind warning - & would have commanded a willing obedience: but I cannot but feel that without any warning - without any idea, after the arrangement made, that I was incurring his Lordship's displeasure, I am suddenly censured, & deprived of my income: & this in a manner so harsh, & in language (which I must attribute to his Lordship's Secretary) so utterly discourteous, that nothing but my very high respect for his Lordship's office prevents my further characterising them.

In your letter these are these words, "A locum tenens, who cannot discharge another's duty without neglecting his own, cannot be a proper one; & for the future such an arrangement, when discovered, will subject both parties to such penalties as may be inflicted for the offence". As these words convey an imputation, the most unworthy & injurious, I must be permitted to say, that they do not in any way apply to me.

I have not disobeyed any injunction from my Diocesan: I have not disregarded any warning: - I have not slighted any advice: I have not absented myself from the sphere of my labours through any idle carelessness. On the contrary, I left that sphere for a time to undertake much more onerous duties for the general benefit of the Diocese: & I did not enter on these duties until I had previously obtained the sanction of my Diocesan, & his leave of absence. The performance of the duties of my Curacy has been in some degree interrupted; (an occurrence which his Lordship cannot regret as much as I do;) but it has been caused by an event, which no human power could control - I cannot therefore but hope, that when his Lordship has considered this statement, he will not regard my conduct as culpable: but will rather be pleased to withdraw his censure; & allow me a short time to make arrangements, under his Lordship's approbation, for the regular performance of my duties; while I continue my endeavour to carry into effect the wishes of his Majesty's Government, & the benevolent intentions of the Church Missionary Society -

If in this letter I have used any expression, which may not meet his Lordship's approbation, I beg that he will attribute it to the warmth of injured feelings - not to intentional disrespect - It is impossible that I can tacitly admit such serious imputations against myself. I am &c

(Signed) Richd Panton

P.S. I beg to state that his Lordship altogether mistook my meaning,

when he supposed, that I had expressed any willingness to relinquish my Stipend. I never contemplated any such result. I said that I had not asked for my Stipend until a permanent arrangement for the performance of my duties had been made.

Rec. Nov. 25/36 A Revd R. Panton's Circular to the Missionaries 89

Com.

Ack.

Dear Brother. Kingston, Oct. 10. 1836

As the Parent Comtee have requested particular returns to be made to them of the stipends & allowances of the Missionaries & Catechists in this Island, I have to request that you will give me your candid opinion whether the present stipend & allowances be sufficient; or whether any reduction of any kind be practicable. I am sure that in answering this question you will endeavour to divest yourself of all personal feelings, & consider it as bearing on the expenditure of a sacred fund - I am &c

(Signed) Richd Panton

Rec. Nov. 25/36

Com. A Account Current of the Jamaica Mission for the year endg Dec. 31/35 90

Ack.

Rec. Nov. 25/36 A Mr D. Seddon to the Secretary (91

Com.

Ans. Jan 16/37

Stoakesfield, Port Morant,

Very dear Sir, St Thomas' East, Oct. 4. 1836.

It was only on Tuesday last, 27th ult., that I received from the Revd R. Panton your last letter to me of May 26th for which I feel very thankful, & shall ever greatly prize your epistles - I particularly desire to convey the gratitude of myself & Mrs Seddon for your consolatory remarks & directions to us as to our recent trials, whose weight no one knew but ourselves. I desire likewise to thank the Comtee for the assistance they kindly afforded to my family. I shall be further obliged by knowing whether the sum £10 - was advanced according to the 30th rule of the Society in the annual Reports, or to be refunded by me - as you do not particularly state which it is, & the Comtee here are no more certain than myself - I will thank you to inform me soon, that, if I owe the money, it may be instantly paid.

Your advice as to the climate is very useful to me & to all Missionaries here; and, I believe, I have, almost unexceptionably, acted according to it ever since I came to Jamaica - I have seen it violated by some, who soon, by heavy afflictions in health, proved its value & truth -

Long before this letter reaches you, you will have learnt the

painful circumstances on which the Jamaica Corr. Comee have made a certain course of my conduct matter of appeal to the Parent Comee. My own sentiments on the whole busines will also be known to you before this can come to your hands. Gladly would I avail myself of your assistance in explaining any points which, as they come before the Comee will appear against my cause; but the decision will be on its way hither before this would be possible. I must, therefore, leave the busines as it is - as it regards help from man, & pray (as I am sure we have already done) that my mistakes & those of others may be rectified, & the glory of God advanced by means even of our errors. The Revd R. Panton was with us a short time on Friday last, and, of course, the point was talked of between us. Mr P. still maintained that I was too eager for "Orders"; to this I assented "that it was very possible I was - & no one regretted it more than I did; but I thought it rather strange to be censured on the matter six months subsequent to the time, when my taking the earliest steps to obtain ordination was, not sanctioned only, but advised, & that by the Corr. Comee here". Mr P. also told me, that he was "no longer of opinion that I intended to join Dissent", & that he himself "did not really believe so at any time". Then, I think, I may with propriety ask, why were my principles insulted - by it being stated, by Mr P. in these words - "and we still think you meant to become a Dissenter"? I would be glad to be at peace, but, until until I hear the Parent Comees sentiments this is impossible; for, although I would deem the putting off, for another nine months from this time, the ordination (which the Comee sanctioned nine months ago & should thus be deferred no less than a year & a half past the original period), a circumstance of regret, yet, it would be as nothing in comparison of having the censures of the Parent Comee, instead of its confidence & commendation. And, I cannot help stating to you the substance of what I then stated to the Revd R. Panton - that, if the choice were put to me - which I would desire rather, to continue in the Society though under censure, or to be withdrawn home without that censure, I would choose the latter. But I humbly trust that the result of the Parent Comees deliberations will be favourable, & that a lasting peace may be restored.

You will also perceive in my letters to the Comee some remarks concerning my previous labours, from which I appeal to the Comee, & pray to be returned home. I hardly know how to excuse myself from the charge of neglect to my family, excepting that my duty in my work was here. But, when I tell you, my very dear Sir, in addition to the great change in the family from the death of my dear late brother, my father is, through painful illness, that threatens to attend his remaining days on earth, unable to follow his business, & is consequently, in much confusion; that the next brother (older than myself & the only one, if well, capable of assisting my father) has never yet recovered from an almost complete emaciation of his frame from the same awful fever which cut down my eldest brother, and,

that I am the only one to whom they now look, in any measure to meet their deplorable loss - You will not wonder at my continuing in the same mind. I should be thankful if I could, if but for a few weeks, visit them once more, before any further mortality occur, and to put my dear parents affairs in as good a state as I can, which I could only do personally. I should then gladly resume my labours in the Society, & in future be at ease in my mind - I should, however, prefer being sent to another Mission - & not to Jamaica; for I conscientiously regard my part & present sphere of labours as having but small pretensions to being truly Missionary - & especially, while I am unordained, this must be the case - as nearly all my scholars (adults) are members of the Wesleyan body - & my small day-school composed generally of their children. Again, this parish is far, very far from being ill supplied with churches chapels & schools. The population is numbered at about 10,000. The Island Establishment of the Church of England, either have, or have accommodation for, about 3000 hearers. And Dissenting bodies have about the same numbers in general attendance in all their Missions throughout the parish. Four parochial schools are about to be, or are instituted. Then there is the school of the C.M. Society at Amity Hall. The school at this station - & another connected with this station about 2 miles off, kept by a brown Catechist of the C.M. Society, & a school by a Missionary of the London Society at Morant Bay, besides a parochial school. I state only what I know; there may be other means of instruction for the parish not yet come to my knowledge: but from the above account is it not evident that this district of the island, compared with vast tracts of England, is tolerably provided for with respect to the public means of grace? It is true the people are grossly ignorant; but that, I conceive, would have been the case if there had been a church on every estate - for the existence of slavery would have paralyzed the efforts of the pulpit (& would never consent to private teaching), inasmuch as the genius of the Gospel & that of slavery were essentially different from each other, & could never co-exist to any extent - But now the bonds are broken from the body, the mind of the Negroes is free to receive the truth & to learn instructions; & it will only require time for the various means used to be carried out, by the blessing of Him who hath promised to sanction the labours of his faithful people - that we may behold a vast moral transformation - The means employed bear a comparatively good proportion to the population; & most of the other parts of the island are somewhat similarly situated; so that I cannot but now & then think of the awful difference presented by other portions of the heathen world - Many of the proprietors of estates & pens are rendering or offering considerable assistance to the several religious bodies. May they increase in these acts of duty & mercy, & may every island of British

West India, in a Christian sense, adorn, as, under slavery, they disgraced, our beloved country! Yes, may every Negro become the free man of the Lord! To these events I, for one, look forward with hope. May the Lord grant it! But my own mind is much drawn to other portions of the world. I would fain go where I am sent. I would wish never to go elsewhere. But it is probable that I shall, for the above reasons, have soon to visit my family; and in case the Parent Comtee accede to my ordination in a few months, it does not seem at all certain that the Bishop would ordain me; for Mr Panton informed me, that, to his mind, the Bishop seemed becoming less friendly (every day) toward the Church Missy Society. But, even should this be a mere conjecture, I should be much more desirous to return home for ordination, to be sent to another Mission; & this would afford me the opportunity of meeting the growing necessity for visiting my family & arranging their concerns. At the same time, I trust I should not be found much unprepared, in a literary point of view, for English ordination: as I have scrupulously employed as much of my time as I rightly was able, in keeping up & increasing my acquirements. It would be my delight to be sent where I might employ some of my time in translating into the native language of the people the Holy Scriptures or religious works for their instruction. As I should delight in this in connexion with the regular functions of a Missionary, I think it might be agreeable to the Comtee to consider the whole matter as it is to them I look for assistance & direction in it. I do not wish to feel other ways than attached to my work, & will, while here, diligently & to my best power, heartily discharge it. but I cannot but fear that I shall never feel wholly fixed in that work while I do ardently long to be employed where I should neither clash with Dissenters, nor with any of those parties that here considerably modify ones exertions. In the mean time, while the point is unsettled, I shall not cease to pray that I may do the work of the Lord here aright. & that the Comtee may be ever directed, in their counsels, by the Spirit of Infinite Wisdom.

Mrs Seddon joins me in the most sincere regards. I am &c

(Signed) D. Seddon

P.S. I am thankful to be able to say, that we are both much better than when we last wrote.

Rec Nov. 25/36 A Com. Ans.

Mr S. Holt to the Secretary

(92)

Rockspring, Green Island, Hanover.
Jamaica, Aug. 29. 1836

Revd & dear Sir,

Your kind & welcome letter of May 26th did not reach me till the 1st Aug.; & the reason I have not replied to it sooner is, because at the time yours arrived, one from me must nearly have reached Mr Coates, in which I stated nearly

all the particulars I had to communicate. As to all your kind inquiries respecting our full employment both of body & mind, & in these finding matter for earnest & continued prayer, &c I must answer for all in the affirmative - We entered upon our work on the 4th April, altho' we did not settle in our house till May, on account of some repairs that were needful. I opened my school with but few children, though after a few days had elapsed, several more came & have been increasing up to the present time; so that the number has advanced from 10 or 15 to 70, about 14 of whom are now daily reading the "Word of life", & most of them with great fluency & correctness as to the stops & sense &c, & about 40 are reading elementary books, & making good progress; & the others are learning the alphabet & "sheet lessons" In my school I follow Mr Betts' plan, which is the best I have seen, because it is a combination of two or three systems, & is so arranged that while it is not dry or insipid to the smaller children, is at the same time calculated to lead on & instruct those who are older, & more advanced in knowledge. We have a Sunday school, which is well attended; about 200 persons are availing themselves of instruction on the Lord's-day, besides about the same number who join us during Divine Service; so that I may say we have altogether, including the day scholars, between 400 & 500 persons under instruction. The parents express great thankfulness for the care & instruction of their children, but it is one of the many evils of slavery, that we cannot get the children of the age of 8 & 9 they being at work in the field, though many of them come to me during shell blow (i.e. dinner time) to get a lesson - We begin school at 8 o'clock on Sunday morning, Divine service at 10, I read the Church service & a sermon. This is over about 12; then we rest till 1, & begin again, & continue teaching till 3 at which time I catechize them, & explain it bringing passages of Scriptures to correspond with & establish the subject: after this they are dismissed till 6 o'clock, when they again meet for evening prayer, which service is daily, we sing a hymn, read a chapter, & explain it, then pray, sing a doxology, & so each day is ended. I have about 50 regular attendants at evening prayer - As the female domestics have but little time at command, Mr Holt gives two hours every Friday evening from 5 to 7, for the instruction of this class of persons alone. But, oh! dear Sir, what sins & cruelties are we obliged to behold! If our dear Christian friends in England did but know how the poor Negroes are treated, they would not rest day or night, while such a system remained in existence! The Negroes are very fond of hearing any thing about Africa, & I have read them some accounts of Sierra Leone &c which made so deep an impression upon them, that I believe if I had had strength to have read all night, they would have been glad to have heard it. When I had done reading I told them that if any of them wished to give any thing they could afford towards sending Missionaries & teachers to others of their countrymen to teach them "good word"

(ie. Gods word) I would take it, & send it to the C.M.S: consequently 24 came forward & said, "Me beg massa put down me money"; some of them giving 7/8, others 10d, & others 5d per month; so that they gave £1..3..4 & I have no doubt that at our next Missionary meeting that sum will be doubled. We hold the Missionary meetings on the first Monday in the month. I trust this may be called a kind of "first fruits" to the Lord. After the meeting I gave them the papers designed for the weekly & monthly contributions; one poor man (Jack Dawes) came to me at our house to ask me to tell him the meaning of the picture on one side of his book; it was a representation of some Hindoo . He said, "Massa no can please give me some me country". I said, "What is the name of your country?" He said, "Portuguese". This I did not understand; but one who stood by me said, "Massa give me one dat him tink"; so after having seen it I said, "Do you mean the Bullom?" "Oh me massa dat is de very same country dat me at; oh me good massa please give me dat." So I gave it him; it was N° 18 Midsummer, 1820. I asked him if he knew what the picture meant; he said, "Yes massa, me know all all about it". I said, "Do you not think that altho' you have taken away from your own country in a ship & made a slave God has been very good & kind to you, in sending you "good word" which tells you the way to be happy now & after you are dead?" — "Yes, massa, him quite good; me poor wicked sinner: will massa please to take 10d from me every "mont", to send to me poor countrymen good teachers." Accordingly I put down his name as a subscriber; he was so overpowered with joy to hear about his own country, that he could not refrain from laughing aloud. These poor Negroes in this neighbourhood scarcely ever heard of the Saviour, or of the way of salvation, the parish church being 14 or 15 miles from them; but we hope & pray that our poor weak labours thro' Divine grace may lead many of them to "repentance & newness of life". When we came here, not one single couple were married; but now 8 couples are living together according to the vows they made at the altar of God. When I have spoken to them about living in sin, by continuing to commit adultery; they say "Massa me no marry, cause Busha (master or overseer) come take away me wife; massa dat how me no marry." This is but too true; for it is the same at the present time. I have an instance just before me, where a couple were married, & the Busha wanted the bride to live with him, & she would not: consequently after she was married, he sent away her husband to work upon another estate, about 30 miles from his wife's home. What will these white men have to answer for at the bar of God, for leading these poor unhappy people into such enormous sins! Surely the Negroes blood will be upon their heads.

We are 30 miles or more from Mr Betts, & about 15 from the Revd Mr Stainsby, who is a very kind friend. We often feel the want of sermons &c. have only heard one since we have been here. The climate agrees with me very well, & I have

not had a single day's sickness since my arrival. Mrs Holt is now in being seasoned, which makes her feel rather poorly -

As I have to read sermons every Sunday, I find it very difficult to find suitable ones; may I take the liberty of asking for "Burder's Village Sermons". If they were sent to Mr C. Young, Islington, he would enclose them with any thing more you wished to send to this part of Jamaica: he will send off the parcel in October. Some of the Missionary papers are quite indispensable, as they keep up the spirit of our meetings - The Records too would prove quite a feast to us if we could procure them - I fear you will be weary before you have read half of this letter, but hope you will pardon all that is amiss - Mrs Holt joins with me in praying that the rich blessing of God may rest upon you, the Com.ee, & the Society at large, & craving an interest in your prayers, I remain &c

(Signed) Sam.l Holt

P.S. The 1st of Aug. passed off very quietly; & as I had heard that the Masters would not give the people that day, I had a service suitable for the occasion on Sunday evening, the last day of July, & addressed them from 1 Peter II noticing particularly the 16 & 17 verses - The following hymn was made for & sung on the occasion -

"The Negro's Friend"

Jesus the Lord of worlds above,
Unto our prayer attend;
Send down thy mercy and thy love,
And be the Negro's Friend.

2

Into each heart renewed by thee,
The Holy Spirit send;
Formed to thine image may we be,
Oh thou the Negro's Friend!

3.

Though colour varies heart the same,
We all on thee depend;
Teach Black & Brown, & White thy name,
And be the Negro's Friend!

4.

Then shall our prayer and praise to thee,
Like incense pure ascend;
We'll bless to all eternity,
Jesus the Negro's Friend.

Rec'd Nov. 25/36 A

Ca

Ans.

Mr. J. Pollitt to the Secretary

93

Paradise, Hope Bay.
Oct. 1. 1836.

My dear Sir,

I received with heartfelt gladness the few lines you were kind enough to send me, dated May 26th, which found Mr Pollitt & myself, as this leaves us, in good health. I am happy also to inform you that, on the 17th Aug. we had born to us, a fine little daughter which is also well

I desire to return you my sincere thanks for your friendly, Christian advice, & to say likewise that your desires have been fully gratified, with respect to our being in the work appointed us. I must however beg to say, that whilst it is my earnest, anxious, prayerful desire that the rising generation, should be led to prayer, the Bible, & to God; I cannot in conscience make it my one object, to train them alone, whilst hundreds of their poor parents are perishing for lack of knowledge, & the opportunity of teaching the way to Christ. I have reason to believe, although it was expressed in your letter, that to do so, would be contrary to your own feelings. This I am sure of, it would be contrary to the word & example of our blessed Lord. But do not misunderstand me, for whilst I would reverence the faithful minister of God, & covet above all others, that holy office, I can truly say, I do not in any shape or form assume it; but would faithfully & joyfully fulfil that of Catechist, until God & his people shall think proper to change it.

You rightly observed in your letter, that the work of Catechist was one requiring much patience, perseverance & prayer, & the denial of self, in all its forms. This I have already found to be true, & am convinced without the exercise of these means & graces, I should long since fainted & grown weary. The temptations of the world, the prejudices of the people, with their suspicions, & other difficulties, together with so unfitting a climate for my necessary laborious callings, render it quite impossible to persevere in such a work, without the love of God at heart, much less to feel an interest in teaching those, who have little or no interest in those who teach them. But with the love of God, & the remembrance that such were some, or all of us, we can use a little patience, & exercise a little prayer for those who are yet in the threatened city, & in gross darkness. Blessed be God, I believe, we have not laboured in vain. Whereas I had but five for some time at my infant school, I have now 53, ten of whom I have no doubt, if spared until Christmas, will have been raised from the alphabet & words of two & three letters, to reading the New Testament through my instrumentality & that of Mrs Pollitt. I have now 183 at my Sunday School, who are making equal progress. Mr F. Bilby paid us a visit, & said he

thought it the best Sunday school he had seen in the island. They are in good order, making great progress, & are able to sing well.

You will be glad to hear that our Treasurer, Mr J King, has maried one of my Sunday-school Teachers, a young lady of piety, named Miss Norman. I have during the last quarter commenced an adult school at Elysium, an adjoining estate; at which I have 50 of the junior field apprentices, & 70 of the old men & women. I meet them in a room they have built on purpose. At Paradise Estate also, the Negroes have almost finished a large room for the same purpose. In these rooms, besides teaching them letters & Catechisms, I hold evening prayer meetings; at which time they are crowded. There are also three estates which I visit once a week, where I have 1200 Negroes to catechize. It is indeed a promising station. I am very sorry to find that our dormitory system does not succeed so well as we expected it would; but this I have no doubt is owing in part to the great scarcity of provision which has prevailed among the Negroes; & although I have not at present so many as I had last quarter, yet I have reason to hope that we shall have many more ere long. I have of late been preparing many of the apprentices for confirmation, who have been led not only to give their names as members of the visible Church, but prove by their consistent lives to have given their hearts to God.

You will be pleased to hear that Mrs P. is now engaged in taking a sketch of the vale beneath our house for you, & hopes to send two or three more in a short time from our delightful scenery. Allow me to request you to make me a present of Dixon's Church Catechism, as Mr Coates had not any when we came out. Mrs P. unites with me in kindest regards to yourself, Mr & Mrs Coates, Mr Hambleton, Mr & Mrs Northover. Peace be with you all, Amen. Sam & c

(Signed) James Pollitt

P.S. May I request you to remember me kindly to my dear brethren at the Institution. Bro. Holt, Newman, & Paul are quite well. Mrs Holt, Mr & Mrs Dixon have had severe attacks of fever, but are now recovered. My kindest regards to Mr Pearson & Mr Marshall. The Lord bless them for their pains with me.

Rec. Nov. 24/36
Com.
Ack.

A Weekly Register Newspaper, Oct. 11. 1836 (94)

Rec. Dec. 1/36. A Mr C. Carter to the Secretary. (95)
Con.
Ans. [illegible]

Craig, St. Matthew's, Demerara, Sept. 30. 1836.

My dear Sir,

It is with feelings of gratitude & praise to the Author & Sustainer of our

being, that I am now enabled to say how completely I am restored of the illness under which I was then labouring when I wrote. Praised be the Lord for His mercies of illness as well as of health. You will have heard, no doubt, from the Corr. Comtee, of the additional expense during the last quarter, of purchasing a horse in consequence of my having such a distance to go in visiting the Estates up beyond me, as the distance is so far from Peters Hall, about twelve miles distant the farthest Estate, so that he cannot visit them so often as he otherwise would, & also as I have now just established a school on one of those Estates three days in the week, & the other three days I shall continue my school at home. I have commenced the school at the garden of Eden, which is the farthest Estate up this side of the river, in consequence of the next Estate not being finished. When that is finished, the Creoles of the Garden of Eden & Adults too, those who choose, will come there. I have commenced within holding an adult school for the apprentices when on the Estate from four to six, which I think is calculated to be very well attended, being on the spot; for it is scarcely to be expected that after they have laboured seven or eight hours or longer in all weathers, that they will frequently walk a journey of ten miles, which is the distance from the above Estate to my residence & back — I say it is not likely that they will make such journeys often enough to do themselves much good in learning to read. You will perhaps think me very remiss in making such long omissions in what I have extracted from my Journal; but really when a person is similarly situated, & labours become one routine, he cannot have much variety. These long omissions which will appear to you, are when I am at home going on with my daily labours. Hoping & praying that the Lord may be with us all more & more, revealing His love to our souls, & through us to a world lying in the arms of the Wicked One, I remain &c.

(Sig.d) Charles Carter.

Rec. Dec. 1/36 A

Com.

Add. 1 mo 23/37

Mr C. Carter's Journal, July 9th to September 28th 1836. (95

July 9. 1836. Yesterday, hearing that a young woman belonging to Friendship Estate was ill, I went to see her; & several other members of our church being in the sick house, I spoke to them also of Jesus & had a very nice time with them. I afterward went to see a young man in another part of the hospital, who had just been received at the Lord's table, & had communicated only once. He had been absent from the house of God about three weeks; but had evidently been taught much in the school in which he was during that time. It was evident to me that he had not long to live, as he was labouring under a complication of disorders; but in the midst of all he was in a blessed state of mind, for though he appeared to have a great perception of his own sinfulness & depravity, yet he had such confidence in his Saviours meritorious acceptance on his behalf, & spoke of such peace within, that his situation appeared almost an enviable one.

July 10. 1836. Yesterday I was overtaken by a shower of rain, so that I got very wet in returning

from Friendship, & took cold so as scarcely to be able to go through my duties today. I have, however, the Lord being my helper.

July 11. 1836. Have felt much better today; had school, & in the evening held churchmeeting.

July 13. 1836. School as usual; twenty two creoles. In the evening an adult school, about the same number; after which Mr. Strong preached.

July 15. 1836. This morning rode down to Peter's Hall, & returned in the evening. During the day I went out with Mr. Williams, who was going to a neighbouring Estate to visit some old people; to two of whom Mr. W. administered the Lord's Supper, with several others, members of the church, who came in & joined us. This was the first time I had ever communicated myself in a negro house. Sweet the moments, rich in blessing & it was my experience.

July 17. 1836. This morning, about halfpast seven, we had, as usual, a prayer meeting; attendance about sixty, mostly members. After forenoon service, I had school; about one hundred & ten present, including adults & children.

Aug. 3. 1836. This morning & for some time past, I have been spending two hours, if nothing has occurred to prevent, in writing Latin exercises. Afterward, Mr. Williams called, & I went with him up to the next Estate, Friendship, & made arrangement for fitting up a place for a schoolroom, where I purpose going three days in the week when it is ready.

Sept. 3. 1836. I have been to Friendship today, to learn when the schoolroom there will be finished, for me to commence school; but find nothing as yet done toward fitting it up. Being there, I visited the hospital & negro yard, & spent about two hours in both places; I trust not without profit. In the negro yard I had nine old people in one of their houses. Most of them were unable to travel any distance. Two of them were blind, a third had only one eye, a fourth one leg, & the others were either lame or decrepid from age. These formed my congregation, with whom I had a very interesting and blessed time; several, I have every reason to believe, though they bore the marks of the fall in their flesh, are washed from its condemning power by the blood of the Lamb. I was afterward informed of another woman in another part of the negro yard, who was very ill. I went to see her, & found her apparently near her end; in a lamentable state of death of soul as well as of body. I exhorted her & prayed with her, commending her unto the Lord, & recommended her to believe on & look unto the blood of Jesus to be cleansed from her numerous sins.

Sept. 26. 1836. As the schoolroom at Friendship is not yet finished, I have been to the Estate beyond, the Garden of Eden, where, as there is a room already, I intend to commence until the one at Friendship is ready; then the Garden of Eden people & creoles will come there. The garden of Eden is the farthest Sugar Estate up this side of the river. I had a very nice time while on the Estate, in the hospital & negro yard, visiting the sick & infirm. In the negro yard I visited a young woman, one of our Sunday scholars, who was ill. She had been very ill, but was recovering. She, & her sister who was attending on her, appeared in a very nice state of mind; both humbly enquiring & seeking after the truth. They are both under teaching for the Lord's table. I then went into

another negro house, where about twenty old people had assembled, & as many children, to whom I read & expounded the Word of God & prayed. I afterward visited the hospital. May the Lord hear & answer prayer, & bless His own word.

Sept. 28. 1836. I have been to the Garden of Eden, & commenced school today there. I had 18 small creoles from twelve o'clock until four, when I dismissed them; & the grown up people who had just come home from the field, came, to the number of twenty six, chiefly those who attend the Sunday School. I taught them until six in the evening, when I returned home.

Rec. Dec. 17/36 A (97

Com.

Ans.

Rev. J. H. Bernau to the Lay Secretary.

New Amsterdam, Aug. 6. 1836.

My dear sir,

Your communications of June 30 & July 15, have duly come to hand. The resolution of the Committee contained in the last has been acted upon, & has given everything another turn. From my last to you dated July 22, you will have seen that till then we were still in a state of suspense, though I humbly trust not altogether useless as it regards missionary labours. To send you a journal of the time we have spent in town, would be little more than relating again what you already know. Permit me therefore to commence with August, as nothing of interest or worthy of notice has transpired since March.

Rec. Dec. 17/36 A (97

Com.

Ack.

Rev. J. H. Bernau's Journal, Aug. 6 to Oct. 24. 1836.

Aug. 6. 1836. There has not been for years such a heavy season as the present; the damage caused by the inundations has been considerable in all quarters, & some of the poor people were great sufferers. This was doubtless the finger of God; but who is there that regardeth the works of the Lord? Nevertheless, I do hope that some have been brought to consider their latter end, & contemplated the wrath of God, which like a flood shall sweep away the ungodly. It was from these considerations that I addressed a crowd of people this afternoon at a funeral in town. All was silent in the churchyard, & awfully solemn appeared to be the impressions made upon some in sight of the open grave. The great mortality in this Colony seems to familiarize the people to such a degree, that they would often return from the place of interment with laughter & singing songs.

Aug. 9. 1836. Mr. Rogers, the Roman Catholic priest, begins to exercise great influence with the planters; & to show the expediency & superiority of the Popish religion over all others, he has entered into a controversy with, I believe, the Scotch Minister. The organ of this combat is the Newspaper. The Priest is doubtless a sly Jesuit, & expert in matters of this kind, while his antagonist, I am sorry to observe, is fighting with human learning and ingenuity, & not with the sword of the Spirit. Having myself seen so much misery on the continent among the professors of that apostate Church, my spirit is stirred within me, and I have come to the determination to preach a course of lectures on the subject. I tried to persuade the Rector to engage in this

task, but he declined; accordingly I sat down, & in humble dependence on God's grace & assistance have laid down a plan according to which I intend to treat the subject.
Aug. 12. 1836. That all might know & have an opportunity of hearing, I gave publicity to my intention far & wide; for I think it is a Missionary's business not only to stand on the defensive, but more particularly also to attack the bulwarks of Satan. The subject, indeed, has made a great stir. May the Lord assist & strengthen me so to treat this subject, that many may be won over to the truth.
Aug. 17. 1836. Preached today an introductory lecture, & was not a little surprised at seeing so many planters present; some very eagerly took down notes; others cursed, saying, that man tells a parcel of lies, & again others said, Be still, let us hear what he has to say. My text was, Prove all things, hold fast that which is good.
Aug. 18. 1836. Several people advised me to drop these lectures, because by continuing preaching, I would make a great many enemies to my own interests. My answer was, The only interest I wish to have is, to speak the truth as it is in Jesus, & if you will hear the truth, that truth will preserve you from error. Others were bold enough to assert, that I had no business to interfere with another religion, because, as they believe, every man will be saved by his own religion. To these I replied, that I was well aware that falsehood dreads nothing so much as enquiry; but that the Scriptures declare there is no other name given among men under heaven whereby we must be saved, but the name of Jesus Christ.
Aug. 19. 1836. Crossed the river this afternoon to attend a funeral, on an estate where I occasionally preach to the people. When the corpse was in the grave, I addressed the people on the great importance of dying as a christian, in the sure & certain hope of a resurrection to eternal life. On my return I was seized with a fever, but trust that it will soon pass by, having taken medicine in due time.
Aug. 20. 1836. Quite recovered from the attack yesterday; but still weak. It is astonishing how soon the fever reduces strength; & equally surprising to see it recovered. There is no time to be lost in applying physic, as the progress of disease is very rapid. I have known many taken ill one day, & the next their remains were committed to the grave. Life is precarious indeed in the tropics. Mr. Wheeler, the agent of the B. & F. Bible Society, having come here, arrangements were made for a public meeting to be held in Mr. Wray's chapel. From a letter of introduction produced by Mr. W., I felt great pleasure in assisting him in promoting his object. Mr. Redwar kindly censures me for mixing too much with the Dissenters, contrary to the wish of the Bishop. This gave occasion to speak of the one object every Minister, whether Churchman or Dissenter, ought to promote. The Rector declines to afford any assistance; however, I preached to the Meeting. The Sheriff, a member of the English Church & warm friend to the Bible Society, took the chair; he animadverted on the crooked feeling existing in Berbice, & fostered unhappily by those of whom he, as a layman, should have expected better things. He then read an extract from Bishop Heber, dwelling chiefly upon an expression the venerable Prelate made use of, that "if we cannot worship together, we may

do good together." The Sheriff then called on me, as a Minister of the Church of England, to move the first resolution, stating my views upon the subject, which I gladly did, treating largely upon both the duty & privilege of all denominations of christians to circulate the sacred volume.

Aug. 25. 1836. Proceeded up the Corantyne coast with Mr. Wheeler, & am thankful for the success the Lord granted us. I collected the people at Abnes & Mary's Hope, & addressed them on the advantage of being possessed of the whole Scriptures. We also sold several Bibles to the planters, married Dr. Tait, who until now has been living a profligate life. On speaking to him of the past, & the necessity of repentance & obtaining pardon through faith in Christ, he coolly observed, I was living at my convenience, as many others; to which I observed, Yes, unhappily, but nevertheless sinful & criminal in the sight of God. Inspected the school, which has been carried on by Mr. Grant from Feby. until now, & was much pleased to find the children much advanced in reading & saying their prayers. The number of them is eight. The roads are still very bad; in some places dangerous to pass. Achlyne is still under water, & the bridge to the house completely broken up. Mr. Robertson promised to mend the dams once more, which he previously had done seven times, but without success.

Aug. 29. 1836. An old Rabbi, Abraham Silberstein, from Poland, called on me to day; he is, strange to say, on his way to Jerusalem. He is full of Talmudical learning, & very self conceited. After many hours' conversation, I enquired into the reasons of his hope; & whether he believed that Messiah had already come, or whether he expected him, & how? He denied that he had come, & said that he believed he would come in glory. Upon this I brought my German Bible, but he objected to enter upon any argument drawn from the German text. I accordingly put aside the German & took up the Hebrew Bible. After having made many frivolous objections as to the time when, the place where &c. Messiah should appear, I referred him to the fifty chind of Jo. asking, To whom do you believe all this refers? He replied, To Messiah. How is it then that you expect him to come in glory, whereas the prophet describes him as a suffering Messiah? He seemed perplexed, & laying aside the Bible, he said, I am born a Jew, & will die as such. This gave occasion to speak of Israel's forlorn condition & wretched state until this very day, on account of the blindness & hardness of their hearts in reference to Hosea III 4, 5. He wept bitterly. I handed him a Hebrew Testament, saying, Read this with prayer, & you will be convinced that Jesus of Nazareth is that prophet of whom Moses & the prophets give witness. Believe in Him as a crucified Messiah for our sins; & when he comes in glory you shall not be confounded.

Sept. 3. 1836. Went down to the West Coast to assist Mr. Wheeler in promoting his object, & met with much success. The negroes on this coast are a very intelligent race, & far advanced before others in Berbice. Preached the following day in Mr. Garland's church; & in the afternoon on one of the Estates six miles distant. From the inaccessible state of the Corantyne Coast, it so happenes that I have preached in almost every church & place where service is held; & I acknowledge it to be the Providence of God who so directed it. And though not much can be expected from an occasional discourse, yet I look upon this as of great importance, as under such circumstances the Gospel is heard by many, who otherwise would never trouble themselves to hear it.

Sept. 8. 1836. Received to day a letter from the Bishop, stating that the Society had translated

me to Essequibo, to which he could have no objection; & that therefore he permitted me to quit Berbice at my earliest convenience. From this communication I conclude that my removal from Berbice has been decided on; yet as you request me to wait for further instructions from you, I have taken no steps toward moving, except a few preparatory arrangements for a removal have been made. As the Corantyne Coast is getting clear of water, I have begun to direct my attention more particularly to this quarter, & have given up the school I had commenced in town. Proceeded up the coast, & finding Achyline quite dry, arrangements were made for divine service on Sunday next. I am sorry to inform you that our loss in furniture, books, linen, & bedding, has been very considerable from the continued damp for months together. Notwithstanding all my endeavours to move some of our things to town, there was no boat to be procured; & as for the roads, they have been under water until now. The consequence is, that what has not been destroyed by vermin, is completely rotten.

Sept. 11. 1836. Though the Church was in a wretched state, I so far succeeded as to have divine service in it to day. Had a very attentive though not large congregation; after service many of the people came weeping, expressing their sorrow as they had heard I soon was to leave them. Talked with the Candidates for baptism, & struck out one from the list who had behaved improperly during my absence.

Sept. 14. 1836. Mr. Mure having communicated with the planters & the members of the Committee, they are anxious to retain my services among them. Accordingly, as the house is in a bad state, some invited us to live with them till house & church are fitted up; which however I modestly declined for good reasons. By what means they intend to complete the Church, I cannot tell. The Bishop has refused to grant them any assistance; & the Court of Policy has as yet made no provision for either Church or Minister. I think you will fully approve of our remaining in town, as I feel persuaded you do not wish us to be burdensome to any; moreover, as we anticipate a removal in a short time, it would not be worth the trouble of laying in another stock on the coast, the one we left being all ruined.

Sept. 16. 1836. It was supposed, by most people, that in my lectures against Romanism, I would make use of language & expressions on which they could lay hold, & bring me before the Governor. But finding that neither of them was made use of, & that the battle was fought with the sword of the Spirit, wielded not against men but against the doctrines of an apostate Church as drawn up by the Council at Trent; they felt ashamed; & these men have either absconded or have been put to silence. Some of the Roman Catholic persuasion have been constant hearers. I felt often that I was engaged in an arduous work; but the Lord graciously assisted me. I think that as the Rector declined warning his flock, it would have been criminal in me not to do it. The subject was divided into nine lectures, & it was my endeavour to support every argument with Scripture & history; &, blessed be the Lord, I have reason to believe that the result of these labours is glorious. The priest has

returned to Demerara, nor do I think he will ever meet with much success here, for the eyes of many have undoubtedly been opened. A proof of this is, that when the priest came up last to perform mass, most of the Roman Catholics were during that time in the English Church. As for the two parishes assigned to him, the planters have been shaken in their confidence. The one has been taken possession of by the Scotch Minister; & in the other I went up the other day to one of the most influential planters, to persuade him to purchase a logie & convert it into a church, which has since been accomplished. The Bishop, I trust, will send Mr. Redwar's brother there, & thus put a bar to the doctrines of an apostate Church, & her evil practices. May I ask the favour of putting me in possession of one or two copies of Mr. Bickersteth's treatise against Romanism; you will by doing so greatly oblige me. I understand from Mr. Schomburgh, mentioned in my last, that higher up the Essequibo there are several Roman Catholic Missionaries in the Macusie country; as also there are some higher up Cuine leading to French Guiana.

Sept. 22. 1836. Mr. Mure having written to the gentlemen on the Corantyne coast, of the probability of my being removed from the coast, they held a meeting & adopted a Resolution that the Governor should be desired to use his influence with the Society to continue my services among them. At this time the Governor was in Berbice; but myself, being laid up with a fever, was prevented from waiting upon His Excellency. The other day I had a letter from the Secretary of the Governor, kindly requesting me to state the reasons for my leaving; & desiring me that I should write to him to the end of using his influence with the Society for my continuing in that quarter. I have answered the kind letter, & acknowledged the interest he takes in the welfare of the people in this District, at the same time stating that our Society was guided by certain rules, from which they did not swerve; that I had been compelled to quit Achlyne on account of the inundation; & that the long continuance of the water on Achlyne was the sole reason that nothing or little could be done during this time. Whether I have satisfied him, I cannot tell; but he has promised to advance a certain sum of money toward the completion of the Church.

Sept. 28. 1836. A deputation from the Committee on the coast called on me today, asking whether I had any objection, supposing the Governor was to write to the Society on my behalf; & whether I would pledge myself to stay in case I should be ordered away during the time, till an answer from the Society shall have reached the Governor. With regard to the first question I gave them the choice; but with regard to the latter I objected, because Mr. Mure, I alleged, had the best opportunity of stating your views & wishes to the Committee at home, which proposals have been declined by the Committee, according to the last information I had received from home. All this makes me greatly afraid of myself, & often I put the question whether I have been so faithful in the discharge of my duty as I ought; for why are they so anxious to fetter me to them? The Lord knows best, & will, I trust, pardon my unfaithfulness.

Or have I been premature in my Statements respecting the dividing Berbice into parishes? It was natural to suppose that provision would & must be made sooner or later; certainly the expressions of the Bishop led me to conclude this, & as for remaining in a District

of so small a population with two other Ministers, or becoming an incumbent, I cannot reconcile with my views. My mind has been greatly exercised under this state of suspense, & I humbly trust you will have seen the reasonableness of my scruples, & have been guided by that gracious Lord who overrules all things for the best. I feel that I am both unworthy & unfit for the Missionary work, & dwell perhaps too much upon these topics. Nevertheless, it is true that patience worketh experience, & experience hope, & hope maketh not ashamed.

Oct. 3. 1836. The world is insincere in its flatteries; still this shall not hide from mine eyes that the Lord is working in Berbice. Here & there I have occasion to observe that the Word preached is not altogether vain. Even on the coast the Lord is prospering His work. Every thing takes its proper time; blessed is he that waiteth on the Lord. Was much refreshed today by a letter from our venerable Principal at Basle. It was a circular epistle addressed to his children in the West Indies. It first travelled to Jamaica to Mr. Haensel; then to Trinidad; & came at last to Berbice, still fresh, reviving, & full of consolation. May the Lord bless & preserve that kind & careful father, who with so much love remembers His absent children before the throne of grace.

Oct. 8. 1836. Proceeded up the coast, but the rainy season having commenced rather soon, I was not able to reach Achlyne. Preached at Kilcoy the following day to a very large congregation; upward of 400 people.

Oct. 10. 1836. Received a letter from Mr. Armstrong, informing me of his departure for England. I feel truly sorry that the differences were such as not to admit of an amicable adjustment; but am however convinced that one day he will acknowledge the rashness of his behaviour. I am inspired with the hope that communications are on the way, which will relieve my anxiety; for you must feel convinced that my present situation is trying, & that I cannot be so extensively useful as you could wish, & I sincerely desire. I feel much interested in the Indians; & if permitted to labour among them, I hope I shall do it with holy joy. This morning a number of them came to my house asking for rum. I told them by an interpreter, that I was a Minister, & wished to teach them the way to happiness. I asked him, Who made you? He answered, The Great Spirit, & when we die my soul must go to Him; my body to the grave. I told him that his body must come forth again at the last day to receive according to the works done during life. He laughed & shrewdly observed, No man come & tell you this (to be) true; how do you know? I told him the book I wished to teach them said so. Domine, he replied, me too old for learn; here my children. Having two wives, I told him the Great Spirit angry with all that have two. Oh! I shall leave them all when I die. He went away. This man, whom I chiefly addressed, appeared to be the head of them all; it was but eight o'clock in the morning, & he appeared already tipsy.

Oct. 20. 1836. This is a sickly month; Mrs B. & myself have with many others been sufferers. Almost all the Missionaries of the London Missionary Society have been very ill, & Mr. Wray

himself has not yet recovered from the fever. The mortality however is not so extensive as one might have expected from the consequences of the inundations. The rainy season is beginning to set in very heavily, & presents great obstacles in moving up & down the coast.

Oct. 23. 1836. Mr. Kenyon, Missionary at Albion Chapel, being very ill, I contrived to get up the coast, though the roads are very heavy. In the morning I preached to a large congregation at Kilcoy, & in the afternoon I went up to Achlyne. Preached to a pretty large congregation, baptized several children & adults, & was engaged till it became dusk. The people appear to be very sorry that I am going to leave them, & anxiously ask, Why massa leave us? we done no wrong to you. Those who have been under instruction for baptism are continually at me to make them christians - their own expression - before I go away. The Convt here are anxious to have the house reshingled; but when & whether it will be done at all, I much doubt, knowing from experience their backwardness in all that does not concern themselves. The dams around this estate require that they should be raised considerably; but by what means it will be accomplished I do not know, as the one is waiting for the other.

Oct. 24. 1836. Mr. Ross sent a message that I should call in at his estate on my way to town, which I did. A woman dangerously ill wished to see & speak to me. On my entering the hospital she requested me to read to & pray with her, & to tell her of the kingdom. As the room was crowded with people, I availed myself of their presence, & spoke to them of the love of God toward sinners in sending His dearly beloved Son into this world to save us. It is encouraging to see them attentive, but not a little difficult to make them understand. The best method of bringing the truths of the Gospel home to their hearts & consciences is, I conceive, to use common illustrations from nature, & whatever else meets their daily observation; abstract preaching far surpasses their comprehensions. — As there is a vessel leaving for London, I shall conclude this journal.

You will no doubt receive a letter from the Governor, as I understand a petition has been sent to him requesting the favor of interesting himself with the Society in behalf of the coast. But unless you have more complete control over this station, little good would accrue from maintaining it. Again I have reason to fear Achlyne will be always exposed to inundations, unless the dams be raised very high, which would occasion considerable expense; moreover the estate being very low, the misfortune is that it cannot be drained properly in the wet season, & consequently will be always surrounded with water. The house should have been removed to a high reef, as also the other outbuildings. However, whatever you decide upon we are willing & happy to submit to with pleasure, being fully assured of the deep interest you take in the welfare of those to whom we are sent. Mr B. has collected some money in town for the good of the Mission, amounting to £3. 15. 6. If you would be so good as to furnish us with a few boxes for the purpose of collecting money, I dare say something might be done in this respect here, & in George town, & elsewhere. I will put it to the account at the close of the year. Mrs B., myself, & child, are quite well at present. Please to remember us & our work of love in your prayers.

With profound respects &c. (Sig.) J. A. Bernau.

Rec. Jan. 10/37 A

J. King, Esq. to the Lay Secretary. (98

Com.

Ans. Jan 16

Dear Sir,

C. M. House, Kingston, Nov. 23. 1836.

I have to advise of having drawn two bills on you; one on the 5th inst. for £300 Stg. & another of this day's date for £500 Stg., both in favor of Messrs A. & J. Hoyes. The last named Bill is on account of the Parliamentary Grant for the building of school-houses, & is so specified in the body of the Bill.

(Sig.) Jno King.

Rec. Jan. 10/37 A

Rev. R Panton to the Lay Secretary. (99

Com.

Ans. Jan 16

My dear Sir,

Kingston, Nov. 23. 1836.

My last letter was dated Oct. 11/36, since which I have received the letter of the Rev. W. Jowett of Sept. 1/36.

1. At the conclusion of my last communication, I was in correspondence with the Bishop on the subject of my leave of absence, & of the discharge of my duties as Curate of the Parish of St Thomas in the East. I enclose the sequel of that correspondence, which the long delay of the Packet enables me to conclude. You will perceive by it that the Bishop would listen to no representation - would make no allowance - would permit no liberty of any kind; but continued to insist on my immediate return to Bath: although Mr Forbes was there, residing in my house, & performing my duties; & although he had himself sanctioned my absence, & the engagements into which I had entered. By this most unexpected line of conduct on the part of his Lordship, I was driven to the alternative of deserting the Society or of resigning the Curacy. At this juncture the Corr. Comee met, & after much consideration & prayer for guidance, proposed the latter step, though contrary to the advice of the Parent Committee; but under the conviction that it was the only step likely to save the affairs of the Mission from confusion & ruin. I have therefore resigned my Curacy, & my resignation has been accepted - most ungraciously. The Resolutions of our Committee I also enclose. These, together with the correspondence, will, I think, explain every thing.

2. Had I, immediately on obtaining the Bishop's leave of absence, presented Mr. Morse as my substitute, & obtained the leave of the Governor to go off the island, it would have been out of the power of the Bishop to order my return; & this I intended to have done. But on my return home, after my interview with his Lordship, I found Mr. Morse in a state of health which scarcely permitted his performing any duty. I therefore, acting in good faith, did not present him as my substitute, & consequently did not obtain the Governor's leave of absence. This left me in the power of the Bishop; & his Lordship has not acted with good faith toward me. Had I obtained the Governor's leave, & the Bishop had thought that my duties were not properly performed,

the Law would have empowered him to place a substitute of his own selection in my Curacy at a limited stipend, to be deducted from my own, until my leave expired. This I proposed to his Lordship to do; but in vain. The Bishop is irritated by the Society's condemnation of the conduct of Mr. May; for his Lordship appears to have proposed to himself to draw all the Society's ordained men into his own employ. He finds however that he will not succeed with any more.

3. It is proposed that a Deputation shall wait on his Lordship on Saturday to endeavour to place matters on a better footing. The result will be communicated by the earliest opportunity. The Deputation will consist of the Rev. Messrs. Trew, Griffiths, & Hall.

4. When I found myself compelled to resign my Curacy, I waited on the Governor, laid the correspondence before him. His Excellency at first took up my cause warmly, & promised to "use his personal influence with the Bishop to have the matter amicably arranged." But at a second interview His Excellency declined "interfering with the Bishop". On this I determined to send all the circumstances to the Colonial Office; but have been hitherto withheld by my Brethren here.

5. I have felt greatly distressed at being thus thrust on the Society; but the circumstances appear to have been ruled by God. I have avoided, as much as I could, the office of Secretary to this Mission; because I know that there ought to be a more efficient Secretary; but if it be God's will, He will, I humbly hope, give me grace to discharge my duty. On my own account I have no care whatever. This matter will be fully arranged, I trust, when I meet the Committee in England.

6. I am desired by the Corr. Comee to enclose a letter from the Bishop to the Rev. R. Forbes. It was addressed to him when engaged in the performance of my duties at Bath. You will at once perceive the power which his Lordship assumes over the Society's Missionary; though it is necessary that the Committee should know that this letter was preceded by a communication from the Bishop's Secretary to the Rev. R. Forbes, to the effect that His Lordship would not regard Mr. Forbes as one of the Society's Missionaries, though Mr. F. was so officially represented to him, but that he regarded him as the Curate of the Rev. Mr. Griffiths, on whose Title he had been ordained. We advised Mr. Forbes to obey, & determined to refer the question to the Parent Committee.

7. I am also desired to refer to you the case of Mr. W. Forbes. I mentioned in a former letter his desire to read for Holy Orders, & that the Corr. Comee wished him to do so, & had given him leave to absent himself from his Station for the purpose. We now find that he will scarcely obtain proper assistance for reading in Jamaica, & that the time he will require to study will be longer than we contemplated. We have therefore thought that his plan would be to return to England & study in the Institution at Islington, if it meet with the approbation of the Parent Committee. His health also has suffered much from the climate of Salt Savannah, & from his devoted labours there; & will require to be recruited in a European climate. These considerations induce our Comee to wish his return to England. On the other hand, however, he has suggested an admirable plan for rendering more efficient

the Stations of Salt Savannah by removing the School to another part of the property, where land may be procured for the Society; where a Dormitory will be erected for the children; & where the scholars, assisted by their parents, will support themselves by their own labour, & live secluded, in a great measure, from the rest of the Population. The plan is admirable; but to be carried into effect it will require the full concurrence & voluntary labour of the parents; & this, we fear, no other than Mr. Forbes could command. He is a most devoted Missionary (the best of the laymen in the Mission) & has gained great influence over the people of the neighbourhood. We are therefore unwilling to part with him at present; but we have thought, & beg to suggest, that if the Parent Comtee approve of his return, they may consent to his doing so at the expiration of another year, if he will in the mean time endeavour to carry into effect the proposed plan at Salt Savannah.

I have made the matter of salaries & allowances a separate paper, which Mr. Trew forwards by this Packet. I must conclude, as I am late.

(Sigd.) Richd Panton.

Rec. Jan. 10/37 Com. Ack. A Rev. W. Reed to the Rev. R. Forbes. 100

Bishop's Lodge, Oct. 4. 1836.

Rev. Sir,

It being reported to the Bishop that you have neglected your own duty at Moore Town in order to perform service in the Bath Chapel, His Lordship desires me to say, that for the future you are to undertake no duties which interfere with those assigned you, without his knowledge & permission.

His Lordship requests that you will transmit to him as early as possible an extract of your book of duties for the last quarter, & also for the future continue to send in a quarterly extract from the same.

(Sigd.) William Reed.

Rec. Jan. 10/37 Com. Ack. A Minutes of Meeting of Jamaica Corr. Comtee, Oct. 28/36 (Extract). 101

The Secretary read the following letter addressed to the Committee.

Devon Pen, Oct. 27. 1836.

Being ourselves prevented by indisposition from attending the Corr. Comtee of the C. M. S. this day, we desire to record our deliberate judgment in the matter of the Rev. R Panton & the Secretaryship of the Society. For the reasons referred to in the accompanying Resolutions, we do not hesitate to recommend to the Comtee that the Rev. R Panton should at once relinquish his Curacy at Bath; & humbly trusting that the Great Head of the Church may endue him with wisdom & strength, zeal, prudence, & every needful grace to enable him for the glory of God & the good of immortal souls, to fulfil the sacred trust, at once to enter upon the duties of the Secretaryship.

Sig.d C. F. Hall. J. W. Trew.

Resolved, 11. That it is with feelings of deep regret that the Committee have been made acquainted with the official announcement of the Secretary of the Lord Bishop to their Secretary the Rev. R Panton, recalling suddenly his leave of absence, & commanding the immediate resumption of his duties at Bath.

12. That at a provisional Meeting of the Comm.e in the month of March last, a Deputation was appointed to wait upon the Bishop, with the view of pointing out to his Lordship, that in consequence of the grants made by Government to the Society, for the purpose of erecting Schoolhouses & carrying into effect the general purposes of the Mission, it had become necessary for the Society to appoint one of their number to the immediate superintendence of these important objects; & soliciting his Lordship's permission to Mr. Panton's absenting himself from residence at Bath, for a period of twelve months, for this purpose.

13. That to this request his Lordship was pleased very readily to assent, - approving also the proposition that one of the Society's Missionaries should undertake the performance of Mr. Panton's duties as his Substitute.

14. That on such grounds the Committee recommended the immediate removal of Mr. Panton & his family to the neighbourhood of Kingston, requiring the Rev. W. Morse to become his Locum tenens, & intending as such to recommend him to the Bishop.

15. That pending such arrangement the Rev. W. Morse was compelled by a severe illness suddenly to leave the island; & thus the Committee were obliged to look out for a substitute in another quarter.

16. That the Comm.e appointed the Rev. R. Forbes, another of their Missionaries, to remove from Moore Town for the purpose of supplying for a limited time Mr. Panton's duties; & requested Mr. Panton to endeavour to provide as speedily as possible from among the Clergy of the island, a Substitute for the permanent discharge of the duties of his Cure.

17. That in consequence of the illness of Mr. Morse, & pending the removal of Mr. Forbes, these duties were unavoidably interrupted in some degree, much to the regret of Mr. Panton & of the Committee.

18. That at this juncture, when Mr. Panton was engaged in the business which he had undertaken at the request of the Committee, & with the sanction of his Diocesan, - the funds of the Government & of the Society being already involved in the erection of the buildings before alluded to, his Lordship thought fit peremptorily, as above stated, to recal his leave of absence, - to deprive Mr. Panton of his income for omission of duty, - &, in contradiction to the permission previously granted, declaring that Mr. Panton's case did not entitle him to the privilege of discharging his duties by a Substitute - ordered his immediate return to residence in St. Thomas in the East.

19. That the foregoing being a brief statement of facts, the Comm.e feel, that in every

particular relating to the removal of the Rev. R Panton from Bath to Kingston, they have been his advisers. They have been desirous throughout, they trust, of aching for the best interests of the Society as well as with a view to the extension of the Redeemer's kingdom.

20. That contemplating the present aspect of affairs; when Mr. Panton is driven to the alternative of either disobeying his Diocesan, or resigning his Curacy; the Comtee further take upon themselves to advise Mr. Panton's adopting the latter measure, which seems to them marked out by Providence as the only means by which the Mission can be preserved from immediate dissolution in this Colony; there being no other individual at liberty who can supply the important post he is now occupying.

Extt. from Minutes (Sigd) Richd. Panton, Secy.

Rec. Jan. 10/37 A

Com.

Ack.

Rev. W. Reed to the Rev. R Panton. 102

Rev. Sir,

Bishop's Lodge, Oct. 14. 1836.

I have to acknowledge the receipt of your letter of the 11th inst., & to inform you that I have laid it before the Bishop.

His Lordship desires me to say that the instances you have brought forward, in justification of your own conduct, of certain Clergymen having been permitted to perform for a time the duties of other Clergymen absent on leave, bear no analogy whatever to your case; & also that the facts admitted by yourself only confirm the opinion that your duties have been frequently & unnecessarily neglected. His Lordship, therefore, cannot retract any thing contained in my letter to you of last week. You are particularly requested to give your earliest attention to the injunction respecting the book of duties.

(Sigd) William Reed.

Rec. Jan. 10/37 A

Com.

Ack.

Rev. R Panton to the Bishop of Jamaica. 102

My Lord,

Kingston, Oct. 20. 1836.

Your Lordship is, I presume, acquainted with the correspondence which has passed between your Secretary & myself on the subject of the performance of my duties at Bath Chapel during the last quarter. It is with great pain & surprise that I have received the notice of your Lordship's displeasure - & of the censure & deprivation of income which your Lordship has thought it necessary to inflict on me. I can only say that had I been in the least degree conscious that I was incurring the censure of my Diocesan, I would have done all in my power to remove the cause of offence. It is also a source of consolation to me to be permitted to remind your Lordship that this censure has not been inflicted on me for wilful disobedience, or for idle neglect of

duty; for I have been during the last quarter most anxiously engaged in the discharge of duties which I undertook with your Lordship's sanction.

The sudden & unexpected withdrawal of my leave of absence, however, places me in a most distressing & difficult situation. With the nature of the duties I have undertaken in furtherance of the views of the English Government, & of the Church Missionary Society, your Lordship is acquainted. They are onerous & responsible; & a very large sum of money (not from the funds of the Government only, but a much larger sum from those of the Society) is involved in the plan. In the execution of this plan I am now deeply engaged. For its proper performance the Corr. Comee in Jamaica is answerable to the Society in England, & that Body again to His Majesty's Government: & if I now suddenly leave plans already commenced, there is no person at liberty into whose hands we can entrust their execution, & the greatest confusion & loss will consequently ensue: not only a loss of a pecuniary nature both to the Government & to the Society but also (I humbly submit) most detrimental to the cause of religion, & to the interests of the Established Church in Jamaica. With this conviction, I feel it to be now wholly out of my power thus suddenly to violate my engagements; engagements which I did not enter into without previously obtaining your Lordship's sanction. My only alternative therefore is, most respectfully, to place my Curacy in the hands of your Lordship, as Spiritual Pastor of the whole Diocese; that the duties might be provided for in such a way as your Lordship shall think fit, - which I sincerely hope may be in the spirit of the 21st Clause of the Clergy Law. This course appears to be the only way by which I can avoid a most reprehensible desertion of duty. I beg again to express the pain I feel at having incurred most unexpectedly the displeasure of my Diocesan, & to assure your Lordship that I was using every means in my power to procure a permanent substitute for the performance of my duties.

(Sig.d) Richd Panton.

Rec. Jan. 10/37 A

Com.

Ack.

Rev. W. Reed to the Rev. R Panton. 102

Rev. Sir, Bishop's Lodge, Oct. 21. 1836.

The Lord Bishop desires me to acknowledge the receipt of your letter of the 20th inst, & to state that he cannot allow you to neglect your own duties as an island Curate of his Diocese for any other services whatever. The undertaking of offices which are not consistent with your appointment on the Ecclesiastical Establishment of the island, form no part of that "urgent necessity" which, under the Clergy Act, entitles a Curate to leave of absence from his parish, or the privilege of discharging his duties by a Substitute. His Lordship's final determination is, that you forthwith return to residence in your parish, & the discharge of your own duties. I am further desired to remind you that no extract from your book of duties has yet been received. I remain &c

(Sig.d) William Reed.

Rec. Jan. 10/37
Com.
Ack.

Rev. R Panton, Oct. 29/36. Rev. W Reed, Nov. 5/36.

A

Rev. R Panton to the Bishop of Jamaica.

(102

Kingston, Oct. 29. 1836.

My Lord,

I have to acknowledge the letter of your Secretary of Oct. 21st, & beg to apologize for having taken a few days to deliberate upon the course which it obliges me to take. Had your Lordship stated to me, when I applied for leave of absence in April, that the duties which I proposed to undertake were inconsistent with my appointment; & that I was not entitled to the privilege of performing my duties by a Substitute, I would probably not have engaged in their discharge, & consequently would not now have been in my present painful situation. But your Lordship was pleased at that time to accept of a Substitute, & to give me leave of absence. I therefore engaged in the discharge of my new duties, & cannot now, as I have explained to your Lordship in my former letter, desert them. It would be alike a violation of all honorable & religious principle. My only alternative therefore is a direct disobedience of the commands of my Diocesan, or an immediate resignation of my Curacy. Of course I choose the latter; though most reluctantly. I have laboured long among my little flock at Bath. I am attached to them, & they, I believe, to me: & I have reason to hope that God has in great mercy blessed us in our relation to each other. To be parted from them thus suddenly is a trial; but one to which I am compelled to submit.

I therefore now tender to your Lordship the resignation of my appointment as Island Curate of the Parish of St Thomas in the East.

(Sig.) Richd Panton.

Rec. Jan. 10/37
Com.
Ack.

A

Rev. W. Reed to the Rev. R Panton.

(102

Bishop's Lodge, Nov. 5. 1836.

Rev. Sir,

I am directed by the Lord Bishop to acknowledge the receipt of your letter of the 29th Oct., tendering your resignation of the Island curacy of St Thos the East, & to acquaint you that his Lordship has been pleased to accept it.

His Lordship is quite surprised to be informed, that any Curate in his Diocese should require to be instructed, that the undertaking of new duties, which prevented the due performance of his own, were incompatible with his appointment. The duties at Bath have neither been discharged by yourself nor your Substitute, & to your account must be laid the removal of a Clergyman, acting under his Lordship's license at Moore Town, without the Bishop's knowledge or permission; & the consequent shameful neglect of duty in the last mentioned town.

(Sigd) William Reed.

Rec. Jan. 10/37 A

Rev. W. Hylton, M.A., to the Lay Secretary.

103

Com.

Ans. Nov 15

Rec'd Nov 12

Kingston, Nov. 8. 1836.

My dear sir,

I enclose you a copy of an advertisement which I wish to have inserted in the Record Newspaper, & I trust will meet with the sanction of the Parent committee. I have sent a copy also to Messrs James Nisbet & Co., & requested them to give it insertion in the Record. If the Comee approve & will pay for the insertion, please inform Mr. Nesbit, as otherwise he will pay it & charge to my account. (Sigd) William Hylton.

Rec. Jan. 10/37 A

Advertisement for the Record respecting Appleton & Bona Vista, by Rev. W. Hylton, M.A.

104

Com.

Ack.

2

Interesting Missionary Stations at Appleton & Bona Vista, Jamaica, W.I.

Appleton & its Neighbourhood contains an Apprentice population of about 3000 souls, distant from any place of worship about nine miles. Bona Vista is distant from any public means of grace about thirteen miles, & contains with its neighbourhood about 8000 souls. It is proposed to erect christian Churches at each of these Stations. £2000 is required for this purpose. The following sums have been already received. Messrs Dickinson & Harmans, 25 acres of land for each & £100 currency for Appleton – is £100. Congregational Collection by the Rev. Mr Hylton at Grosmond, £10. Wm Adlam, Esq., for Bona Vista £10. Jno Burton, Esq. for do £10. 13. 4. Amount of Govt Grant for each, equal to £400 cy. £800. Amount subscribed by Apprentices for Appleton, £100.

Subscriptions in aid of the above will be thankfully received at the Office of the Record, by James Nisbet Esq., by the Rev. R Panton, Sec. of the Jamaica Aux. C. M. Society, Kingston, Jamaica.

Rec. Jan. 11/37 A

Minutes of Meeting of Jamaica Corr. Comee, Oct. 15/36 (Extract.)

105

Com.

Ack.

At a Meeting of the Corr. Committee, held at Spring Mount Oct. 15/36, it was

Resolved, That the following Scale of Salaries & Allowances be adopted, as the rate at which the Missionaries & Catechists of the Society be paid henceforward.

Married Missionary	£350 currency (say)	£212 Stg.
For each Child	25	
House & Furniture		
Doctor's Bills		
For Horses (first year only)	70	
Unmarried Missionary	300	
House & Furniture		
Doctor's Bills		
For Horses (first year only)	70	

Stg. is 66 cy., including Pens. on Bills, nearly as 3 to 5.

Married European Catechist	£240 currency
For each Child ——— ———	15
House & Furniture ———	
Doctor's Bills ———	
For Horses (first year only) —	55
Unmarried European Catechist —	200
House & Furniture ———	
Doctor's Bills ——— ———	
For Horses (first year only)	40

Extracted from Minutes (Sigd) Rich.d Panton, Sec.

The Native Catechists are paid according to the peculiar circumstances of each; according to their ability; to the services they render &c. The salary of every Native Catechist, however, is lower than that of a European Catechist; the highest £150 cy. the lowest £60 cy. at present.

Rec. Jan. 11/37 A

Remarks by Rev. R Panton, relative to the above Scale.

Com. ack.

1. The Corr. Com. estimate the salary & allowances of a Married Missionary, according to the foregoing Scale, as equivalent to something more than £300 Stg. pr. annum, or £500 curry. which is the income of the Island & Stipendiary Curates of this Diocese. All the Clerical Members of our Com.tee are, or have been, such Curates; & are therefore competent judges of the question. After much consideration, we have thought from our own experience, that a married Missionary could not support his family, & meet various contingencies, which he will have to encounter, from a smaller income: though, on the other hand, we think this income quite sufficient for every reasonable expense. We beg to assure the Parent Com.tee that this is our deliberate & disinterested judgment: & that, in arriving at this judgment, we have earnestly desired to save, as much as we could with prudence, the sacred funds with which we have been entrusted. We are also under the impression that this is the income of a Missionary to Sierra Leone; & we are informed that Jamaica is the more expensive country.

2. To have given the stipend of £300 Stg. to each Married Missionary, as his whole & sole allowance, would have saved our Com.tee much trouble, & many unpleasant remarks; but we have had many reasons for adopting our present plan. Among these reasons are the following –

(1) The Missionary would have had, in that case, to pay his own house rent, but in some Stations a house has been provided for the Society's Missionary by our friends. (This is the case at Knockalva, Rock Spring, Salt Savannah, Low Ground &c) If the Missionary had benefitted by this kindness of our friends, it would have greatly

relieved, & thereby unduly increased his income. We considered therefore that the Society had better receive the benefit; & consequently we determined that the houserent should be paid by the Committee; & reduced the salary proportionably. At many of the new Stations there will be a house belonging to the Society.

(2) The payment of expenses incurred by the Missionary for medical attendance we also took into our own hands; because, considering the health of the Missionary a matter of the first importance, & knowing that medical charges in this country are in general very extravagant, we were apprehensive that if the Missionary had to pay them from his own income, he might be induced to adopt a most injudicious economy, & thereby lose his life, or injure his health: for disease in this climate is insidious & rapid in its progress; & generally unsuspected by a European, until too late. We have therefore made Doctor's Bills a separate allowance, & have exhorted the Missionaries never to run any risks; but always to seek advice in proper time. The medical bills are also in some cases so heavy, that a Miss.y could not pay them.

(3) On the subject of the allowance for horses, I have given some information in my last letter. A horse is quite necessary in this climate for a European. He cannot move about on foot as in England, nor would he keep his health without horse exercise. There are, moreover, no public conveyances. You will perceive by the Scale that the amount of money granted for the purchase of horses is proportioned to the probable calls on the Missionary. To an Ordained man, whose duty it will be to go out & seek those who will not come to him, a larger grant is made than to the Catechist & Schoolmaster, whose principal duties are at home. To all, however, the allowance is only for the first year. It has been found necessary, in other Missions, to make the loss in horses fall on the Missionary, & not on the Society; because where it has fallen on the Society, proper care has not, in all cases, been taken to avoid loss & expense. This is a painful, but we fear sometimes a necessary precaution. We have therefore adopted it, making due allowance in the Salary; & each Missionary should by economy endeavour to lay by a sum of money to meet contingencies. There is no allowance for the keep of a horse, nor for any wheeled vehicle. Where a Missionary has bought such a conveyance, (& it is well in some situations, if he can afford it) the purchase has not been made from the funds of the Society.

(4) Besides these allowances, there are Medicines, & in general some Saddlery & other articles, in addition to what the Missionaries bring from England in their Outfit.

3. These are the allowances made by our Committee, & the principal reasons for adopting them. We do not purpose to make any change, unless directed to do so by the Parent Committee. I proceed now to lay before you the opinions of most of the Missionaries & Catechists, given in answer to my Circular; a copy of which I enclosed in my last letter.

(1) The Rev. W.K.Betts writes a long letter, embracing many topics. I will extract what he says on this subject:-

"I feel much at a loss to give you any opinion on the subject of salaries - not having had experience enough to speak with confidence. I think the rate of salary should be laid so as to meet all the expenditure necessary for each in the Station he has to fill, & no more. I say all the expenditure, without looking for aids as matter of favor from any Attorney or Overseer; for it is a dangerous evil, & perplexing even to an experienced Missionary. Now I think if I had to depend on my salary for everything, I should only just make ends meet. Now I obtain milk, & feed for my horses, & a considerable quantity of breadkind "(yams, plantains &c)" from the property, & my goods "(English supplies &c.)" are brought up from the Bay without charge. This is as much as I can say on the subject; but I would call to your recollection that after two close & lengthened discussions in Com^ee on this point - one on my arrival, the other last January, after more experience had - the present rate of salary was fixed."

Mr Betts here mentions some assistance, which he gets from the Property on which he lives. We could not reduce Mr Betts' stipend so as to give the Society the benefit of this assistance; because we should immediately, in so far, make him dependent on the Overseer. This is a general remark, applicable to others in the Mission; & on this principle we act; i.e. never to make a Missionary in any way dependent on an Overseer. I should add that Mr Betts has sometimes thrown back into the funds of the Society, money which has been due to him.

(2) The Rev. C. L. F. Haensel writes a valuable letter, which I enclose; & which will convey much information respecting the expenses of a Missionary in Jamaica. Please to inform us on the subject of the last two sentences of his letter.

(3) The Rev. A. L. Dixon touches in his letter on two subjects. I have divided the paper, so as to give you what he says on this. He has been very active in collecting funds in aid of our Station at Appleton. (The subject of his letter to Mr Jowett, casting blame on our Committee, I am obliged to defer to my next.)

(4) The Rev. R. Forbes has not yet answered the Circular. He has an aged Mother & a Sister to support; his Father having lately died. He cannot find his salary redundant.

(5) Mr Seddon states his difficulties at length. The letter is enclosed. The chaise he speaks of was purchased at his marriage with private funds. There is no house for the Missionary in this District, & we are therefore compelled to rent one; & the only house to be procured is very large. Almost all houses, however, large & small, are at the same rent in Jamaica; viz. about £60 stg. We pay the same for the house in which the Normal School is kept; & about £40 stg. for the house in which Mr Pollitt resides, & keeps his school. We are anxious to save this expenditure if possible; & in the Port Morant District, where Mr Seddon is, we have been in treaty for a place in every respect desirable as a purchase; but the Proprietor asks £700 stg. for it. It is a very beautiful & healthy residence, with forty

acres of land, & a fine billiard room, distinct from the house, which would make a good schoolroom. In every respect it is desirable; but we suppose the Parent Comte would be unwilling to lay out so large a sum for the purpose.

(6) Mr William Forbes thinks some reduction practicable; but states reasons why he thinks the same salary may be continued, of which you will judge, as his letter is enclosed. What he says with respect to furniture, is, I fear, correct. We must endeavour to procure plainer articles. Though it should be stated that in this country you can frequently get solid mahogany furniture "second hand", at a lower rate than much plainer furniture "made to order."

(7) Mr Pollitt wishes an increase of salary; though his Station is perhaps less expensive than that of others. We do not see that we can comply with his expectation. To give one Catechist a higher salary than the rest receive, because he is expensive, would be a mischievous precedent. We must therefore be satisfied with advising him to be more economical. He imagines that the £40 which a Married Catechist receives above the salary of one who is unmarried, are allowed for servants; but in this he is mistaken. There is no additional allowance for servants.

(8) Mr Paul has also applied for an increase of salary; but on better grounds. His Station is quite in the interior of the island, far remote from all marketing places; & his expense in procuring the necessaries of life, & in conveying them to his home, is great. We therefore propose, not to increase his salary, but to affix a small additional allowance to the Station at Accompong to meet the extraordinary expenses. A short residence in Jamaica will convince Mr Paul that flour is not a necessary of life. My family have often been for months without it. You will perceive that he anticipates a change of Station. I fear he is not doing well! The present condition of his Station is a question to be brought before a Special Meeting of our Committee about to be assembled in Westmoreland. In the mean time I refrain from saying more.

(9) Mr Holt's letter is also enclosed. The plan suggested by him of adapting the stipend to the Station is not very practicable, & would give rise to much jealousy. He is doing very well.

(10) Mr Newman declines giving an opinion, as he has very lately commenced house-keeping. He is a very amiable young man, & of a very contented disposition. He has therefore conciliated friends around him (in which Mr Seddon failed when at Amity Hall), particularly the Overseer, who is a very respectable married man, & has rendered Mr Newman great assistance. He therefore scarcely knows what housekeeping is. (We have not sought to learn who the Catechist was, that thought himself lavishly provided; but we imagine that Mr Newman must have been, in consequence of his favorable situation, the individual who had more money than he required). He is a very promising Missionary.

(11) Mr Sessing has not yet answered the Circular. There is no Post Office within twelve miles of his house! & this, I suppose, is the cause. I am aware, however,

that he finds his stipend small. He is a Married Missionary, with the Salary of a Catechist. Would you wish this altered? We are apprehensive of experiencing some difficulties with the Bishop with respect to his Lutheran Orders; although he is acting only as a Catechist.

Rec. Jan. 11/37 Com. Ack.

A. Rev. C. L. F. Haensel to the Rev. R Panton. 106

Villa de' Medici, Oct. 27. 1836.

My dear Sir,

Your Circular dated 14th inst., which you put into my hands the day before yesterday, requires my "candid opinion whether the present stipend & allowances be sufficient &c. I take it for granted that no opinion is expected of me beyond my stipend & allowances; as I have no official knowledge of any others.

I must preface my opinion by saying, that my health has been very good since my residence at this Station, which is remarkably well situated for salubrity; I have therefore been able to do without several articles which, to persons in a delicate state of health, might be necessaries. Besides this, I have, for the simplification of my domestic arrangements, adopted a mode of living which would not suit & could not be required of, missionary labourers generally; namely, I have taken my meals, as you are aware from my reports & quarterly accounts, along with scholars out of a considerably inferior class in life. Having been very little visited by friends accustomed to a different way of living, I have followed this plan almost uninterruptedly. My expenditure therefore for vegetable & animal food & drinkables has been very moderate; below what an Assistant Curate in the Diocese of Jamaica might fairly allow himself. My living has been considerably below, in fact, what the Students are allowed at the Institution in Islington. My horses, on the other hand, have cost me more than what is generally considered necessary in Jamaica; for I think no man who has a mind for punctuality to his engagements, ought to turn the beasts out day & night to shift for themselves, on the uncertainty whether they will be found at the time they may be urgently wanted; & so the supply of grass & corn costs me at the rate of £30 a year, which expenditure I think every Missionary is justified in incurring, if the Society does not find him an enclosed grass-piece. Including this expenditure, however, my stipend of £300 has been more than sufficient for my expenses hitherto; & I believe it would be sufficient if I did adopt that mode of living which missionaries generally might be allowed. But I do not think a reduction would be warrantable; for there may be casualties which occasion unexpected expense, such as the loss of a horse, for which the missionary can only be prepared by a little saving out of his stated income. If he remain exempt from such casualties, the conscientious man may well be allowed the gratification of passing, as I know some to have done, his savings back into the treasury of God, covertly

or openly, in the manner he himself chooses. I will add the remark that I have had many articles cheap through a kind friend who sends me supplies from England, & does so to other Missionaries; but to him I have to make remittances occasionally, at least once in six months, by a draft on London. The Committee would facilitate the Missionary's living cheap by authorizing the Treasurer to accomodate each by small drafts in whole or part payment of quarterly salaries. I once applied for that & failed, because the Treasurer apprehended Mr Coates would not like to be drawn upon for small sums. (Sig.) C. L. F. Haensel.

Rec. Jan. 11/37 A

Com.

Ack.

Rev. H. L. Dixon to the Rev. R Panton (Extract). (107)

Dear Sir, Mexico, Oct. 21. 1836.

On Monday I received a circular from you requesting me to state my experience of the abundance or insufficiency of the stipend we receive as Missionaries. In answer to which allow me to say that I am not at present competent to decide. Having lost one horse, which cost £40, and another almost at the point of death; together with the expenses which, as a traveller & collector for the Missionary Premises at Appleton, I necessarily incur; besides the disadvantage felt in being so far from a seaport or other town, as well as the sums expended in commission, wharfage, & freight of my goods; I am totally at a loss to say anything about deduction. On the other hand, our situation at present being too confined to entertain visitors, we have not been subject to many expenses to which a larger establishment would necessarily subject us. Still it is my opinion that with strict economy in any station in the country the stipend is quite sufficient, but by no means redundant.

Rec. Jan. 11/37 A

Com.

Ack.

Mr. D. Seddon to the Rev. R Panton. (108)

My dear Sir, Stoakesfield, Port Morant, Oct. 25. 1836.

I will attempt in a few words to give you my opinion of the subject of your circular. The salary allowed to me as a Married Catechist, as yet has not more than supplied my wants, & those of my wife & servants. I do not think it would be possible to live respectably & comfortably with a less sum than that allowed. I dare say the Committee will also bear in mind that we have no privileges of grants from any estate, of sugar, or any other commodity. This applies to the salary. In regard of other allowances (such I suppose to be meant, as for a horse) I think there could be no reduction that would be of any benefit, but far otherwise. It would probably result in the Catechist or Missionary keeping his house altogether, except on Sabbath days. For instance, £50 were advanced to me as a married man for horses. I have only one horse, whose purchase was equal to the Committee's provision. That horse is & has for a long time been very weak, unable to take me out in the chaise or by the saddle, excepting now & then. I am told my health has suffered for want of more exercise; it may be true; this I know, that I should often wish to go out to pay a friendly visit &c. but with one weak beast that

is totally impracticable. And of this I am convinced from nearly two years experience, that my salary is quite inadequate to afsist me in obtaining another horse. The only remaining thing is rent for a residence. This has often led me to feel much regret that the Society should have to meet such apparently exorbitant annual demands for a mere residence (I should be glad to let half of our large house). Perhaps a word might be said as to furniture. It must be evident that in case a Station is furnished at all, it would be cheapest to send articles well made & likely to last. That they should be at all fine is not necessary; only let them be solid & well put together, that a similar outlay may not too soon have to be repeated. Those the Society has provided to me here generally bear that character. So far for the matter as to the present allowances, in salary &c.

I would beg respectfully to be permitted to say a word or two as to things not allowed for. Servants are a great but necessary expense. We have always done with as few as was possible, yet our actual cost in this part of domestic economy equals or exceeds £80. This leaves us only £160 for all the requirements of ourselves & our beasts. I have mentioned my thoughts on this subject before to yourself, & your answer was generally, "Well, try; & if your salary does not suffice, let us know; for we must make our Missionaries comfortable." Besides this I have been told that I should speedily be removed from the number of Catechists, & have the allowances, salary &c. of an Ordained Missionary. This I was till some few weeks ago expecting; & was doing so on the word & sanction of the Committee in this island, for nearly seven months. But still I am a Catechist - still I have the salary of a Catechist; when I was at least expecting to be on the eve of having added to my previous privileges that of freely preaching the Gospel as a Minister of Christ in the Church of England. The Comee will doubtless observe the difference this disappointment produces in a pecuniary point of view. But this I would not dwell on, as it is the least of all my complaints. I do not wish the matter to be further thought of until a more fit opportunity occur. Money is not my object; & if I could do it I would gladly labour for the Society without the smallest remuneration. In case you can afford me time, I should be glad to have an answer to my former letter; but I know you must be or have been pretty fully engaged. J King, Esq. will hear from me next week. We received the money safely. Do you think there is any kind of probability, after what has occurred, that the Bishop will ordain at all for the Society? Mrs S. is pretty well, & unites with me in kind regards to yourself & Mrs P.

(Sig.d) D. Seddon.

Rec. Jan. 11/37 A

Com. Sect.

Mr W. Forbes to the Rev. R Panton. (109

My dear sir,

Kingston, Oct. 29. 1836.

In replying to your circular of the 14th inst. I desire to be guided by the

advice contained in the latter part of it, & to view the subject as bearing upon the expenditure of sacred funds, entrusted by a christian public to the disposal of the Ch. Miss. Committee. Having given it my most serious attention, the opinion I have formed is, that the stipends & allowances of the Missionaries & Catechists of the Society, though quite sufficient, are not too large. I would however remark respecting the furniture supplied to the stations, that in general it appears to me not sufficiently plain & simple for the dwelling of a christian Missionary. In my own case I must observe, that having no one else to provide for, I find my salary &c. more than sufficient; & should have, at the beginning of the year, desired to have a reduction made, but that I considered & have since experienced, that by having somewhat to spare for employment in various ways for the benefit of those among whom I am privileged to labour, great good is effected; but should the Comtee differ from me in this, I should cheerfully submit to any reduction they might deem it right to make.

(Sig.) Wm Forbes.

Rec. Jan. 11/37 A

Com.

Ack.

Wm. J. Pollitt to the Rev. R Panton. (110

Paradise, Hope Bay, Oct. 19. 1836.

My dear sir,

The receipt of your circular has divested my mind of an anxiety which for some time has agitated it, although I have been most unwilling to complain. It showed me that while the Comtee are, as it behoves them, careful that the sacred funds committed to their trust should not be misapplied or squandered, they yet are desirous that the usefulness of their agents should not be impeded by the pressure of a perplexing anxiety how to procure the necessary comforts of life. I assure you the question never occurred to me before I left home, what provision will be made for me in the land to which I am going? The uniform kindness & liberality of our Committee made me confident that whatever was necessary (& I wanted not superfluities) I should receive. I therefore never enquired what the stipend & allowances of a Catechist would be. I have however found, after three quarters of a year's experience, that the present stipend & allowances of a Catechist are not sufficient to defray his unavoidable expences. In the first place, it costs us for shipping, wharfage, & carrying from Hope Bay, 9/2d for every ½ barrel of provisions we buy at Kingston; besides considerable loss sustained by pilfering, breaking of bottles &c. Bread kind is also very dear; & indeed all the necessaries of life are much more expensive here than in England. For our servants we are allowed £40; they cost us at least, hire & allowances, £47. The allowance also for the child of a Catechist is insufficient: we cannot hire a girl for less than the sum allowed, as you must be aware. On the whole I am sure, with the most parsimonious care we cannot live on our present income. And surely it is not for the interest of the glorious cause in which we are engaged, that our minds, while they ought to be thinking how best to nourish souls to eternal life, should be harassed with the thought, What shall we eat, & what shall we drink, & wherewithal shall we

Mr. J Paul, Nov. 12/36. Mr. S. Holt, Oct. 24/36.

be clothed? (Sig.d) James Pollitt.

Rec. Jan. 11/37 A Mr. J. Paul to the Rev. R Panton. 111

Com.

Ack.

My dear Sir, Accompong, Nov. 12. 1836.

I received your letter last week; it is impossible for me to give you a direct answer to the question, as I have not had money sufficient since I have been here, to purchase all the necessaries of life. I wrote once to Mr. King, & once to you through the medium of Mr. Dixon, during the last two quarters, for a small advance, but did not receive any. I have not had money sufficient to spare to purchase a half barrel of flour for the last six months – therefore you might infer that as we have been deprived of that needful support, how far we must have fallen short of other necessaries that are requisite in a family. I believe that the Parent Com.te have an idea that things are much cheaper here than in England, but they are from fifty to a hundred per cent. dearer. I shall be greatly obliged to you if you could let me know by the post the determination of the Com.te about my leaving, & appointment to another Station; because of different arrangements that I have to make that would be conducive to my leaving.

(Sig.d) J Paul.

Rec. Jan. 11/37 A Mr. S. Holt to the Rev. R Panton. 112

Com.

Ack.

Rev. Sir, Rockspring, Oct. 24. 1836.

The last post brought me the circular sent by you, & the question as to the sufficiency &c. of the stipend & allowances of the Catechists, I will answer as far as I am able to judge. I think that before the stipend be fixed for any station, the advantages & privileges of that Station should be taken into consideration. As for instance, some stations may have a servant found, & washing done, and other allowances from the Estate where the Station is fixed. Now here we have none of those favours, but have everything to buy, which makes a great difference. Again, my very recent settlement in the island prevents my giving an accurate opinion, but as far as I can judge, the salary given would not be sufficient without rigid economy (which it is the duty of every one connected with a Missionary Society to exercise). I only speak for myself, when I speak of a Station, for the reason above stated. I am sure it is the desire of my heart not to receive one penny more than is absolutely necessary. Indeed I wish every one connected with us could do with less, so that the Mission might be more widely extended, & I feel it a duty to do all in my power to aid the sacred fund of the Society. I keep an exact account of my expenditure, & what I have stated is the only opinion that at present I am able to offer, for most likely the expenses of some years may be much greater than others, as in

cases of sickness, scarcity of provisions &c. Praying that the divine wisdom may direct you & the Com.ee in this & all your deliberations, I am &c.

(Sig.d) Sam.l Holt.

Rec. Jan. 11/37 A — Mr. E. Newman to the Rev. R Panton. — 113

Com.

Ack.

Dear Sir, Amity Hall, Oct. 24. 1836.

I did not receive my letters last week until Wednesday, when it was too late to answer your letter, nor can I answer it now in the way you wish; for since I have been in Jamaica I have been so situated, that I have but just commenced housekeeping for myself; therefore am quite unable to form my judgment as to the stipend at present.

(Sig.d) E. Newman.

Rec. Jan. 10/37 A — Rev. J. G. Muhlhauser to the Rev. W. Jowett. — 114

Com.

Ans. Jan. 16/37 Rev.d & Dear Sir, San Fernando, Nov. 2. 1836.

I received your kind letter of Sept. 8.th, for which I feel greatly obliged to you. Before however, I enter into particulars, I must humbly beg your pardon for having not acknowledged your first of the 25.th of May. It was certainly not indifference that made me postpone the answer; it was rather diffidence which caused me to do so, & that by reason of the sacred nature your letter was composed of. I am sorry to say that I am at present not well, & have been so since five days, & that on account of a dose of medicine I took on Friday last. It was just the day before I had to go to Couva, when I thought a little medicine might not hurt. I took some accordingly; but instead of magnesia, I took at least 100 grains of calomel! mixed with about 10 grains of rhubarb. This together affected me not a little. On Saturday I went nevertheless to Couva, but sick, & when I arrived there I was obliged to retire immediately. On Sunday I forced myself to read a part of the prayers, baptized a child, & published bans of marriage between apprentices. There is only known one example in that quarter of this kind. Since that time I am, however, worse as it regards speaking, & that on account of my mouth being sore; neither have I been able to eat anything since Saturday last, except thin soup. There is no danger whatever if I take proper care of myself, so that I become not exposed to wet & damp. I know I am in the hands of my Lord.

Permit me to communicate to you some conversations that took place between myself & the Governor; which, I believe, together with its origin, will be of interest to you, & enable you to judge of our situation without the aid of a comment. My last letter, dated the 19.th Sept., & addressed to Mr. Coates, informed you of some interviews I had with the Governor, after which he invited me to dine with him at St. Ann's on the following day. What I called the origin of my conversation was this. The Rev. G Cummins

has opened a school (since the time of the Bishop's last visit) at St. Joseph's, about 3 miles from Port of Spain, at which place the inhabitants acknowledge the Romish creed. Mr. Cummins, according to the Bishop's desire, introduced at that School the Catechism of our Church; the Romish Abbé, however, not pleased with it, went into the school, forbidding the said Catechism; but his request not being complied with, he accused Mr. Cummins to the Governor, who, always ready to patronize the Rom. Catholics, wrote a letter to Mr. C., desiring him to let him know whether it was as the Abbe had affirmed. Mr. C. was not at home, & consequently the letter was left unanswered till some other day. In the evening of that day I was to dine with the Governor, when there were only two gentlemen present. One was the Commandant of St. Joseph's, & also accuser of Mr. Cummins (consequently a Rom. Catholic) & the other was a Secretary. For the first half hour I had an agreeable talk with Lady Hill, during which time I lent at intervals one ear to the Governor's conversation, which he carried on with the Roman Catholic opposite, when I heard him assure & again assure, how he would endeavour to settle the matter according to their wish, how he had written to the Bishop, & how he would write to the Col. Sec. at home &c. At last he (the Gov.) addressed me as an unprejudiced, candid &c. man, assuring me that I should certainly be successful in my labours &c. "But let me ask you, Mr. M., how many children have you at school at San Fernando?" I told him about 24. "And how many Roman Catholics?" "I think about the half," said I. "And what Catechism do you teach?" "The Church of England Catechism". "Do the Roman Catholics not object to it?" "I am not aware of it." Then he began to speak of the expediency of omitting our Catechism under existing circumstances; upon which I told him that I would not argue against the expediency, but I would ask whether a Clergyman of our Church could conscientiously omit his Catechism, & introduce (as I understand the Rom. Catholics wish) the Romish Catechism, which I certainly believed to be opposed to the Word of God. The Governor told me the story of Mr. Cummins, which I mentioned above; only adding, that he sent for Abbe Smith (of Port of Spain) & Vicar General, asking his opinion!!! who is of opinion, continued he, that if Mr. Cummins does not cease from teaching the Church Catechism, he & all the other Clergy would do their last in forbidding parents to send their children to our school. As for this, I said, the Roman Catholic priests can do as they please, but I should not compromise any principle on account of the Roman Catholics. As for their threatenings, I am not afraid of them, for I have believe I as much influence over the minds down the coast, as Abbe Smith has. Then I asked the Rom. C. gentleman whether he objected also against the Bible which we have introduced into our schools, upon which he scarcely was able to give an answer; but at last, & after a long consideration, he meant, No, being <u>almost</u> the same as theirs. The Governor then said, Mr. M., if you do not omit your Catechism, I would not give you (taking some sugar

out of a basin) so much for your instruction, when I told him it was rather too soon to assert this. And I intend, said the Governor, to write to the Colonial Secretary, begging him to introduce the Irish system in this island, feeling assured that it must prove advantageous to this communion. I replied, that that system was opposed to our proceedings. Suppose your Excellency, said I, were to have to patronize a School the chief object of which would be to make the children acquainted with the Word of God, your Excellency firmly believing that that was the only meand of refining & reforming the human heart but at once there should come a law from England forbidding your Ex. not only to abstain from the Bible certain days in the week, but to omit the Bible, as a book, entirely; in place of which there are given some extracts from it, but which only have a moral tendency, & even these restrained to some hours in the week. What would your Excellency do in this place; there are left two alternatives; either to give up patronizing the school, or in complying with the law to act against your Excely's. own principles. So, said I, are we situated; our object is to teach the Bible & the Bible only, i.e. in particular, & either we teach always the Bible, or we teach not at all. The Governor then became rather silent, but then Lady Hill began to bring her objections. She is greatly influenced by the Roman Catholic priests, & said that we ought not to interfere with their religion. Lady Hill said I, I do not interfere with their religion, because they have none; they, down the coast & particularly in the country, they are as well Protestants as Roman Catholics & Roman Cath. as heathen. Much more was spoken on the subject, but at present I recollect but this; enough however, to give you some idea of our Governor's endeavour to promote any thing but the Bible religion. Two days after this I intended to go to San Fernando, & went therefore on the wharf to proceed thither, when the Governor sent for me upon the wharf. I went & saw him with my petition before him in behalf of the two chapel schoolhouses. He called for the Col. Sec, Mr. Panton, & then said that since the Resolutions passed at San Fernando in presence of the Bishop, resolutions passed in the Council, of which I shall have a copy sent; that since that time the Bishop had officially expressed his entire satisfaction with what passed in Council, & therefore my or our petition cannot be accepted upon the same grounds it stands &c. I defended myself of having done what I was told, & certainly shall wait now until the Bishop had had some communication with me. Then he became very friendly, & put to me the same questions about my school as he did at St. Anns. "Mr. M.," said he, after I had told him there were no objections to my teaching our Catechism, "but there will be objections". "Perhaps there may, but as yet I am not aware of it." "I have written to the Bishop, & if he does not answer favorably, I shall write to His Majesty's Ministers, in order to get the Irish system introduced; but tell me Mr. M., do you intend to go on with the Church Catechism?" If your Excellency, said I, has applied to the Bishop I shall at all events submit to his decision. If you do not answer me directly, I know what I have to think of your opinion. My opinion is nothing as to its consequences, because I have to submit it to the Bishop's decision. But suppose you be the Bishop, continues he, what would you do in this matter. Suppose so, then I would go on with the

Church Catechism in my schools. What, what, what! do you say Mr. M.? Then I should go on with the Church Catechism; here I must differ from you!! You mean to say, said Mr. Parkin, that you will have only schools for protestant children. I beg your pardon, Sir, I mean not to say that I intend to have schools for all classes of people; & as for their being Roman Catholic, they are only nominally so; & I shall call them from this day, Protestant, & that on the same grounds as they are claimed by the Romish Church. You may build schoolhouses, Mr. M., said Mr. Parkin, & employ schoolmasters, but also to pay yourself, if you insist upon your own plan. At that very moment Mr. Fuller, the gentleman to whom we had some letters of introduction, & another advocate, entered the room, & as soon as the Governor saw them he asked them to sit down; but I, having been absent one hour & a half beyond the Captain's appointed time for leaving for San Fernando, I apologized my leaving. You will go, says the Governor, today to San Fernando. Yes. Well, I have no more to say to you. I will be silent entirely about the Governor's behaviour; but I thought it important to oppose, because I know that the Church Catechism is only one thing, & if this were to be conceded, then they would take another step. As for me I would have no objection whatever to omit our Catechism, because it is found again in the Bible; but if they will forbid to teach it by a must, I should certainly think to be in the right if I do oppose such intrusion & violence.

Another thing I will mention, & you will be able to contemplate the Governor's character from another side. The Governor, according to Lord Glenelg's request, assigned us the land at San Fernando & Savanna Grande. At San Fernando he gave up to your Society two acres & a half, & indeed in a very good situation. The Surveyors had to measure out the land, which they did; but commenced at a place which is rather swampy, & which was not intended for us by the Governor (the Governor said only thereabout). I wrote a letter to the Governor about it, begging him to take some useless ground off on the one side, & add the same measure on the opposite. Some circumstances called me up to town a few days after I had written that letter, when I as usual called upon the Governor, & when I took occasion to speak about it, yes, Mr. M., said he, I have no objections whatever to comply with your wish, & showed rather an eagerness to please me. Tell it only to Mr. Tailler (who is the sworn Surveyor here); he shall send to me the old plan & your proposed alteration, & I shall affix it to the deed & send it off. I did as he commanded me, & the Surveyor was ready to make the alteration, but suggested to my mind to have a road added. I said, I have only two acres & a half altogether; Government every where gives roads, said he, & I will add one. But then I tell you Mr. J., you must mention that road upon your plan. He sent the plan off, & after a time he went up to the Governor, when he got instructions from the Governor to reduce the land to two acres, & upon which, church, schoolhouse, & dwelling house must be built. He gave him directions to cut off just the

finest land for a house, as well in situation as healthiness. When the Surveyor told me this, I was really vexed with such an inconsistency in a man filling such a situation. I wrote a letter to the Surveyor, begging him to let the Governor know - 1. That he himself allotted to the C. Ms. two acres & a half. 2. That he signed the deed with his own hands. 3. That, & according to the Governor's own desire & wish, the deed was forwarded to the said Society. 4. That if he intends to curtail the grant, he (the Surveyor,) shall beg him for an answer, for I should communicate these certainly unexpected news to the said Society, begging them to inform Lord Glenelg thereof; & that two acres of land, including a playground for children, & road, & some spare round the Church, besides the above mentioned buildings, be too little. 5. That I protest against his reducing (Surveyor's) until the Governor has given fresh orders, or until Lord Glenelg has had some communication with that Society. The Governor has not yet answered, & perhaps will not, & I am going on to take posession of two acres & a half, which I shall have fenced in. I do not know Sir, what your opinion is; I only did so because on that moment depended whether I shall or the Society, have two acres & a half or two acres of land; of great importance to an establishment, & particularly here, for in a few years this place will be greatly improved. I feel convinced that it was not the will of Lord Glenelg that the Gov. should deal with us in such a way; considering that so many acres of Government land are connected with that piece he gave up in our behalf. I am under great obligation to the Governor for his friendly manners toward me, & he many times assured me of his readiness to assist me &c., & you will have perceived that also in the letter he sent for an answer to mine of the 27th. of July; but I think to be able to prove to him that he means, in every instance, the reverse. In the answer I alluded to, you might have formed an idea of the Governor rather favorable to his christian zeal; that all these complaints I mentioned, were carried on without his knowledge; whereas I know it from the Commandant here, & a great many other gentlemen here, that that laws were never extended or meant to extend beyond Port of Spain; neither is there any such law forbidding sugar carting. Yet the Governor asserted that the laws are also meant to extend to & throughout the country. I was silent all the time, expecting the Governor would put into force his laws, but every thing is left in the same state as it was 10 years ago. I intend therefore to assume once more some authority of my Roman citizenship, & bring the matter to an end. The old Commandant having just resigned, I shall wait until a new one is appointed, show him the Governor's expres wish that the laws should be enforced & must be enforced; & that I in my situation shall see whether he respects the laws or not: this of course in a friendly manner. The greater part of the better people here are anxious to see the Sunday market done away with. Sir, I have given you a long description of any thing but spiritual; it is an object I am hired about, & should I not consider it to be my duty to acquaint you with every thing, I think it to be my duty to acquaint you with, I should have omitted every line you see before you are reading this.

I am glad Sir to hear that my letter of July 18th. had reached you, & hope the Comtte

will comply with my wish in sending me at least one Catechist. I am glad that you are aware of our important position, for indeed it is important; & with one or two Catechists under me you would see still more of its importance, if God should bless our labours. The time of harvest for this place is now approached, & the only thing we want is labourers for the harvest. As for vital Christianity at Trinidad, it is indeed seldom met with; darkness covereth the earth; a few however true & pious christians as a remnant are also found scattered about here. At San Fernando there is a very pious lady, Mrs. Murray, once Miss Pelham, who takes great interest in the spiritual welfare of the negroes. She commonly visits my school twice a week, & hears some class read in the Bible. At present she attends Lady Hill, who is very sick, & most likely, according to the daily report, she is near eternity. This Mrs. M. brought out a year ago the entire apparatus for an Infant School, which she had the kindness to give over to me. Two days ago I opened the Infant School at San Fernando, according to the plan I described in my letter of the 15th of August. Mrs Cuthbear is Mistress, who has carried on for some years some kind of school. Mrs Murray promised me to attend every day; & I hope her labour will be blessed by him from whom all blessings flow. There were five infants for the first time; but on account of my being unwell, I have not yet seen the school myself. May it please God to multiply the little one to a thousand; but in particular that he might be pleased to prepare myself to a fit instrument in His hands, that nothing might be observed with me & in me as what would tend to glorify my Saviour. But you know Sir the human heart is deceitful above all things & desperately wicked. Yet still His grace is stronger than my heart is wicked. You enquire what language Bro. Eckel & myself make use of in addressing our people; it is the English. The knowledge of the French language however is of very great service; for almost all negroes understand the Creole French, certainly different from good French; but a person acquainted with the good French very soon acquires that strange dialect. If the Committee therefore is willing to send out a Catechist, I would suggest that that consideration in the choice of which ought not to be forgotten. Spanish is spoken very little in my District; near Mr. Eckel however there are a great many, but, as he told me, not able to read their language. As for reading the Scriptures & tracts, little can be said about it, for as regards the negroes on Estates, & free ones too, they are not able to read one letter; therefore the time is not yet come for distributing such in great numbers, but I hope it will be soon. I know one negro on G. Estate who is able to read, & very fit to instruct the negro children. Him I employed as schoolmaster on the Estate; he keeps every evening school for two hours in his own house, in which he collects 29 scholars, & brings them on very well. These 29 scholars, I do not know exactly, say have their home in 22 different houses (many scholars belong also to neighbouring estates) & so in a short time we shall have so many Bible readers

on those Estates. The same must be said of the school at San Fernando. In my opinion to erect schools immediately ought not to be left out of view, & 100 are waiting for such. As I slightly touched above on the refusal of the petition by the Governor, of which I sent you a copy, I will only add here that I do not know what the Bishop is about; whether he will go on without the aid of the Governor, or whether he will wait a little longer. We brought out about 100 lx. of Bibles; but mostly in those languages which are not much desired. We have a great many Bibles & tracts in Spanish, but, at least for me of no use, & Mr. Ichel, although he has sufficient Spaniards, has scarcely any opportunity of giving them away to people who can read. We have also some in German, useless here. I have but one Bible in French, & some few Testaments. Then almost all my English Testaments I gave up for the use of the school here, & have also still some left Bibles in English, which I intend to give into the school. You see therefore that a new supply of Bibles & Testaments, also Tracts, would be very welcome, but by far the greater part in English, & more Testaments than Bibles. I hope we shall have 1000 Testaments & Bibles circulated here in a few years. As it regards your last inquiry, the influence, namely, of the Roman Catholics in preventing the circulation of Bibles, & whether they avail themselves of their influence, I would say, they have no influence in preference. The Romish Priest here, who is my nearest neighbour, has more influence at San Fernando than he has in the country; because those go seldom to church, & the priest seldom to see them. Could we but take possession of the country, I feel assured the preference is on our side, & is on all those Estates to which I go now. As for me, I am not afraid of the Roman Catholics. People are too ignorant to form any judgment for themselves; I mean in particular the country negroes. Now Sir, I have written you indeed a large letter, sufficient for fancying yourself in my situation. Here is much to be done; it requires much prayer, & enlightening of the Spirit of God, for which I entreat you to solicit in my behalf before the throne of grace.

(Sig.) J.G. Mühlhauser.

P.S. Mr. Ichel was obliged to go the day before yesterday to town; but he left this before I arrived from Couva. He has been a little unwell; but thank God, he now feels much better. We are daily expecting the agent of the B. & F. Bible Society here, Mr. Wheeler.

Another P.S. I would add, & which I would ask you to have the kindness to show to Mr. Coates. I am sorry that Mr. Ichel is not here, who would also add some; I mean books. When we left England we received but a very few books from the Society, & after having been separated here, we divided those books. I shall copy you the list of my books of the Society, & then leave it you to fill up; in which list however I shall entirely omit Grammars of Hebrew, Greek &c.; also no Lexicons, neither Bibles of either Hebrew &c.. Scott's Commentary. Cruden's Concordance. Newton's Prophecies. Thomas' Practice of Physic. Prideaux's Connexion. Meek on the Romish Errors. Paley's M. Philo. & his Horæ Paulinæ. I have no Church History in English, no book of Arithmetic. I should like very much Dwight's Theology. We have also but one medicine box, which is rather too little for the two stations, & particularly if some should join these places. — Lady Hill is dead.

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Ans.

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Rev. J. Armstrong to the Lay Secretary. 115

Barbados, Nov. 15. 1836.

Dear Sir,

I trust it is under a sense of gratitude to God for His great mercies to us, spiritual & temporal, that I now write to you, to inform you that we left Barbica on the 6th Oct. With my reasons for so doing you are already well acquainted, & therefore it is unnecessary for me to say more on the subject than that as the Corr. Comee & myself did not agree in our sentiments respecting Missionary labours, it was impossible that we could cordially co-operate; & consequently I thought it better, as being more congenial with the christian character, & also more for the interest of the Society, to withdraw my connexion with them rather than have any further altercation. Considering the relation in which I stood to the Rt. Rev. the Lord Bishop of Barbados, I thought it a duty I owed both to his Lordship and myself, to refer my case to his Lordship's consideration, & submitted my correspondence for his Lordship's perusal; which having done, his Lordship pointed out to me some improper expressions, which he said betrayed an undue warmth of temper. For this I expressed my sincere regret to his Lordship; & I must acknowledge with gratitude that his correction & counsel were such as became one who holds so responsible a situation in our Church. Having previously apprised the Society of my intention to leave the Station at Barbica, I offered myself to his Lordship as a Candidate for Holy Orders to any part of the Diocese where his Lordship might be pleased to appoint; to which, after duly considering all the circumstances of my case, his Lordship kindly admitted me as Deacon on Sunday last, Nov. 13th, together with Mr. Gould & another young man. My destination for the present is a small West India island called Anguilla. It is with no small degree of anxiety for the future, that I now enter on this new scene of labour; & I trust (though no longer officially connected with you) I shall still have an interest in your prayers, that I may fulfil my important charge to the glory of God, & the salvation of immortal souls.

(Sig.) John Armstrong.

Rec. Jan. 9/37
Com.
Ans.

A

Rev. J. Armstrong to the Secretary. 116

Barbados, Nov. 17. 1836.

Dear Sir,

I have written to the Society on the occasion of my leaving Barbica, but have therein made no mention of our pecuniary affairs, as they are of such a nature that I cannot strictly speaking, make any claim upon them. Still as I have sustained much loss in endeavouring to promote their interests, & am now in consequence labouring under pecuniary disadvantage, I do not think it at all inconsistent to lay my case before them, but prefer referring it to you, as I have ever

experienced you to be kind, & feel confident you will act for me as you conceive to be right & equitable. Independent of what I now set before you, I can say without exaggeration, that we are £100 at least out of pocket since we left England. If the Society think proper to make any remuneration, it will be acceptable; if not, we must be content to be the losers.

First I will mention the carpenter's case, as I am sorry to say I could not conclude my affairs with the b. b. as I could have wished. When I came down to town on leaving the Station, I presented an account to them that I had against him for £383. 18 for articles that I had let him have at different times, partly of provisions, when he had nothing to eat for himself or men, & partly in materials for the house, which he could not procure on his own credit, & which have been used in the house or are left there ready for use. The extra work of which I have informed the Society, that I agreed with him to do, amounts to £232. This sum deducted from that above mentioned leaves £151. 18 due to me. For this balance he gave me a note of hand, signifying that it was to be paid out of the contract money; a copy of which I immediately forwarded to Mr Strong, as the person who made the contract, & not having received any official answer, I concluded that it was all right; & when again after five months had elapsed, I sent in my account together with the original paper, was much surprised by their refusal, saying, Mr Louck had already overdrawn, & they would have nothing to do with it, advising me to refer it to the Parent Committee. The alterations & additions that I agreed with Mr Louck to make, still remain incomplete, like the rest of the house, & part not even begun. I therefore wished the b. b. to retain the 232 guilders that I had drawn from the Society (during the time that we ourselves had to conduct the affairs of the Mission) & to pay for the work when it was finished, or to dispense with the part remaining untouched, as they thought proper, & to pay the balance to me; & I must own I was greatly surprised when I was told that Mr Louck had received 100 guilders more than he ought to have when the work was finished; whereas Mr Strong had said in the hearing of more than myself, that not one stiver should be paid till the contract was fulfilled.

Again, having understood that the Parent Comtee had authorized the b. b. to defray our expenses to England in case we should return, I asked them to do so to Barbados instead, as I considered the authority they had to do the one, would fully indemnify them to do the other, & at the same time be a saving to the Society; but this they did not accede to, saying they did not feel themselves at liberty to do it, as we were not returning to England. They however voted us 40 dollars; just half of what it has cost us. Another item I set before them, was a fine cow that we lost under the following circumstances. An Indian family who had been living on the Station, were about to return to their own place, but as usual in such cases, first went down the river to dispose of their little articles. They got some rum in exchange, & returned home one Saturday evening, drunk. We were just rising from family worship, when we heard cries of fire, & on looking out saw one of their huts, close by the carpenter's shop, in a blaze. Fearful for the consequence, I immediately went, & succeeded in putting out the fire. Then I began to search for what I knew to be the cause, rum; &

having found a little, near a quart, I poured it on the ground, & they avenged themselves by shooting the cow, very near calving, worth 132 guilders, with a poisoned arrow. Then I can say with truth, our salary has been inadequate to meet a reasonable expenditure. Provisions in Demerara are very dear, & in consequence of our being so far from town, we were always obliged to lay in a large stock, & thereby incurred much loss from waste &c. The expense too of bringing it up was heavy, as we never charged the Society with it, not considering it to come exactly under the character of travelling expenses. Our stock we were obliged to part with on very disadvantageous terms, having only received 204 guilders, for which we had paid 410. Then we have expended money about the place, with the view to make it useful & convenient, which I cannot enumerate, & much of our linen & many of our clothes have been entirely spoiled by exposure. These various losses, together with others, have borne heavily upon us; & if you think it right to place our case before the Com.ee, I shall feel obliged by your doing so, & should they think proper to reimburse me for any part, have the kindness to drop a line or two to Mrs Armstrong's brother, Wm. H. Richardson, 57, St. Clement's Lane, Strand, who will receive it for me. I am happy to inform you that his Lordship admitted me to Deacon's Orders on Sunday last, & has appointed me as Officiating Minister at the island of Anguilla; to which place, if you have any communication, I shall be glad if you will direct; have the kindness to add, to the care of the Hon. & Rev. Mr. Davis, St. Christopher's. Hoping yourself & family are well, I remain &c.

(Sig.d) John Armstrong.

Rec. Jan. 26/37 A
Com.
Ans.

Bishop of Jamaica to the Clerical Secretary (116/2)

Bishop's Lodge, Jamaica
Dec. 14. 1836.

Rev.d Sir,

I take the earliest opportunity of putting you in possession, for the information of the Church Miss.y Society, of some circumstances which have lately been proved in evidence before a select Com.tee of the Council, connected with the Maroon Establishment at Moore Town in the Parish of Portland. Amongst the allegations of the Petition to the Council distinctly substantiated I shall select one fact sufficiently indicative of the spirit & character of the Com.tee of your Society established in this Island - a spirit, equally subversive of the discipline & peace of the Church & which precludes me from having any farther communication with them.

On the 2.nd of March last the Rev.d R Paston, Secretary to the Com.tee, applied for & obtained leave of absence from his Cure on the usual condition, that his duties were to be performed by an efficient substitute in accordance with the provisions of the Clergy Act. The Rev.d W. Morse was appointed as his locum tenens.

but was, after a short time, compelled to leave the Island from bad health. Mr Panton neither reported to me Mr Morse's departure nor did he return to the performance of his duties till another substitute could be legally appointed. The duties of Bath Chapel were consequently very irregularly fulfilled; there was no service at all for three consecutive Sundays - but the Revd R Forbes, licensed as the officiating Minister at Moore Town, was directed to leave his own duties & officiate at Bath once a fortnight; this arrangement was made without my knowledge or consent. At length Mr Forbes was ordered to remove entirely, with his family, from Moore Town & take up his residence in or near Bath in order that he might take Mr Panton's entire duty, leaving Moore Town without a Clergyman. Mr Forbes states in his evidence before the Council that he obeyed a Resolution of the Comtee, in thus leaving his prescribed duties & the Parish to which he was licensed, sent to him by Mr Panton who was himself residing in or near Kingston at the time.

I need hardly observe that this Comtee consists of Laymen, who can have no authority over spiritual persons, & the Rectors & Curates of this Diocese, themselves under the jurisdiction of their Bishop - nor can I for a moment suppose that the unwarrantable assumption of Episcopal authority by a body, appointed for very different purposes, can ever be countenanced by the Parent Society.

The law does not allow the Bishop himself to permit any Clergyman, not on the Island Establishment, to take charge of a Congregation without a Licence; but in the case of Mr Forbes, the Comtee has presumed to remove a Curate, on the ground that he is paid from the funds of the Church Missy Society, not only from one Town to another, - but from one Parish to another; & that too not to extend the means of religious instruction, but, by neglecting his own Flock, to take charge of one already provided with a Pastor who is required by law, either by himself or some one officiating in his behalf, to provide for his own duty.

In declining all farther communication with this Comtee I am very far from wishing to dissolve the connexion with the Church Missy Society - on the contrary, I am now, as I always have been, most anxious to cultivate a good understanding with so respectable a Body - & of availing myself of its assistance for extending the operations, & increasing the influence of the established Church. In any proposed arrangements for licensing particular Individuals recommended to me by the Parent Society - in their ordination - with reference to the Districts proposed for their Ministerial labours - in the erection of Chapels & Schools & all other matters which, by the law in this Island cannot be carried into effect without my being a party to the conveyance, I shall always feel most happy in cooperating with the Society - but I never can permit a Comtee, consisting of Laymen & my own Clergy, to assume powers incompatible with their station - with the laws which regulate all Church matters in this Colony - & above all, with the first

principles of Ecclesiastical discipline & the obvious construction of Ordination vows. I remain &c

(Signed) C. Jamaica

Rec Jan. 26/37 Com. ctes. A

Revd R Panton to the Lay Secretary

116/3

Kingston Jamaica
Dec. 7. 1836.

My dear Sir,

1. My last letter dated Nov. 23/36 enclosing the sequel of my Correspdce with the Bishop. At the same time the Revd Mr Trew kindly forwarded a statement of the scale of salaries & allowances, together with the letters of most of the Missionaries on the subject. The last communication I have received from Europe is the letter of the Revd Mr Jowett of Sept. 1/36.

2. In my last letter I mentioned that a Deputation, consisting of the Revd Messrs Trew, Griffiths & Hall, had been appointed to wait on the Bishop. I have now to inform you, that his Lordship has refused to receive the Deputation: & appears to intimate that he will no longer acknowledge the Corr. Comee; assigning no reason for the sudden change! A copy of the correspondence is enclosed. This new course, on which his Lordship has so suddenly entered, has surprised & distressed us extremely. I have been directed immediately to call a Special Meeting of the Corr. Comee in Westmoreland, whither Mr Trew is already gone: & I follow to-morrow. The object of this meeting is of course to consider the present situation of the Mission.

3. In the mean time I must endeavour to assign what we suppose to be the cause of this sudden hostility of the Bishop to our Comee. In the first place I must state that the Bishop seldom acts or thinks for himself, & is generally under the guidance of his Secretary or some other adviser. When the arrangements were made with the Bishop at the close of 1835, which we thought so favourable to the Society, the Revd Mr Hill was his Lordship's Secretary. As he approved of these arrangements, they were sanctioned by his Lordship. Mr Hill has since left the Island; & the Revd M. Reed is the present Secretary. He is a very young man of no experience; & of very little judgment or ability: he is also hostile to the Society, which he regards with great jealousy, as a Body "independent of the Bishop" (which is not the case as his Lordship has the same authority over them, that he has over the Island Clergy, having it in his power, if at any time he disapprove of the conduct of a Missionary, by withdrawing his Licence to silence, & virtually suspend him) Representations of this kind, however, Mr Reed either cannot or will not understand: & it is evident that the Bishop wishes to set aside the Corr. Comee &

to direct the affairs of the Mission himself. He is not apprehensive of driving the Missionaries from the Island, because he regards the Society as pledged to the Government to supply with Teachers the School-houses erected with the aid of the Parliamentary Grant; & also to keep up the old Stations. His Lordship therefore expects, that, if he can set aside the Corr. Com^ee, the Mission will be in his own hands. This appears to be his object when he says in his letter, that he will pay attention to communications from the Society, but will not allow the interference of his own Clergy. And he frequently states, not officially to us, but privately to those, who will repeat it, that the Propagation & Conversion Societies place their funds in his hands to be disposed of, as he thinks fit; that he has always done the best according to his judgment; that these Societies have never found fault with the way in which he has disposed of their money; & he sees no reason why the Church Missionary Society should not act in the same way. This is all plausible enough: but the Societies above-mentioned do not know all particulars of the manner in which their funds are disposed of. We however do: & I will mention, as an instance for your information, the case of a young man, whom his Lordship has ordained. Before he was ordained, he was known, & was represented to the Bishop as a drunkard. His Lordship, however, receiving also counter-representations, admitted him to Deacon's Orders. He remained a Deacon two years, during which time his character was much the same, & became a scandal in the parish. He presented himself, a few months since, for Priests Orders, & was admitted! the Bishop himself, a few days before his Ordination, branding him as a drunkard with his own lips!! Immediately after the Ordination the Bishop made him resign the Curacy of the Parish, when he was universally despised, & removed him with a warning to another part of the Island, where he now is; "supported by the funds placed at his Lordship's disposal." A few days since his Lordship informed the Revd Wm Griffiths, the Island Curate of whose parish is a similar character, that he intended to adopt the same plan in that case also. Would the Church Missionary Society like their funds to be thus employed? The Corr. Com^ee would rejoice if the affairs of the Mission could be placed in the hands of the Bishop. They do not hold them in their own hands from the love of power, as his Lordship says in private. They would gladly resign the power into better hands: but they will not desert the Society. May God guide us in our present very difficult course!

4. The Bishop also alleges, as a cause of offence, the removal of the Revd R. Forbes from Moore Town to take my duty at Bath. His Lordship affects to consider Mr. Forbes as one of the Island Clergy, (because he was ordained on a nominal title from the Revd Wm Griffiths;) although his Lordship has constantly spoken of Mr. Forbes to me, to other members of the Com^ee, & to Mr. Forbes himself as

a Missionary of the Society. It now however suits his Lordship's purpose to consider him otherwise: & he has very much embarrassed the mind of Mr Forbes by representations of his duty to him as his Diocesan. The object of the Bishop in this appears to be - to make the case of Mr Forbes a precedent of a Clergyman at his disposal paid by the Society. I enclose the copy of a letter, which I have published on this subject, in answer to one signed "Innovator" written by Mr Reed the Bishop's Secretary.

5. On the subject of the Maroon Towns the Bishop is also giving us great trouble. You are aware that the Maroons hold their land by a treaty made with the Authorities of the Island after their rebellion. By this treaty they cannot alienate any part of it without the concurrence of the authorities. Now an express condition of the Grants made by Government to the Society, is - that the land, on which the School houses are to be erected, must be the property of the Society. The Maroons are perfectly willing to give us land for the purpose. I therefore applied to the Governor (Sir Lionel Smith) for his aid & advice in obtaining the consent of the Authorities: & the Maroons of Moore Town presented a Petition to him to the same effect. As no answer was returned to my application, I waited on his Excellency to ask if he would render us any assistance in carrying into effect the Governments Grants for the Maroon Towns. His answer was - "Certainly not: unless it meets with the approbation of the Bishop." I represented that his Lordship did approve: but his Excellency said, - "So far from this being the case, the Bishop has complained to me, that you are proceeding without his knowledge & concurrence". Now, my dear Sir, we must plainly say that this complaint is not founded on truth. The Revd Mr Frew & I, as a Deputation of the Comee, waited on the Bishop with the list of the Stations, as it came from you, & laid it before him. He took particular note of them & asked various explanations, which were given. He then said that two of the Stations named in the list ("Oliphants" & "Moreland") he intended himself to occupy, & provide for. We immediately said, that we would relinquish them: (& we have done so.) His Lordship then expressed his entire approbation of the rest; among which were the Maroon Towns; & begged us to make the buildings upwards of fifty feet long, as he wished to licence them as Places of Worship on the Sabbath. All this his Lordship has now denied; whether from infirmity of memory, or of principle, I cannot tell. We have been thereby prevented from getting a Bill, to enable the Maroons to give the land, passed through the House of Assembly this Session. It is necessary that I should explain respecting these Maroon Towns, that they are not on the list (sent by me to you) of the nine stations,

on which the Government Grants already apportioned, are being expended. You will remember that seventeen stations were named to Government; but money enough for nine only was given. The Maroon Towns were therefore deferred to the next Grant, in order that we might in the mean time procure the land.

6. From the statements which I have now made, you will perceive that the Bishop has become hostile - apparently not hostile to the Society, but to the Corr. Com.ee. We are not aware that we have given his Lordship any just cause of offence. If we have, he does not assign it, nor does he allow an explanation. In my opinion his present conduct is a mere ruse to set aside the Corr: Com.ee, & to place the Mission here, as it is, I believe, in Barbados, in the hands of the Bishop: - & to attain this he breaks through all his engagements! - I am writing, my dear Sir, in a manner, which pains me. I feel that I ought not to speak thus of a Bishop. But is it not my duty to make you acquainted with all circumstances, & with our opinions upon them?

7. My first impression on the receipt of his Lordship's answer to the Deputation was - that I ought immediately to proceed to England. I therefore consulted the best Physician we have, on the subject of Mr.s Panton's health, & whether it would be prudent to take her to England in the midst of winter. This was positively forbidden: & we then thought, that it might be my duty to proceed alone, leaving her to follow me in April. To this plan, however, there are objections, as Mr.s Panton is scarcely in health to cross the Atlantic alone: & the new stations require attention. Moreover Mr. Griffiths intends to sail for England next month, & offers to see you immediately on his arrival. It is therefore probable that I shall not sail till March.

8. There are other subjects, which I had intended to bring before you; but this sudden emergency, & the necessity for my undertaking immediately a long journey into the Parish of Westmoreland compels me to defer them.

(Signed) Rich.d Panton, Sec.

Rec. Jan. 26/37 A Com. Ack

Rev.d J. M. Trew to the Bishop of Jamaica

Kingston, Nov. 29. 1836.

My Lord,

The Rev.d Mess.rs Griffiths, Hall, & myself having been appointed to wait on your Lordship as a Deputation from the Church Missionary Society in order to afford some explanation of the causes of the differences, which have unhappily arisen between your Lordship & that Body, & with the view of effecting such arrangements as may afford satisfaction to your Lordship, as well as prove conducive to the interests of the Society - I have been requested to intimate that

they propose, if agreeable to your Lordship, to avail themselves of that honor to-morrow forenoon. I have the honor &c

(Signed) J. M. Trew

Rec Jan 26/37 Com Ack

A

Bishop of Jamaica to the Revd J. M. Trew

Revd Sir,

Union Hill, Nov. 29. 1836.

In reply to your letter of this day's date, I beg to state that I shall always be ready to give my best attention to any communication from the Church Missionary Society - but to any interference of a Comee in this Island, consisting chiefly of Clergymen subject to the control of their Diocesan, I must object - & therefore am under the necessity of declining the conference you propose. I remain &c

(Signed) C. Jamaica

Rec. Jan. 26/37 Com Ack

A

Revd R Panton to the Editor of the Herald & Literary Journal

116/4

Sir,

Your leading article of Tuesday last professes to give an account of my reasons for resigning the Curacy of St Thomas in the East; & concludes with an offer to contradict any part of the statement, "if incorrect". I have therefore to beg that you will contradict <u>every particular</u>; & to assure you, that your friend, the "third person" you mention, must be a very imaginative being, as his account is in every respect erroneous. I will briefly mention the facts, that religion may not be injured by my <u>supposed</u> misconduct.

The Church Missionary Society having received a part of the Parliamentary Grant for Educational purposes in this Island, their Corr. Comee here requested me, as their Secretary, to undertake, under the sanction of the Bishop, to superintend the erection of the school houses, & the organization of the schools to be conducted in them. On my consenting to do so, they waited on the Bishop by deputation, & having explained to his Lordship all particulars, requested him to give me a <u>twelve months</u> leave of absence; - not from the Island; but from the parish of St Thomas in the East: they engaging, that, while I was occupied in the work of the Society, one of the Society's Missionaries would perform my duty at Bath. <u>To this proposal his Lordship assented, & gave the necessary leave of absence</u>. I proceeded to fulfil my engagements, & the Revd Mr Morse, one of the Society's Missionaries, became my locum tenens. After a short time, however, a very dangerous illness compelled Mr Morse to leave the Island; upon which, the Corr. Comee, <u>acting on the arrangement made with the Bishop</u>, placed, for a few weeks, the Revd Mr Forbes, another of the Society's

Rec Com Ack

Missionaries, in my place at Bath: but as they were unwilling that Mr Forbes' labours at Moore Town should be interrupted, they requested me to try & get a substitute for the performance of my duty from among the Clergy of the Island. While this was in progress, & I had been absent on leave about five months, the Bishop suddenly recalled my leave, (although one of the Missionaries was residing in my house & performing my duty) & ordered my immediate return to Bath. Upon receipt of this order, I entreated his Lordship's consideration, alleging that I could not so suddenly break through the solemn engagements I had entered into with the Society, under his Lordship's express sanction; - that to desert the Society in the midst of my engagements would be a breach of all honourable principle, &c; but his Lordship would listen to no remonstrance, & I was consequently reduced to the alternative of breaking faith with the Society, or resigning my Curacy. Of course I chose the latter, & have resigned accordingly.

In consequence of the illness of Mr Morse, & pending the removal of Mr Forbes to my residence, my duties were in some degree neglected; for which his Lordship has deprived me of my income for the last quarter, although I was absent on leave!

My arrangement with the Society with respect to pecuniary matters was this:- They insisted on paying my expences, while I was occupied in their service; & to this I assented, provided they would allow me to pay the expences of their Missionary while employed in the performance of my duties. You will see therefore, Mr Editor, that all the information furnished by your friend the "third person", respecting the two stipends, which I was said to be drawing, is incorrect. I need scarcely add that I would not have consented to make a gain of the sacred funds of God's treasury.

These remarks would have been forwarded some days since; but I only returned from St Georges on Saturday evening. I am &c

Monday, Dec. 5. 1836. (Signed) Richard Panton.

Rec Jan 26/37 A
Com.
Ack.

Revd R Panton to the Editor of the Herald & Literary Journal

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Sir,

When I addressed to you my letter of yesterday's date, I had not read a communication, signed Innovator, in the Royal Gazette of Saturday. It is not my intention to answer that letter. Conservator perhaps may do so; if he will condescend to cope with school-boy folly.

There is but one sentence, which I will notice. The writer says "the Revd Mr Forbes is not acting as one of the Society's Missionaries, but as Curate of the Revd Mr Griffiths." I wish distinctly to state that this assertion is untrue. The Revd Mr Forbes is a Missionary of the Church Missionary Society. He entered the service of the Society seven years ago: & after a time, was placed by them in the Society's

station at Moore Town, where he laboured for some years as their Catechist, supported by the funds of the Society & deriving support from no other funds whatever. About two years ago he was ordained as one of their Missionaries: but as the Bishop had not at that time, as he has since, determined to accept the nomination of the Society as a title for Orders, the Revd Mr Griffiths gave him a nominal title: i.e. he became responsible to the Bishop with respect to the stipend of Mr Forbes, being security, that in case of the failure of the funds of the Society, Mr Forbes would not be thrown, according to the law, on his Lordship for support. This arrangement was distinctly understood by the Bishop, who has constantly spoken to me & to others, of Mr Forbes as one of the Missionaries of the Society. Mr Forbes did not at that time dissolve his connexion with the Society, nor has he done so since.

If he were considered as the Curate of Mr Griffiths, why was he directed to return to the performance of duties in Portland, where Mr Griffiths was performing his own duties? Surely that gentleman when performing his own duties himself, had a right to permit his Curate to absent himself from the parish for a few weeks. But in truth, Mr Forbes has never been so regarded - he is a Missionary of the Church Missionary Society - he still occupies the Society's station, at Moore Town - he officiates in the buildings erected by the Society - he lives in a house the rent of which is paid by the Society, & he derives his stipend from the funds of the Society. If this does not constitute connexion with the Society, it would be difficult to say what does! To deny that connexion, is a paltry evasion, unworthy a just & honourable cause! I am &c

Dec. 6. 1836. (Signed) Richard Panton

Rec Jan 26/37 A
Com
Ack

Revd R Panton's Hints to the Deputation

116
6

The constitution of the Church does itself place the Mission in its proper footing. No Missionary can be located at any spot, which the Bishop considers an improper one: - because if such a place be selected by the Comee - the Bishop need only refuse his Licence to the Missionary to officiate there. Consequently the Comee should always, before they fix on a station & proceed to erect Mission Premises, consult the Bishop as to its eligibility & whether he will grant his Licence for that station: - otherwise they are improperly risking the funds of the Society. But when with the concurrence of the Bishop a station has been selected & the requisite buildings erected, the Comee should have the power of filling up the station by the location of a Missionary from Europe - or by the removal of one of the Missionaries already in the Island from a station of less importance or of less promise. The Bishop has it always in his power to

check any abuse of this liberty granted to the Comee: because if an improper transfer of a Missionary be contemplated by the Com.ee the Bishop can always withdraw the old license & decline granting a new one. In fact the Bishop has at all times a check on our proceedings - whether we will or not - but we readily concede that he ought to have that power. If his Lordship would, at any time, when he thinks we are commencing a course of action, which he will not approve, kindly signify to us that we are doing wrong, we would immediately endeavour so to arrange affairs as to satisfy his Lordship - otherwise we should be without excuse. In short if the Bishop & the Comee were on terms of mutual confidence - we giving to his Lordship every information respecting the Mission - & his Lordship studying rather to prevent, than to punish what he considers improper, there is no reason why the Mission should not be a blessing to the Island, & to the Established Church: for the members of the Society in Jamaica are among the most cordially attached members of the Church. They build Chapels & School houses, & endow them. They ask the right of presentation; because they are responsible to those, who provide the funds, both for the character of the Teachers & the efficiency of the schools, of which they must give account. Their Teachers however must be of the Established Church & their Missionaries must be men ordained by the Bp. Bishop of the Church, & licensed by the Bishop of the Diocese. Surely this is sufficient security that they shall be proper persons. In the present state of the Island such allies ought not to be rejected.

Rec. Jan. 26/37 A — Revd L. Strong to the Lay Secretary — (116 7

Com.

Ans.

St Matthews Rectory

Novr 16. 1836.

My dear Sir,

It is now some time since I have written you & I now merely write to forward some of the last Minutes of our Corr: Comee which should have been sent a month since; we have had a meeting since to draw the last quarter's salary for the Missionaries & settle other accounts as well as granting Mr Yond's expenses for another voyage to Barbados, which he has been summoned to undertake for the purpose of receiving ordination at the hands of the Bishop. It is now more than a month since his & Mr Armstrong's departure for Barbados & no tidings have been received from him. Mr Yond's second & very long absence is both expensive & very detrimental to the Indian Mission; the station at the Grove is under the care of Mr Doyce until his return, but the Mission in the Quine to the Caribbees is for a while suspended. We have been anxiously expecting Mr Bernau's arrival to fill up the vacancy made by Mr Armstrong's departure, & I have invited them to come & reside with us till they can settle at Bartica, but he replies that no orders to that effect have

been received from your Comte. When he arrives there will be much to be considered at Bartica; his house in an unfinished state, a mile & a half from the Indian settlement; we wish a Chapel at the Grove. This may be considered too far from his residence. Whether he may wish to reside at Bartica or not I cannot say. As I predicted Mr Armstrong's garden for which we have paid him, is entirely wasted by the Macouthie ant; I knew as it has been with his former plantation so would it be with his garden.

It appears that the money your Comte offered as available for building school-houses to the amount of £500 is at present useless to us. Had it been given to us to use for Christ's sake, merely requiring an account of its expenditure, in erecting school houses & Chapels for the apprentices, it would have been a boon indeed; but as it is clogged with so many rules for its expenditure we have been obliged to build without it, & the consequence is that I am burthened with a heavy debt on two Chapels that are now completed, and, thank God, a great benefit to the people. The Chapel & school-house in the canal will be completed this week, in which we have daily infant & evening schools conducted by Mr Roach; Mr Carter rides to the Garden of Eden every other day & keeps an afternoon & evening school; the Craig Chapel is crowded every Sabbath & a very large school taught there; but had we waited for the money promised us by the British public we should have commenced nothing yet. The only benefit the promises of Britain have done the poor Negroes in this district, is the emboldening me to go largely in debt for these two Chapels & School-houses, in which while they are enjoying the blessings of the Gospel, I rejoice & trust to the Lord for deliverance in good time. I have been very near drawing on you for the money to put up a school house, but where am I to look for a salary for a Master? However the Lord has wonderfully helped us hitherto & will help us to the end.

Mr Carter is assiduously prosecuting his studies with a view to Ordination, & is in correspondence with the Bishop to that effect; but where he may be appointed to officiate under your Society I know not if you cannot allow him to do so at the Craig Chapel. Mr Spooner is zealously acting the part of Evangelist in the River having to preach in two Chapels; he is much gifted in preaching Jesus to the salvation of sinners, & is evidently endowed with the spirit for his work. Whether he will ever be set apart as a Minister by the laying on of hands by an Apostle & elders I know not. I recommended him to the Bishop, but the Bishop seemed to have a wrong opinion of him.

I have a strong desire to put up one school-room on your account, if you will permit me to draw £300 for that purpose, & grant me £80 per ann. for a schoolmaster. The Corr. Comte did not think themselves authorized to grant

me the money. The schoolroom would be situated between us & Mr Carter.

I have just received a letter from Mr Jowett in your absence with publications per James Cruikshanks. Give my Christian regards to him with many thanks for his kind letter. God is working hitherto, though the Church of Christ truly represents a Babylon, & Christendom in every country exhibits the character prophetically drawn by Paul in 2 Tim. III Nevertheless the foundation of God standeth sure. It is a time for mourning & most earnest prayer for the Spirit to manifest his power in the house of God; there is an awful spirit of the world crept in & a mingling of Christ with Belial which should not be. The Agent of the Bible Society has been here, & in the formation of a Bible Society the witness of Jesus against the world & the flesh has been thrown away. The votaries of worldly pleasures & the fashion of this world have been respectfully requested to put their stamp to the usefulness of the Book containing the written testimony of Jesus. Accordingly one Wednesday evening the Court house was illuminated for the race ball & the ensuing Wednesday for the Bible meeting, when the very persons who figured at the races & ball were on the platform holding high offices in the Society & holding not the living word in their hearts & lives, but the dead letter in their hands as a book worthy the perusal of all. Thus the voice of prayer was stayed, the voice of truth was dumb, & the blessed book held forth by false witnesses was made to speak falsely in the lives of those who were elected by members of the Church as heads of the Society, & seemed to say to the multitude, "Love the world & the things of the world!" May God soon bring in His glorious kingdom, not by throwing His saints back into the world or by making concessions to Satan bribe him to suffer his agents to call themselves Christians, but by raising the saints in glory & giving them with their glorious head the kingdom & dominion under the whole heaven for ever. When death being swallowed up in victory at the resurrection of them that are Christ's at his coming, the vail shall be taken away from off all nations & a feast of fat things with wine on the lees well refined be made for all people; when the sons of God being manifested the whole creation shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God. O Lord Jesus come quickly Amen !!

(Signed) Leonard Strong

Rec. Jan. 26/37 A
Com.
Ack.

Minutes of Meeting of British Guiana Corr. Com^e, May 9. 1836.

116
8

A Meeting of the Corr. Com^e was held this day May 9/36 at the house of J. L. Smith, Esq.

Present:- Revd Messrs Strong & Williams; J.L. Smith, Esq., W. Roberts, Esq., & Chas Stoughton

The Revd L. Strong opened the meeting with prayer.

The Revd L. Strong then stated to the gentlemen present that he had requested their attendance this day in consequence of two letters which he had received from the Parent Com^ee, the first dated Mar. 14th enclosing Resolutions of the Com^ee dated Feb. 23rd, & the other dated Mar. 21st requesting the Corr. Com^ee to resume their duties in superintending & directing the affairs of the Mission, after the reading of which it was unanimously

Resolved, 1. That the gentlemen present should reform themselves into a Corr. Com^ee & resume their duties as before.

2. That Mr Chas Houghton be requested to act as Secretary, upon the motion of the Revd L. Strong seconded by J. L. Smith, Esqr.

3. That in compliance with the request of the Parent Com^ee as contained in the 4th Resolution of their letter dated Feb. 23rd, the salaries of their Missionaries should be as under in Dy Cy -

Mr Armstrong	£ 200	per annum
Mr Youd	£ 200	—— " ——
Mr Carter	£ 180	—— " ——
Mr Spooner	£ 180	—— " ——
Mr Doyce	£ 140	—— " ——

and that the above should commence from April 1/36 & the Secretary was requested to apprise the parties of the same.

The Revd B. F. Williams concluded in prayer to Almighty God.

(Signed) Chas Houghton, Sec

Rec. Jan. 26/37 A Com. Ack

Minutes of Meeting of British Guiana Corr. Com^ee, June 9. 1836.

118

A Meeting of the Corr. Com^ee was held this day June 9/36 at the Infant School House -

Present:- Revd Messrs Strong & Williams; & Messrs Smith, Houghton & Pollard.

The Revd Wm Williams engaged in prayer.

Mr Houghton having requested to be relieved of his Secretaryship Mr Pollard was appointed in his place.

The Revd L. Strong stated that he had drawn a Bill on the Parent Society for Mr Carter's salary to the 1st of April last, which was approved.

A letter from Mr Armstrong dated May 16th was read relative to the payment of an order drawn in his favor by Mr Loneke the carpenter for £383. 18; it was then recommended that before any order could be accepted, that Mr Loucke send up a copy of his Contract with the Com^ee, & that the Secretary be authorized to communicate with him.

Mr Armstrong having submitted a proposition that the expense of

enclosing 60 square yards for a garden amounting to £330 should be refunded to him in case of his leaving the station, the Com^ee were of opinion that it was better to meet his wishes

Another letter from Mr Armstrong dated May 19/36 in which he stated, "that to his resolution of not acting under the superintendence of the Corr. Com^ee he would strictly adhere; yet not wishing that it should bind him in such a way as would be prejudicial to the interests of the Mission, he proposed to act for the period of Mr Vond's absence in Barbados, as teacher to the people at Bastica, under the direction of the Com^ee;" to which proposition the Com^ee acceded, & a copy of this & the preceding resolution was ordered to be sent to him by the Secretary.

Mr James Bradford having furnished 22,570 shingles @ £3 £519. 2. in part of which he has been paid £220 leaving due £299-2, it was ordered that payment of the above sum be made to him by the Treasurer.

The Revd L. Strong reported that in consequence of Mr Vond's departure for Barbados he had drawn a Bill for £46, for which Mr Vond was to account.

The Rev^d gentleman then concluded with prayer to Almighty God.

(Signed) W. B. Pollard, Sec.

Rec^d Jan. 26/37 At Com. Ack.

Minutes of Meeting of British Guiana Corr. Com^ee, July 8. 1836

118 8

A Meeting of the Corr. Com^ee was held this day July 8/36 at the Infant School House.

Present:- Revd B. T. Williams, Messrs Houghton, Troughton, & Pollard.

After prayers the Minutes of the former Meeting were read & approved.

The Secretary stated that the salaries to the 30th June of the several Missionaries having become due this meeting was called for the purpose of sanctioning Bills being drawn upon the Parent Society for the liquidation of the same. That he had received a letter from Mr Armstrong, requesting that the payment which would be made to him on the 30th might be as he was much in want of provisions; that a Bill had in consequence been drawn for £117 to cover first his salary for 3 months @ 4200 per ann. £1050- & the general expenditure of provisions for Indians to May 4th - provisions for boys & travelling clothing &^c &^c amount^g to (per letter) £346 total £1396 - which was approved, & a Bill for £92 was ordered to be drawn to pay Mr Barker ¼ salary - - - - - - - 450 " "

Mr Spooner ¼ D^o - - - - - - - - - 450 " "

Mr Doyce ¼ D^o - - - - - - - - 350 " "

£1250 . .

The Revd Mr Williams then engaged in prayer & the meeting broke up.

(Sig^d) W. B. Pollard, Sec.

Rec. Jan. 26/37 A Com Ack

Minutes of Meeting of British Guiana Corr. Com^ee, Aug. 22. 1836.

118 & 8 house

A Meeting of the Corr. Com^ee was held this day Aug. 22/36 at the house of W. B. Pollard, Esq.

Present:- Revd Messrs Williams & Strong; Messrs Smith, Houghton, Troughton, & Pollard.

The Rev^d Mr. Williams having been called to the chair opened the meeting with prayer.

The Minutes of the last meeting having been read some conversation ensued relative to the £346 charged by Mr. Armstrong for travelling expenses &c, & it was the opinion of the Meeting that under the circumstances of the case it was better to pay the £346, but in future all expences of that kind must be rendered in detail, & the Missionaries are requested to be as economical as possible.

The Secretary laid over an account from Mr. B. Spooner for boat expenses in detail & amounting to £162, which the Com^ee consider reasonable & payment of the same is authorized upon the authority of the letter from the Parent Society dated June 30/36 now before the meeting

Mr. Strong mentioned to the meeting that Mr. Carter's labours extending from Pl. Success to Pl. Friendship, & it being too far for him to walk in his present state of health, he begged to propose that a horse should be purchased for him; that he could now obtain a suitable one for 15 joes, & the expense of grooming &c would be £3 per week; that it would be necessary to have a slight shed erected for a stable; & that Mr. Carter was at present suffering great inconvenience for want of a privy - all of which having been taken into consideration by the Board it was

Resolved, 1. That the expense of the horse including the purchase should be borne by the Society.

Millefiori never called on.

2. That the stable & privy should also be erected at their expense provided that the amount be refunded to the Society whenever Mr. Carter or any other Missionary connected with the Society was removed from the Craig.

Mr. Strong having in compliance with the request made to him by the Corr. Com^ee communicated to the Bishop of Barbados the contents of the Society's letter dated Mar. 14/36 relative to Mr. Armstrong, now laid over the answer from his Lordship dated July 9/36, in which he states - "Mr. Armstrong has appealed to me, & I have by this mail boat expressed my readiness to afford him an opportunity by a personal interview of vindicating himself from the imputations which have been thrown upon him & have been made an obstacle to his presenting himself at the ensuing Ordination for Holy Orders" - and mentioned that soon after, Mr. Armstrong left for Barbados without any communication to the Corr. Com^ee save only a few

Rec'd Com. Ack

lines addressed the evening previous to his embarkation to him (the Revd L. Strong) - The meeting then requested the Secretary to enter this statement in the Minutes.

A letter from the Parent Society dated July 15th last enclosing a copy of their letter of same date to Mr Armstrong was then read, & the contents carefully noted. In par. 2 the Society think it desirable that the Revd L. Strong should be officially connected with the Corr. Com^ee as Secretary jointly with their present Secretary for many reasons, especially for conducting the correspondence with the Parent Com^ee & the Missionaries & as occasion may require with the Bishop of the Diocese; which suggestion was immediately adopted. It was then moved by Mr Smith & seconded that with reference to the passage above quoted, Mr Strong be requested to send copy of the same with a copy of the letter from the Parent Society to Mr Armstrong to his Lordship the Bishop of Barbados for his information -

Mr Strong then engaged in prayer & the meeting was closed.

(Sig^d) W. B. Pollard, Sec.

Rec^d Jan. 26/37 A

Com.

Ack.

Minutes of Meeting of British Guiana Corr. Com^ee, Sept. 30. 1836.

118 E 8

A Meeting of the Corr. Com^ee was held this day Sept. 30/36 at the house of Messrs Broughton Wells & Co

Present:- Revd Messrs Strong & Williams; Messrs Broughton & Pollard.

After prayer the Minutes of the last Meeting were read.

Mr Armstrong having returned from Barbados & addressed a letter to the Com^ee, the Secretary stated that he had summoned this meeting that the subject matter of the same might be considered, as Mr A. was then in town waiting their answer - The Chn. then directed the letter to be read after which the Sec^y was desired to enter the same upon the Minutes of this day's proceedings

"To the Corr. Com^ee
of the C. M. Society Barbica, Sept. 10. 1836.

Gentlemen,

In accordance with my communication to you dated May 19/36 my connexion with the C.M. Society is now dissolved. It is therefore incumbent upon me, to put you in possession of all necessary information respecting the station in which I am concerned.

I feel obliged that you have agreed to pay for the garden. And I trust you will also give me the balance due on Mr Loucke's account with me for articles received, for which he promised to pay & signed a note to that effect that I here enclose. I agreed with Mr Loucke to make some alteration in the house that were plainly necessary; for which I drew upon the Society: viz. finishing the

gallery 4½ joes but nothing done to it. One joe that he charged for plaining the boards under the gallery - One joe for a stay beam under the chamber floor - 4 joes for an extra partition on the top floor; but all in an unfinished state, like the rest of the house - We brought out a kitchen range with iron oven attached, for which we paid in England equal to about 2 joes, & had it set up at Bartica in brick work at the Society's expense. If the Corr. Com.ee think proper it is at their service for that sum

We have also a small corial to dispose of that has been in the service of the Society for some time & would be suitable for Mr. Bernau who cannot do without one; we ask 3 joes for it. It is built of brown silver bally & Mora timber. It would be convenient both for the Society & us to purchase it for him. An Indian family, who have long resided upon the station, about two months since went down the river to sell their articles & returned drunk & set their house on fire, which rather alarmed us it being so near to some of the Society's buildings; but we succeeded in putting it out before much damage was done. I then began to search for Rum & found about a quart in a bottle. I poured it out, for which they said they would kill a cow & actually did kill one nearly calving; a loss we are ill able to bear at this time, nor ought it to fall alone upon us except it had been provoked. The Indian went away into the interior the same day it died.

3

It gives us great pleasure to hear that the Society have kindly agreed to our returning home, but as it has pleased God to direct us to another sphere of labour, will the the Corr. Com.ee have any objection to defray our expenses to Barbadoes instead? As our expenses have been unavoidably great, we can ill afford to bear them ourselves. Mr. Loncke owes to the Society 10,300 shingles: he has only brought 10,000 to the place part of which he has used; also 460 feet of timber according to his own account. I lent him a lot of Carpenter's tools to work at the house, but he has taken them away without my consent worth about 2 joes - My account with him is £ 383 . 18 ½

2

The amount to be deducted on his & the Society's account	231 "
Balance due to me	151 . 18 ½
Price of Garden	330 "
	481 . 18 ½

The Com.ee would oblige me if they would give me as early an answer as they can, because I wish to settle my affairs in the Colony as soon as I am able. I remain &c

(Signed) John Armstrong

The meeting then proceeded to consider the matter of the letter & the

following Resolutions were passed.

Resolved, 1. That it was necessary to inform the Parent Com.ee that Mr. Armstrong had notified his connexion with the Church Miss.y Society as being dissolved.

2. That having left this Colony for Barbadoes on the 2.nd Aug.t without any reference to the Corr. Com.ee & having passed his examination in Barbados with a view to Ordination, it appears to this meeting that it was Mr. Armstrong's determination to separate from the Society when he thus presented himself to the Bishop of Barbados.

3. That this meeting are of opinion that they are not authorizes under these circumstances to pass Mr. A's salary for a longer period than to the 10.th Aug. last, but should Mr. A. not be satisfies with this when the question of salary is brought up by him, that he be referred to the Parent Com.ee for a settlement of his accounts.

4. That at the meeting of the 9.th June last Mr. A's application for payment of his accomt against Mr. Loncke £383. 18 as also the expense he had incurred in railing in a space for a garden £330 more were then considered when the Com.ee were then of opinion it was better to meet his wishes with respect to the garden, but as regarded Mr. Lonckes accomt they deemed it prudent before they could come under any further engagement for Mr. L. to ascertain how they stood with him, a line of conduct the result shews they were quite right in pursuing, there now appearing to be nothing at Mr. Lonckes credit; consequently this application cannot be granted.

5. That the engagements made by Mr. A. with Mr. Loncke, for which he has drawn on the Society £231 & which have never been completed, the Com.ee recommend to Mr. A. to settle with the Society they declining to have anything to do with that matter.

6. That the kitchen range said to cost £44 erected already at Bartica at the Society's expense by Mr. Armstrong the Corr. Com.ee agree to pay for say £44.

7. That the Com.ee must decline the purchase of the corial for although they think the price named reasonable if it be in good order, yet they would prefer that Mr. Bernau should suit himself with a craft of that description.

8. That the Com.ee lament exceedingly the occurrence mentioned as having occurred two months ago, & that the Secretary express to Mr. Armstrong the regret they feel that he should have lost a cow; yet upon mature consideration of the subject they do not feal themselves authorized to indemnify him.

9. That the Parent Com^te in their letter dated July 15/36 now before the meeting having stated in Par. 4. "should Mr. Armstrong unhappily for himself refuse to comply with the directions of the Com^te, it will be requisite that the Corr. Com^te should afford to Mr. & Mrs. Armstrong the means of returning to this country" & Mr. A. having requested that their expenses to Barbadoes should be defrayed instead, the sum of $40 be voted to him for this purpose, the Corr. Com^te trusting the Parent Com^te will confirm this vote.

10. That the Secretary be requested to write a letter to Mr. A. embodying therein such of the foregoing Resolutions as are in answer to his communication.

The Revd Chairman then engaged in prayer commending Mr. Armstrong & family in particular to Almighty God, after which the meeting was closed.

(Signed) W. B. Pollard, Sec.

Rec. Jan. 26/37 A Com. Ack

W. B. Pollard, Esq. to Mr. J. Armstrong

116/8

Dear Sir,

Sept. 30. 1836.

In compliance with your request of yesterday I summoned a meeting of the Corr. Com^te to-day, your letter having been laid before them I am desired to acquaint you with the result of their deliberations; & altho' they have not met your views in all that you asked of them, I trust you will consider that where they have not granted an application of yours, it is because they have not felt themselves, as the stewards of others, fully authorized to do so. I beg, dear Sir, you will bear this in mind as you proceed, for now that you have of your own accord dissolved your connexion with the Church Miss^y Society, it seemed to be the unanimous wish of the members of the Corr. Com^te present to-day, to accede to all your proposals wherein they could consistently, in order, if possible, not to provoke any display of that unhappy feeling which unfortunately has characterized some of your former communications to them.

At the meeting of the 9th June last your application for payment by the Corr. Com^te of your account against Mr. Loucke for £383. 18 as also the expense you had incurred in railing in a space for a garden of £330 more, was considered. The Com^te then were of opinion that it was better to meet your wishes with respect to the garden, but as regarded Mr. Loucke's account they deemed it prudent before they came under any further engagement for Mr. L. to ascertain how they stood with him, a line of conduct the result shews they were quite right in pursuing; for, after debiting him with the lumber & shingles which by your

letter he appears to have had from the materials belonging to the Society, there will appear to be nothing due to this man even calculating his engagement with the Society as fully completed.

Now as regards the engagements you made with Mr. Loneke for extra work to be performed, for which you state you have drawn on the Society the sum of £231 & that Mr L. has done little or nothing toward this work, I am requested to state that as this was a matter with which the Corr. Comee had nothing to do, they think it better that you should settle it with the Parent Comee.

The kitchen range with iron oven valued by you at £44 & which you mention as being set up at Bartica in brickwork at the Society's expense, the Corr Comee agree to pay for - say £44. The Corial they decline purchasing for Mr Berman, for altho they consider £66 as a reasonable sum for the craft you describe, yet they would prefer Mr B. suiting himself with an article of that nature. The occurrence you mention as having taken place two months ago, the Corr. Comee lament exceedingly, & they desire me to express the regret they feel that you should have lost a cow; yet upon mature consideration of the subject they do not feel themselves authorized to indemnify you. Perhaps you had better report the matter to the Parent Comee.

Regarding your application that your expenses to Barbadoes should be paid, the Corr Comee upon the strength of the letter from the Parent Comee of 15th July last have voted you the sum of $ 40 (dollars) for that purpose. The authority to afford you the means of returning to England has annexed to it, a contingency, but as matters have taken the turn they have, the Corr. Comee trust the Parent Society will confirm this vote.

And now, dear Sir, having gone through the several subjects of your letter before concluding allow me to beseech you to eradicate from your breast any root of bitterness, which has troubled, or springing up may yet trouble you on account of this Mission. I have not been long officially connected with the Corr. Comee: but I am no stranger to the unhappy occurrences that have induced you finally to quit a Society with whom you have been connected for years, & to whose direction you yielded yourself professedly for the Lord's work. I do sincerely deplore them; & if I may judge from the prayers that were offered up for you this day, your temporal and eternal welfare is earnestly desired by the members of the Comee. May the Lord hear & answer them, & grant you to grow more & more into the image of Him who is emphatically "the meek & lowly one"; yea, may we all be clothed with humility, remembering that as God resisteth the proud he will assuredly give grace unto the humble.

(Sigd) W. B. Pollard, Sec.

The Par. Comee having desired that their letter to Mr Armstrong dated July 15/36 should be entered upon the Minutes - the same is copied underneath - the original copy having been sent to the Bishop

Rec. Jan. 24/37 A

Com.

Ans.

Revd J. H. Bernau to the Secretary

New Amsterdam, Dec. 6. 1836.

My dear Sir,

Your letter of Septr 16/36 has duly come to my hands, & convinced me anew of your wonted kindness & sympathy towards us. From the journal lately forwarded, & which, I trust, you have received ere this, you will know that the communications you allude to are in my possession, & have been acted upon. Painful, indeed, is the state of suspense we are kept in until now; but I humbly trust it will be for the best. I am happy to tell you that a door of extended usefulness is thrown open by the kind providence of our heavenly Father both among the Negroes & Indians; & though myself, perhaps, am not permitted to enter in, still I will rejoice if another should take possession of it. Here is a proper Missionary field white for the harvest.

You will please to remember that in some of my former communications I made mention of two estates in Corantyne river, Skellan & Eliza & Mary, the population of which - the white & coloured included - amounts to upwards of a thousand souls; you will also recollect that I alluded to differences having arisen between the Proprietors, Mr Winter & Mr Ross in consequence of which the latter sent for Mr Steward, a Presbyterian Minister, who remained there until the latter end of Novr, when he left to accept of a parish in Demerara. On hearing of his departure I determined to enquire more minutely into the state of the people, & the locality of these estates, as also to ascertain what might be done for the Indians, which form a very numerous body in this river. Accordingly I proceeded up by water to learn the mind of the respective Proprietors, & if possible to bring matters to a favourable issue as it regards the establishment of a Mission. I conferred first with Mr Winter on the subject, who declared himself willing to assist me in every way possible, & promised to contribute £150 towards the erection of a Church; but told me that it was not in his power to make over any land. In the afternoon I went to Mr Ross, who at first did not appear willing to enter into my views; but after having pressed the matter upon his conscience he not only promised to give £100, but also as much land as would be required by the Society for that purpose. After Divine service the Negroes came in a body offering money & every other assistance, if I were to stop with them. I declined accepting their money for the present telling them that they should keep it until a beginning was made. They then began to expostulate with the Proprietors in a very reasonable & affecting manner, at which I was much pleased in as far as it demonstrated the anxiety of being instructed. The people here speak English well, so that there is no difficulty in being understood &

conversing with them; the situation of the place is healthier than on the coast, being more open to the sea breeze & properly drained. The land to be granted to the Society lies in the centre of the two estates, so that the people of either estate are within a mile's walk. Horse & vehicle being of so great expence are unnecessary. There are upwards of 200 free children, a goodly number to be brought up in the nurture & admonition of the Lord. In short here is a proper Missionary field. These two estates are, indeed, included into the Corantyne parish; but evidently out of the reach of him, who lives on the coast on which account every apprehension of interference falls at once to the ground. I take the liberty of pressing your acceptance of this offer as I suppose there will be but few places in the West Indies, where a Missionary of your Society can find a more promising, & independent & apparently useful sphere of labour than here. The Church, I feel persuaded, may entirely be built from contributions; & a small dwelling house & school may be put up for perhaps less than £700 - Redeem then your solemn pledge, which you have given to the public in behalf of the Negroes; & pardon my liberty in advocating their cause. Servants & plantains with many other things belonging to housekeeping were freely tendered to us by both Proprietors, for which we have paid so dearly until now; certainly I cannot help saying that the Proprietors on the coast have been very ungrateful in this respect, for we could get nothing without payment. Not, indeed, that we should seek for these things, still they ought to see & to feel that they are benefitted both in what regards temporal & spiritual things by them that minister unto them the Gospel of our Saviour -

After I had so far settled my affairs with the Proprietors, I started in the following night for the settlement of the Indians. One tide carried me up to the place Oreilla, once a Moravian settlement, but many years ago abandoned. Though no remains of houses were found, their industry is still visible in the many fruit trees which meet your eyes. I went to the spot where the meeting-house was said to have stood, & where Mr Dehne & others had offered up many a prayer for this benighted people in the wilderness both in a literal & spiritual sense of the word; & could not refrain from sighing at the gross ignorance which is still brooding over the dark places of the earth. Oh! when shall this wilderness blossom as a garden! when shall this solitary place rejoice in the salvation of our Lord! The Black-town, as it is commonly called, includes about 150 souls, & a great many more are living in the immediate neighbourhood. Most speak English tolerably well, & doubtless much good might be done to these poor people, if a Missionary was to visit them occasionally, or if he could induce them to live on or near the estates. More in my journal about them.

Though, as I said above, I shall not be permitted to settle here, I trust you will not leave this place unoccupied, every thing being so inviting & the prospect

of success so cheering. In case of your accepting the offer you will be so kind as to instruct me upon whose name & in what form the land is to be made over. The house at Achlyne is still in the same condition we left it in; we therefore live still in town, unsettled & tossed about. Please to send me some Missionary boxes, as I feel persuaded there are many here & in Demerara who would gladly contribute to the funds of the Society. One or two more copies of the Record would be very acceptable for distribution or lending them out. Mr. Yond & Mr. Armstrong were ordained by the Bishop last month; the latter has at present an appointment in Barbadoes but is soon to proceed to Trinidad.

Mrs. B. myself & child are well, & with our profound respects to yourself & the respected gentlemen of the Comtee, I remain &c

(Signed) I. H. Bernau

Rec. Feb. 9/37 Com. Aek

A

Sir Lionel Smith to Lord Glenelg

118

The King's House
Dec. 16. 1836.

My Lord,

In troubling your Lordship with the enclosed Report of the Council, accompanying the statement of a complaint preferred to that Board, by the Lord Bishop respecting the conduct of certain Church Missionaries, who had been acting in various Church affairs in opposition to the Bishop's authority. Your Lordship will have the goodness to consider of the expediency of consulting the Church Missionary Society at home, as to the proper authorities for disbursing their funds in aid of Buildings for Education & Religion.

2. If the Church Missionaries can only preach by license of the Bishop, it follows, they are subject to the Laws of the Church, & cannot, as they have attempted, set up any independent authority of that Church; nor would the Legislature grant them any privilege, excluding the Bishop's power over them.

3. I am sorry to say that even the Church is not free from that spirit of discord, which has so generally raged in this Colony, and my opinion is that the Bishop has been thwarted by those who owed him support & assistance.

4. The Maroons being entirely subject to my authority, I shall take care & prevent any improper interference by any other parties; but I will do all in my power in concert with the Bishop, to procure them the benefit of more religious aid. I am &c

(Sigd) Lionel Smith

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Com. Mck

Report of the Committee appointed by the Council on the Petition from certain of the Moore Town Maroons.

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Your Committee appointed to enquire into the allegations of a petition presented to the Board from the Officers of the Moore Town Maroons, have called before them witnesses by whose testimony the interference of the Revd Mr Trew, the Revd Mr Panton, the Revd Mr Griffiths, & the Revd Mr Forbes, styling themselves a Comtee of the Church Missionary Society, with the authority of the Superintendant of Maroons, as well as with the episcopal jurisdiction of the Bishop is distinctly proved.

Your Comtee think it right to call the attention of the Board to the nature of the interference with the Maroons, a body of men, with whom from their habits, & the constitution of the Township, it might be extremely dangerous to tamper, as it cannot be expected that good order can be preserved amongst them, or that they can be made useful in times of difficulty, if the authority of the Superintendant is not respected & upheld.

The calling a meeting of the Maroons without his knowledge, & the threats held out by the Revd gentlemen named of withdrawing the Catechist unless a petition was signed by them to meet their particular views, cannot in our opinion be too strongly deprecated. And we recommend the Board to call the attention of the Executive to the subject - and to solicit that a representation be made to the Kings Ministers of the propriety of placing any funds for the advancement of religion, & education, which may be awarded to this Colony, under the control & management of the constituted authorities.

Your Comtee cannot pass over in silence the conduct of the Revd gentlemen in passing & acting upon the resolution respecting the removal of Mr Forbes from Moore Town to perform the duties of Mr Panton, the Island Curate of St Thomas in the East - so unwarrantable an assumption of power over a Curate, who by his ordination & license was placed under the Episcopal jurisdiction of the Bishop, your Comtee do not believe was ever before attempted. The well being of the Church & its efficiency mainly depends on the strict observance of that discipline which has been established for the guidance & control of her Clergy which particularly enjoins respect & obedience to the authority of the Diocesan. And it is the opinion of your Committee that there never was a period in the annals of this Colony, in which it was more necessary to uphold that authority than the present -

(Signed) W. F. Stewart
Clerk to the Council

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Ack

A

Examination of Witnesses taken before a Committee of the Honorable Council to whom is referred the Petition of certain of the Moore Town Maroons.

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Captain Thomas Wright Superintendant examined.

Are you acquainted with most of the facts contained in the Petition of the Moore Town Maroons now before the Committee?

I am aware of the greater part of the circumstances from my own knowledge & some others have been communicated to me.

Has any application been made to you respecting the transfer of land as stated in the Petition?

Many applications were made to me by the Revd Mr Griffiths, & the Revd Mr Forbes, that myself, & the Moore Town Maroons under my superintendence, should join in a petition for a grant of land to the Comtee of the Church Missionary Society in this Island, to be vested in the Society independent of the Bishop & the Island authorities. Mr Griffiths stated to me that the Society would not expend any sum of money for a Chapel or School house unless the Comtee had a free, full, & uncontrolled possession of the land; I positively refused to join in any petition to the House of Assembly for such purpose.

Was not a correspondence at this time taking place between the Lord Bishop & yourself?

A correspondence was passing between the Lord Bishop & myself, in which the Lord Bishop promised to contribute a sum of £200 Stg. with further assistance if the funds in his hands hereafter permitted. In reference to Mr Griffiths' application, upon my refusing to sign such a petition, he said he would get the Maroons to sign it without my interference.

It is stated that Mr Forbes "would not continue the duty of Catechist "in the school, or the performance of divine worship unless a petition was "signed by the Maroons." Do you of your own knowledge know this to be the fact?

It was stated to me by Mr Forbes that he would not be allowed to continue in the Town. I suppose Mr Forbes was acting under orders from the Society.

How long has Mr Forbes been a Catechist?

The Lord Bishop here produced his appointment dated 4th Jan/35. (marked A hereunto annexed.)

Can you state whether Mr Forbes has neglected his duties in the School house?

During the whole of the last year he neglected it almost entirely.

Has he been regular in the performance of his duties as a Clergyman?

He has not been regular in the performance of his Church duties as a Clergyman in Maroon Town - But I consider him a zealous Clergyman.

It is stated in the Petition that the Maroons were summoned by Proclamation to assemble at the School house - Were you aware of this circumstance?

I was not aware of it until I heard it from two Maroon officers.

Was it in the nature of a Proclamation?

It was done as usual, & which is the only mode of giving orders to the Maroons to assemble.

Did the Maroons assemble?

Very few - but I was not present - I sent down to enquire who had given the order, the officer on his return stated that the meeting was composed of the Revd Mr Trew, the Revd Mr Panton, the Revd Mr Griffiths, the Revd Mr Forbes, & Mr Singard: and the order was issued by Mr Forbes.

Is Mr Singard a member of the Committee?

Not to my knowledge, but I believe he is a friend of Mr Forbes.

Is it usual for any other person to call an Assembly of the Maroons, but yourself?

It is contrary to positive rules.

Did you consent to such Proclamation?

I had no previous intimation of such an intention.

Did you remonstrate with the gentlemen who composed the meeting?

I sent an officer to enquire by whose order the meeting had assembled, for what purpose, & by whom the Proclamation was issued, but he brought me no answer, but stated that the gentlemen wished to see me. The gentlemen, finding they could not obtain a general meeting of the Maroons, came up to my house (with the exception of Mr Forbes). I asked the purport of their meeting. Mr Griffiths first spoke & stated that they had come to decide about erecting a Chapel or schoolhouse under the control of the Society. I answered Mr Griffiths, that I thought the question had been decided in former conversations. That I would not allow him to proceed without the sanction of the Governor, or House of Assembly. Mr Panton then asked me if the school had not done much good - I freely admitted that it had, & wished therefore to see a schoolhouse & Chapel built, but under the control of the proper authorities.

Did you not think that the interference on the part of those gentlemen was likely to produce dissention in the Township?

Certainly for some few of the Maroons, at the head of whom was Keane Osborne, had joined the Society & acted under the guidance of Mr Forbes -

but they wished the Chapel & School house to be placed under the Island Establishment.

Is it the wish of the Maroons in your Township to have that particular Society established?

By no means; they are anxious & desire instruction, but under the proper Island Establishment - Mr Frew said I might not be aware, that they had an authority from the Government at home - and wished to proceed immediately. In reply I stated I was an Island Officer, & could not recognise any such authority, but through the Governor & Island authorities - as I believe is customary.

Was Lord Glenelg's name mentioned, as the person from whom the authority came?

I think so - Mr Frew also stated that the funds were from the Government at home, & that they intended to establish a Chapel in each of the Maroon Towns.

What was the date of the meeting?

The 16th September last.

Were you present when Mr Forbes required the Maroons to sign a paper for a grant of a plot of Town land?

No I was not.

Did you mention to the Revd Mr Griffiths the Rector, where the sum of £200 Stg was to come from?

I did, stating that the Lord Bishop would contribute that sum - Mr Griffiths did not seem pleased at the information but replied that the Society would not have anything to do with the proceeding, unless they had security for the money laid out - meaning the posession of the land.

(Sigd) Thomas Wright

Superintendant of Moore Town Maroons

Colonel George McKenzie a Maroon examined.

Do you recollect Mr Forbes requiring the Maroons to sign a paper for a plot of land?

Yes.

Did you know what was in the paper?

Yes. Parson Forbes said they must give him a piece of land to build a Chapel as a Church, & that they would not have to pay for the Church - I did not sign it - but told him very glad to have Chapel & Church in the Town - He asked me why I did not sign the paper, as it came to me two or three times - I said I would sign it last - but not else - he said the land must be made a present to the Society - I asked him if Maroon die if they going to be buried in the Churchyard - he said it nothing to me - I then tell him I could not sign any paper unless I heard

something from the House of Assembly.

Did Mr. Forbes say any thing to you when you still refused to sign the paper?

He said he would report me "very badly" and "a year after I would repent of it". I say "well Parson I can't help it". He ask me if I pay for my children learning - I answered none of them could read or write. He said Society would not build Chapel or school house unless the land given to them.

The Revd. Richard Forbes examined.

When were you appointed Catechist at Moore Town?

Three years before my ordination.

When you were licensed by the Bishop did you consider yourself under any Society, or under Ecclesiastical discipline?

I thought that I was under the control of the Church Missionary Society, but I since have found that I was in error.

State the circumstances that induced you to leave Moore Town?

I received a letter from the Revd. Mr. Panton, Secretary to the Comee. of the Church Missionary Society, enclosing a Resolution from a Comee. of that Society, directing me to take the duty of the Revd. Mr. Panton as Island Curate.

Do you remember the words of the Resolution?

To the best of my recollection it was in the following words - "The Revd. Mr. Morse's ill health having rendered it necessary that he should immediately quit the Island, resolved that Mr. Forbes be requested to take Mr. Pantons duty." I am however uncertain for how many Sundays.

Do you not think that your attending to such a Resolution was highly improper?

I am now perfectly convinced it was very improper - but at the time I was not aware of this.

How long did you continue absent at Bath?

Three months or thereabouts.

Did you not leave Moore Town without any notice from the Bishop & without giving information to his Lordship that you were to be absent?

I did not receive any notice from his Lordship, nor did I inform him that I was going to be absent - I attended sometimes during the three months - but the ride was very long & the roads bad.

Do you remember having told any of the Moore Town Maroons "that you would not continue the duty of a Catechist in the school, or the performance of Divine Service unless a petition was signed by them in favor of the Society praying a grant of land with full right & possession to be vested in the Committee."

No: not in those terms. I said that the Society having remained so long

among them they should give a piece of land to them - that if they did not the Society would have to remove - & as I was paid by them I should be obliged to go away also.

Do you remember the Revd Mr Trew, the Revd Mr Panton, the Revd Mr Griffiths & Mr Lingard coming to the Town?

Yes.

Who assembled the people by Proclamation?

The facts are these - I was directed by the Revd Mr Griffiths, the Rector to notify to the people, that himself & the Revd Mr Trew, & Mr Panton would come to see the school, & would speak to them about the Chapel - I followed the precedent long established before I came to the Town - & accordingly directed one of the school boys to request the people not to go to their grounds on that day - it was the usual way of giving notice, & I never knew it done in any other manner.

Did you go with the other gentlemen to the Superintendants house?

I did not.

Do you remember a letter from the Bishop desiring you to return to your duties?

Yes, & after my return I was only occasionally absent to assist in performing the Rector's duties.

Are you aware of a letter from the Comee of the 19th Sept. last (marked B hereto annexed)

No.

Are you aware of the question relative to the position in which the Church Missionary Society was to be placed in this Island and any correspondence relative to the same?

Yes, I have heard of it - but I am not aware of any correspondence between the Archbishop of Canterbury, the Bishop of Jamaica & the Church Missionary Society at home.

(Signed) Richard Forbes.

Rec. Feb. 9/37 A

Com. Ack.

Bishop of Jamaica's Licence to the Revd R. Forbes (12t

(A)

Christopher by Divine permission Lord Bishop of Jamaica Jamaicass.

To our belored in Christ, Richard Forbes, Clerk Greeting. We do by these presents give & grant unto you (in whose fidelity, morals, learning, sound doctrine & diligence we do fully confide) our Licence & Authority revocable nevertheless summarily, without legal process to perform the office of Assistant Curate in the parish of Portland in the County of Surry within our diocese & jurisdiction in reading

the Common Prayers & performing other Ecclesiastical duties belonging to the said Office according to the form prescribed in the Book of Common Prayer made & published by the authority of Parliament of the realm of England & the Canons & Constitution in that behalf lawfully established & promulged & not otherwise or in any other manner (You having first before us subscribed the Articles taken the Oaths & made and subscribed the declaration which in this case are required by Law to be subscribed made & taken) And we do by these presents assign unto you the yearly stipend of Two hundred pounds Sterling payable by the Revd. Griffith Griffiths Rector of Portland.

A true Copy
(Sigd) William Reid
Deputy Registrar

Seal

Christopher Jamaica.

In Witness whereof we have caused our Seal which we use in this case to be hereunto affixed. Dated the Fourth day of January in the Year of our Lord One thousand Eight hundred and thirty five and in the Eleventh year of our Consecration.

Rec. Feb. 9/37 A

Com.

Ack.

Revd. R. Panton to

(B)

(122)

Church Missionary House
Kingston, Sept. 19. 1836.

Sir,

I am desired respectfully to address to you, for His Excellency the Governor's information, the following brief statement, respecting a difficulty which stands in the way of the Church Missionary Society, in affording extended & efficient religious instruction to the Maroons of Accompong, Moore Town, & Charles Town & to pray His Excellency's aid on the removal of this difficulty.

In the year 1827, it was represented to the Church Missionary Society of England that the Maroons in this Island were altogether destitute of the means of religious instruction, & that there was no provision of any kind for the education of themselves & their children. The Society, in accordance with the wish then expressed, sent from Europe, Teachers qualified to give the instruction required; who successively opened schools at the Towns named above; & who, under the Licence of the Bishop of the Diocese, still continue to afford instruction to both children & adults. These schools are maintained at the sole expense of the Society; no pecuniary assistance having been received from any source until the present year; when a representation having been made in England to his Majesty's Government of the inadequacy of the buildings used as school houses, his Majesty's Ministers were pleased to grant to the Society three several sums of £400 Currency for the erection of suitable school houses in the three Towns above named.

One condition, however, attached to these grants is that the land, on which the Buildings are erected, shall be the property of the Society, in order that

they may be permanently set apart for educational & religious purposes. His Excellency is aware that the Maroons, under the treaty by which they hold their land, have no power to alienate any portion of it, without the concurrence of the Island authorities - This then is the difficulty which has presented itself to the Loc. Com.ee of the Society, who are its authorized Agents in this Island; & by whom I am desired to state to his Excellency that they are ready & anxious on their part to carry into effect the wishes of Government, & pray His Excellency's aid, & direction as to the manner in which they ought to proceed.

I have &c &c

True Copy
C. H. Darling, Sec.

(Signed) Rich.d Panton,
Sec. to M.S.

Rec. Feb. 9/37 A

Com. Ack

Petition of certain Moore Town Maroons (123)

To the Honorable the Council of Jamaica

The humble Petition of the Moore Town Maroons, explained to, & sanctioned by their Superintendant - Moore Town Portland October 11. 1836.

Sheweth -

Your Petitioners, Maroon Officers, & others, who are Christians, & heads of families of this Establishment, humbly represent, they have repeatedly been urged by members of the Auciliary Church Missionary Society to petition, as of their own will, the Honorable House of Assembly & your Honors of the Council with His Excellency the Governor, to pray the concession of the grant of a plot of Moore Town land to certain members of that Society - The right & possession of these lands by articles in "the Treaty of Pacification" is held by the Superintendant, your Island Officer, as legally nominated "Chief" appointed for life by His Excellency the Governor, which said lands are held for the use & benefit of this Community.

Your Petitioners have been told by the late Catechist Mr. Rich.d Forbes who was permitted to reside, & has been tolerated in the Township, who is now in Deacon's Orders, & licensed to perform Divine Service in the Town, "he would not continue the duty of Catechist in the school, or the performance of Divine Service unless a petition was signed by them (your petitioners & other Maroons) in favor of the Society (whereof Mr. F. is a Member) praying such grant of land with full right & possession to be vested in a Committee of this Society for the purpose of erecting a Chapel & buildings thereon - Your Petitioners often times declined so doing, but referred the case, on the advice & with the concurrence of their Chief, to the Island Government.

The school since Mr Forbes' ordination & pending the above stated

& following occurrences, has gradually & periodically suffered from neglect, & the non attendance of a Catechist. And thus also weeks have passed away, without any Clergyman to perform Divine Service in the Chapel (or School house) owing to the licensed Curate's absence.

Your petitioners on the 16th day of Sept. last were summoned by Proclamation, ordered to be made in the Town by the Revd R. Forbes, which called upon all the people to assemble, & appear at the School house (or Chapel) there to meet certain members of the Society for some purport whereof your petitioners had not received notice from the Superintendant, or the gentlemen then & there collected; wherefore not attending, a messenger was sent to Lieut. Col. George McKenzie requiring him individually to attend. He did so, & then other officers followed. Many questions were put by the gentlemen who held the meeting, to all which questions your petitioners deferred answering unless the Superintendant was present. Four Clergymen members of the Auxiliary Church Missionary Society, viz: the Revd Mr Drew, the Revd R. Paxton, the Revd G. Griffiths, & the late Catechist the Revd R. Forbes, with a neighbouring planter composed the meeting. About this time two Maroon Officers were sent for by the Superintendant, who enquired by whose orders the Maroons were called upon to assemble & the purport of such meeting & was informed by "order of the Revd R. Forbes". An Officer was despatched to the gentlemen with a message from the Superintendant requesting to know "the purport of such meeting". The Superintendant was requested to join them which he did not. whereupon four of the party mounted their horses & rode to his residence followed by the Maroon Officers, who were ordered by the Superintendant to retire to their houses, but directly after were recalled. Many of your petitioners heard the Superintendant warn the gentlemen to desist until they had authority from the Government & mean time forbidding all further proceedings, whereon one gentleman told the Superintendant "they (members of the Society) had orders from the Government, the British Government at home and they wished to act immediately". To which the Superintendant answered "he did not mean to infer or doubt on the assertion, but as it was essential to his duty, as an Island officer to receive official communications from the Governor of the Island, or the House of Assembly.

Shortly after the Maroon Officers were sent home, & the gentlemen rode away.

On Sunday the 2nd day of Octr many of the petitioners attended Divine Service at the School house (which is the substitute for a Chapel) to hear Mr. Forbes, who had returned to Moore Town to preach. After service, many Maroons were required by Mr. F. to sign a paper, which your petitioners understood from declarations made at the time by the Revd R Forbes, was for the grant of a plot of Town land, whereupon to build a Chapel &c &c which was to be under the control

of the Bishop & in right of profession of the Island authorities without costing the Town's people anything. Many thereon signed that paper on such understanding. to be presented His Excellency the Governor & the House of Assembly - many refused - because their Superintendant was absent on business at head quarters. And for refusing were told "they should repent & he (Mr Forbes) would report Lieut. George McKenzie "very bad".

Your petitioners know the Superintendant applied to the Lord Bishop of Jamaica, & at their wish for assistance to have a chapel & School house built - that the same should be in the name of the Rector & Churchwardens under the Bishop & Island authorities as customary - at the same time was stated the desire & intentions of the Auciliary Society - The Lord Bishop of Jamaica proffered his aid & the advance of two hundred pounds Sterling.

Your petitioners are especially desirous of obtaining religious instruction, that they may the better discharge their duty to God & their country.

Your petitioners pray the support of your Honorable Council conjointly with His Excellency the Governor, & the Honorable House of Assembly, that a plot of land be granted & vested, as customary, whereupon to erect a Chapel & School house by aid of a public Grant with a stipend for a Curate, or Catechist Pastor of the Established Church.

Your petitioners humbly represent - The Township contains a numerous population (600) & an equal number in the vicinity - That there is neither Church or Chapel within eleven miles - & beyond the immediate vicinity & within five miles of the Township is additional population of 300 people, making altogether 1500 souls independent of Altamont Township, which is distant three miles.

Your petitioners as in duty bound will ever pray

(Signed) George McKenzie, Lieut. Col. (Sigd) Jas McKenzie, Ensign
" Wm Scott, Lieut. " John Panton, Sert
" Edwd Bailey, Ensign. " John Minot, Captn
" Mitchel L. Harris, Lieut. " Richd Valentine, Major
" Chas Phillips, Capt. " James Todd, Major
" Samel Phillips, Private

I certify the above signatures are correctly affixed by desire & with assent of the parties.

(Signed) Thomas Wright,
Superintendant

Rec. Feb. 9/37 A

Sir George Grey to the Lay Secretary

(126

Downing Street,
Feb. 7. 1837.

Sir,

I am directed by Lord Glenelg to transmit to you, for the information of the Comee of the Church Missionary Society, the accompanying copy of a despatch with its enclosures, from Sir Lionel Smith, the Governor of Jamaica.

Before Lord Glenelg expresses any opinion on the subject of this communication his Lordship will be happy to receive from the Committee any observations which they may be disposed to offer respecting it. I have the honor

(Signed) Geo. Grey

Recd Mar 10/37 A

Jno King Esqr to the Lay Secretary

130

Church Miss'y House, Kingston
Jan'y 30/37

Dear Sir

Since I addressed you on the 23d Nov. last, I have drawn the following Bills on you

1836	Nov. 26	favor of Rev G Griffiths	45 . .	Stlg
	Dec 16	favor of a d	Waynes 300 . .	"
	. . 31	favor do	do 300 . .	.
	. .	favor do	do 300 . .	.
1837	Jan'y 28	favor Rev G Griffiths	145. 2. 9	"

The Rev Mr Trew has been kind enough to forward with the Papers from the Mico Charity, the Corr. Com.ee's acct current for 1835. As soon as the accounts are closed, that for 1836 shall be forwarded

(signed) John King

Rec Mar 10/37 A

Account Current of the Jamaica Mission ending Dec 31/35

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Rec. Feb. 9/37 A

Mr D. Seddon to the Secretary

125

Com.

Ans.

Stoakesfield, Port Morant,
St Thomas' East, Dec. 20. 1836.

My dear Sir,

A period of great anxiety is now over, to myself & my dear wife. Not that we have found out the secret of evading a share in the common cares & sympathies of our nature & state; but that one particular kind of solicitude is now terminated. On Wednesday the 7th Inst. my dear wife was safely brought through her first confinement, &

delivered of a dear little girl. And up to the present time she & the babe have done well. The period of natural anxiety was rather lengthened, & its agonies, according to the medical attendant's opinion, very great, in comparison with general cases. But we were not without Divine succour - & especially dear Mrs S., who frequently, when reduced almost to perfect weakness, testified of her present Lord - The care & mercy of God have truly been wonderful - & we will bless his name, that, at the time when most in need of them, we did not fail of obtaining them, & of realising them. Pray for us, that the life renewed (most certainly) & the life given may be ever spent for His glory. Pray that we may use the gift as we ought, & hold it as the Lord's. Permit us to present our dear infant daughter a candidate for your Saturday-evening's prayers. Never forget it & us.

You will remember that in a late letter to you, I stated the number of the inhabitants of this parish at 10,000. Such was the account given to me by a clergyman who certainly had every means of knowing. But I have since been told that it is nearly twice that amount. In my retirement here (as great as it could well be any where) I have no means of being certain; but will try to be so on going shortly to Kingston. But I have reason, also, for augmenting the statement of the amount of accommodation for public worship, in various bodies of Christians: so that the contrast will be lessened.

As to the parish, I hope much good is doing in many places. Mr Panton, you know, is no longer here - & has resigned his Curacy. Public opinion respecting Mr P. is generally very unfavourable - but there is a conflict notwithstanding. You are aware what must be understood of general sentiments in this country, respecting any holy & useful man. Jamaica is the last place where a true Christian Minister would incur the fearful woe of the gentle Jesus, "when all men speak well of you". There does, however, appear to be cause of censure, in the circumstance that Mr P's Chapel was very ill supplied; being opened only once a fortnight, & sometimes not so often. The C. M. Society is not yet so admired nor respected, as to lead the planters &c to make allowance for the fact - But probably you have heard the whole matter before.

I must return a moment to the parish - Much is doing, but I am sorry, for many reasons, that the greater part is by the Wesleyans & other Dissenters. I believe we can say little as to "the whole counsel of God" being declared in above one of the four churches or chapels of the Establishment. Sad indeed will it be, if Mr P's successor is really what he is said to be. But let us grieve in part only - let us "pray without ceasing" for the pouring out of the Spirit from on high! Then this "desert shall rejoice & blossom as the rose!" In the time (less than 6 months) that we have been at this station, the Wesleyans have built, & will shortly open, a small Chapel about 3 miles from here; while as to our intended Chapel, I hear

nothing of it. Why should this be? Why should the activity of other bodies of Christians act as a censure on us! It does, in my mind, & that of others. There must be a cause somewhere - perhaps it is, that we are (as I believe the C.M.S. Missionaries are) more shackled than those of Dissenters. Excuse these remarks - I cannot avoid making them - May the kingdom of Christ be advanced notwithstanding all obstacles! Heathenism must be "famished".

I saw in a late Record the death of one whom I ever remembered as a dear friend - an honored friend - he is now above. I mean, the Hon & Rev. M. Harris, the successor, I think, of Mr Tucker. I shall never forget the intercourse which, for a short time, I once enjoyed with him. His humility, his zeal, his holy jealousy & fear of himself, & his heavenly mind, still force upon my memory. I have a memento of his regard. - Good old Mr Simeon, too, I suppose, is gone. What an apparent loss - yet what an opportunity for the exercise of faith in the Great Head of the Church to send numbers, with his Spirit, into it!

I wait anciously to hear the Parent Committee's sentiments respecting my correspondence &c with Mr P. & my ordination & permission to return to England for a time - The whole framing of the event is in infinitely wise & merciful hands.

Mrs S. joins me in the most sincere regards & with many prayers - I remain

(Sig.) D. Seddon

Rec. Feb. 9/37 A

Com.

Ans. June 20

Rev. J. G. Mühlhauser to the Lay Secretary

126

San Fernando, Nov. 28. 1836.

My dear Sir,

By these few lines I am writing here I intend to give you a general view of my labours & then enter into some particulars, in order to convey to your mind some idea of the sphere of my usefulness. It is by the Bishop's direction that I preach every Sunday morning at this town, San Fernando, the inhabitants of which place, as I informed you ere this, are Roman Catholics; from which it follows that my congregation here is comparatively small, though by far the most respectable, for all the white people here & in the vicinity frequent my Church, or temporary place of worship, which belong either to the Church of England or to the Church of Scotland. But although the number of Blacks is but small at present, yet I hope that after 1840 we shall have plenty of them, for numbers of those Negroes to whom I am going now at present will leave their employers on the Estates & come to town, which will render this place of great importance for the resident Missionary - When the Church service & sermon is over, I go in the country to some or other Estate - Every fortnight I made an arrangement to visit H.H. Estate, two miles from this. The proprietor, who is very anxious that his people should be instructed, rings the bell (a bell which until now was only accustomed to

offers the ear of the people in calling them to their labour) as soon as I enter the Estate, & the Negroes begin to assemble themselves in the appointed house. The number of the Negroes on this Estate amount to 72, besides 15 free children; all of whom belong to the Romish Church, i.e. nominally. I commence the service with reading a part of the Evening service; then I call forth all the children, who form a half circle about me, whereas the adults are sitting themselves upon benches made for that purpose. When this is done I take out Watts' Catechism, which I have chosen to serve me as guide, & commence catechising the children as well as adults. One time I am asking a child a question, another time I put one to an adult in one corner of the room, & immediately make a Negro in the opposite corner to repeat the answer, or perhaps altogether. By doing so I am pretty well enabled to keep up the attention of them, & consider it to be a good method of impressing the subject upon their minds. I generally spend half the time in catechising them, & the other half I spend in applying to their hearts the things we have spoken of before. I have now finished with Watts' Catechism, at least so far as I consider it adapted for my purpose, & have now began to explain to them the Lord's Prayer; after this, please God, the Creed & then the Ten Commandments. At my second Sunday I made an arrangement to go to G. Estate, four miles distance from here. The number of the Negroes are almost the same in adults & children as I mentioned it in the above Estate. I am carrying on there the same plan & method. On the remaining third Sunday I have to go to Conoa, 14 miles distance from here. There I perform regular Divine Service, & have sometimes 60 or 70, sometimes 100, & at other times 140 hearers: by far the greater number are Blacks. If I remain there I have sometimes the Negroes collected on a certain Estate, i.e. in the evening*. By this short description I have given you some idea of my Sundays' occupation. During the week I visit several other Estates for the purpose of instructing the Negroes & preaching to them Jesus, the Saviour of the world. This can, however, only be done late in the evening, the Negroes being employed during the day. I have therefore arranged it to assemble them in the evening about seven o'clock when the task is over & have them till about half past 8 o'clock, when I pursue the same plan as I mentioned above. This arrangement, however, causes me to stay the night over where I am at the time preaching, being too late to go home, & in particular here where the roads are during the rainy season so shockingly bad. Some Estates I go to are 6 or 7 miles from San Fernando. To do good & to profit the people on the Estates, I consider it to be essential to go to them & to

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* Since the above date I made an arrangement on this Sunday to go back to Pointa Picar (5 or 6 miles) & perform to a number of free & apprenticed people Diaker. I hope to collect there by & by a great Congregation.

assemble them in some house & then preach to them the Gospel of Christ, but I found by my own experience, that all this answered but in part; wherefore I discontinued the said plan for a time & resolved to visit the Negroes in their own huts, to speak with them in a more familiar way & more adapted to their respective circumstances, & lastly to gain their confidence. I commenced doing so on the 25th of Sept. Being Sunday I left this after the Church Service was over & went to M. H. Estate & entered six Negro huts. At first I talked with them about things pertaining to this life & then led the conversation to the one thing needful. I was glad to observe throughout, that they were exceedingly pleased with my visit, conversation & preaching to them: almost all of them invited me to see them at another time. Having entered a Negro hut, I found a man of about 40 years of age, with whom I commenced some conversation, & on my mentioning the name of God he told me, he had seen God. "What!" said I, "have you seen God & where? He replied, "In the Church" (meaning the Roman Catholic Chapel at San Fernando) "How large is he?" I asked. He replied, "About a foot long"!! I asked, "Is it a wooden god?" He replied, "Yes, Massa". "Now tell me", I said, "do you really believe that he can help you in time of distress?" He answered, seriously, "Yes, Massa;" & I repeated the same question, when he, in a most serious tone, answered, "Yes, Massa". After which I told him what I knew about the wodden gods, or idols, & exhorted him to put his confidence in Him who died for us, rose again, & is now sitting at the right hand of God. At another hut I found a man, who, in order to prove me to be a good man, told me, that every morning before he washed he crossed himself &c. I asked him to let me know the reason of his crossing. "Massa", said he, "I know the English do not cross themselves". "This is no reason," I said, "you must tell me the reason why you do cross yourself every morning." "Because", was his reply, I was baptized in the French Church". I spoke then a long time with him, explaining, exhorting, & instructing him in the way of salvation, described to us in the Word of God. He was particularly thankful when I left. A woman in another house would also prove to me her being religious on account of her making crosses. I asked her too for the reason. She not knowing what to say, replied, she took it from her own head. "From your own head!" said I. She replied, "No, old people have told me to do so, & I followed them". Another woman, rather sickly, answered me upon the question, where did our Saviour die? in the Church. She being sick, I spoke to her of our spiritual sickness, which I explained to her. "Now tell me", said I, "to what doctor would you apply in such a case, to Dr. Rh. or Mr?" She replied, "To Dr. M. no!" Another woman, standing by, said, "To God", which I affirmed & explained, leaving them with the impression, that Jesus Christ is the best physician, & that none can heal our spiritual sickness but him.

On the 28th of Sept. I visited the Negroes in their huts at G. Estate. I commenced about 7 o'clock in the evening, a Negro bearing a light before me, on account of the bad way

The first house I entered into I found about three or four Negroes. I had scarcely been speaking to them a few minutes, when about twelve others gathered themselves in the room, & who followed me from hut to hut for about an hour & a half; by which opportunity was afforded to me to speak to a number of them in each house of the one thing needful. In particular I was delighted in observing an old & blind Negro woman following all the time, guided by the hand of a girl, in order to hear the Word of God & to receive sight for things spiritually. I was told that the Negroes on the Estates were greatly pleased with my visits. We never saw such things before, said they to their Mistress Mrs H., that a parson enters Negro houses to instruct them. Would to God that I might be counted worthy to be made, in some way or other, an instrument in the hand of my Saviour to bring back a few souls from the way of destruction into the tender arms of our heavenly Father!

On the 5th Oct. I commenced to visit the Negroes in their huts at B. Estate. I began in the evening at 7 o'clock & continued until 9 o'clock. Some of the people I found not quite as ignorant as I expected, whereas others are quite in darkness: their religion consists in making crosses. It is impossible not to pity them, when considering the dreadful state they are in with regard to the salvation of their souls, & not having the means by which, under God's grace, they might be brought to the knowledge of the depravity of their hearts, & to the knowledge of Jesus Christ as the Saviour of the world; but, on the other hand, I rejoice at being permitted to instruct them & to tell them of Him, of whom all the prophets & Apostles bear record to be the Lamb of God that taketh away the sins of the world. When I find children in a house, I inquire whether they can say the Lord's prayer, & if so I make them repeat it aloud, which they do kneeling. Sometimes I ask adults to say their prayers, which, I tell them, they accustomed to say before their going to bed. The greater part of the Negroes of this Estate belong, as they call it, to the French Church (Roman Catholics) & therefore say their prayers in the French tongue; but although I do not understand that language, yet I know so much as to guess the purport of it, & who should not, if they address in their prayers St. Peter, St. Paul, St. Antonio, &c &c. When they have done with calling upon the multitudes of Saints, I ask them why they call upon the Saints, whether Christ has left us any direction for doing so; whether they believe the Saints to be omnipresent; & whether they know in which name we are commanded to pray. Having put these questions & explained them, I more fully enter upon the importance of our soul, of the depravity of human nature, & the redemption through Jesus Christ. It is satisfactory to observe, that they are thankful for any instruction.

On the 6th Oct. I visited the rest of the Negro houses at G. Estate, pursuing the same plan in questioning & instructing them. Suffice it to say, that almost all

manifest more or less eagerness to be instructed. The Gospel of Christ is to the greater part as strange a doctrine, as it was once to the people of Athens when St Paul preached it to them. On the 9th of Oct, being Sunday, I went to M. H. Estate, in order to pay some visits to the Negroes. The first hut I entered, I found three Negroes. Having asked them how they did, I requested of them to tell me candidly what sort of conversation they carried on when left by themselves. "No doubt," continued I, "money matters fill up a great space of your vacant time." "Yes, Massa," replied the eldest of them, "it is true, it does sometimes; but at other times we talk also of that big man who made us all." I afterwards took occasion to speak of Him, who by His precious blood redeemed us all. Entering another Negro house, I found a woman playing with some of her children. I spoke to her, but she would not listen to what I said - seeing this, I told her, that if she continued in such a state of indifference with regard to her immortal soul, she would certainly go to hell. After which she paid more attention. I went to some other Negro houses & found them, though ignorant, disposed & anxious for instruction.

On the 12th Oct. I was called upon the M. H. Estate, to see a sick woman. On entering her hut I found an old Negro, about 80 years of age, lying on some kind of bed. I endeavoured to speak to her, but soon found that she was in an insensible state, neither able to hear nor to speak. A few minutes after my entering, a number of Negro women came in. I took occasion to speak to them for a considerable time about the hour of death & the day of judgment. I pointed out to them the danger of deferring repentance to the hour of death. Having finished speaking to them, I prayed with them & for them, & then taking my hat was about to bid them good day, when the son of the sick woman came to me & said, "Massa, will you now christen my mother? she has only been baptized." I asked, "By whom then has she been baptized?" He replied, "Only by a black man, Massa." I then endeavoured to shew him, that baptism would be of no avail to his mother whatever, if administered to her in the state she was then in. He perceived it partly & was contented. I understood by inquiry, that the Negroes distinguish between christening & baptism: they call it baptism when the office is performed by a black man, & christening when it is done by a parson.

The foregoing statement, Sir, I suppose sufficient to convey to your mind some slight idea of the grounds I have to labour upon. The field has been without cultivation & laid for too long a time fallow; yet, if it should please the great husbandman to water this dry land with his heavenly dew, the harvest would be still promising, & I hope & pray to God that the time of gathering in may be not very far off - I fully believe that I, together with my Bro. Eckel, were sent to Trinidad providentially, & that if we had not been sent to this place (or some others of our Society) this part of the Island would not for years have been visited by ministers of our Church. The

reason why I say this rests on the following grounds. If I am not mistaken it was in 1830 when his Lordship, the Bishop of Barbados, promised to send a Clergyman to the quarter of Conva (which I am now visiting every three weeks) the people at the said quarter were anxious to receive one. The Bishop, however, was under the necessity to make a condition on his part, which was, that the quarter ought to provide a parsonage. This was willingly agreed upon, but until now there is none built, & consequently there is no Clergyman. I am convinced that the Bishop is exceedingly anxious of sending one thither, but where to put him? I saw a letter, or rather a copy of one, which the Bishop sent in 1830 to the Governor ... Grant, in which he arranged matters with him about sending a Clergyman to Conva on the aforesaid condition; but the Bishop was never met until this very day to his great disappointment. If the Bishop now was under the necessity of making a condition at Conva, doubtless he would have been obliged to do the same here & at Mr. Eckel's station & which I believe, knowing the people, would have been agreed upon in promises without meaning to fulfil them, the consequence of which would have been, that for years the Bishop could not have sent (with all his good will) Clergymen to this part of the Island. But we being independently in every respect of the people, are able to carry on the work of the Lord, would to God with more zeal & faithfulness! I mention this in order to add some other fact to the great volume of Divine providence you will find written in the history of your Mission. Some weeks ago I wrote to the Bishop to put the minister for Conva in a house there good enough for a temporary place. I do not know what he means to do. I should like if I could be relieved of going to Conva: it takes me off a great deal of my time.

I remain &c.

(Sig.) J. G. Muhlhauser.

Rec Feb. 23/37 A

Com.

Ans.

Mr. C. Carter to the Secretary

127

St. Matthews, Demerara,

Dec. 29. 1836.

My dear sir,

I duly received your kind letter of Sept. 13th a short time since, & am sorry you should have taken so much notice of what I hinted at relative to that to which the Bishop alluded, as (blessed be the Lord to whom I am indebted for strength for the performance of every right word & work) it is nothing that I am ashamed of before the Lord or man. No, far from it. May the Lord overrule it to His own glory though it should be to the humbling of myself!

The number of Communicants attending the Chapel of ease here is, at present 180. The number of scholars attending my Sabbath School, including adults & children (& really it is as easy to divide them or to ascertain where a separation is to

be made) is 119 males & 124 females. The average attendance, including both, is about 130. It is difficult to say what the attendance is on week days. When I go to the Garden of Eden, which is twice a week, I have twelve free children & on an average about 40 adults, after they have performed their seven & a half hours task. I purpose visiting the Friendship Estate immediately in the same manner as I have been in the habit of doing the above named Estate, as I believe it is likely to be attended with more benefit than as was originally purposed. At home I have but few in attendance, except evening & Church meeting. With these duties, I am pursuing my studies under the direction of Mr. Williams, who kindly assists me therein. Praying that the Lord may guide His Church through all the labyrinths she has to pass, & shine upon us all more & more as members of the same, I remain &c

(Sigd) Charles Carter

Rec. Feb. 23/37 A

Com.

Ack.

Mr. C. Carter's Journal, Oct. 7th to Dec. 26. 1836 (127)

Oct. 7. 1836. Yesterday I went up into the Garden of Eden, & returned about seven in the evening. Found about 50 people waiting my return to hold a prayer meeting, mostly members of our Church. How sweet to go out & come in & find a few every where who love the Lord Jesus, wait on Him for teaching & blessing, while the many disregard that name & reckon it any thing but precious! To day have had school at home. Mr. Strong came up & preached in the evening.

Oct. 11. 1836: Lord's Day. After Morning Service, performed by Mr. Strong, I had Sabbath School, which consisted of about 120, including adults & children. In the evening I had a small number, as I usually do, whom I catechised & afterwards spoke from the last few verses of Matt. XI, & have reason to believe was not in vain.

Oct. 27. 1836. Rode up to the Garden of Eden, spent an hour in the hospital with the sick; after which I had the free Creoles for two hours teaching, by which time the adults had come home from the field, of whom I had in attendance about 40, with whom I remained teaching until about 7 in the evening, closing, as I invariably do, with catechising & prayer.

Oct. 30. 1836. This Sabbath have had a much larger attendance at School than I have seen before for some time, not less than 150, which I find very fatiguing with so many, & so badly off for teachers. It was pleasing to me to see two couple, who had grown up in our Sabbath Schools, come forward & give in their names to have their banns published that they might enter into the holy estate of wedlock: not that those are solitary instances, far from it.

Nov. 27. 1836: Lord's Day. Have had a nice day of teaching: some things encouraging, others again the contrary. I felt it my duty to day to expel from our school a young man who had grown up in our schools, for before there was any school here he was

an attendant at Peter's Hall, & for some time past I had made him a Teacher & was much pleased in observing his regularity as such. But having missed him last Sunday, on enquiring, I found he had gone over the river the Saturday previous to a dance, which had occasioned his absence. I warned him of his danger, & pointed out to him the end of such a course, & refused him permission to teach his class. He left the Chapel (which we use as a schoolroom having no other) I thought in a bad spirit. However, in about half an hour after, he returned & acknowledged his fault, promising the like should not occur again, & of course I was glad to receive him back, as my point was gained so far as shewing my hatred of that practice. The Lord alone can change the heart.

Dec. 2 1836. Spent yesterday at Peter's Hall & came up this morning. Narrowly escaped two heavy showers of rain in my way, by taking shelter at two different places: one was at an Estate & while there, a woman there, wife of a man, who was lying very ill, understanding I was there came & asked me to go & see her husband. The woman herself is a member of the Church, but of the man I could not make out any thing as I could not understand him from the effect of the disease, which had affected his speech. I spoke to him & prayed with him, leaving him to the Lord.

Dec. 6. 1836. Yesterday had a small school at home. To day I went to the Garden of Eden & had an interesting time. When I arrived there, having heard that a little girl, one of my school girls, was very ill, I went into the hospital & had a very pleasing time; not so much with the little girl as with two young women, who are also schools girls, in whose hearts I have reason to believe the Lord is working, from their steadiness & regular attendance on the word. They are not members yet, but are wishful of becoming. I believe the Lord has begun in them that which he will not leave unfinished.

Dec. 7. 1836. This morning felt poorly with a headache & slight pain in my chest, but as it was my day for going to the Garden of Eden I went as far as the Friendship, & as I had purposed calling there to see a sick person, I did so; & after spending an hour in the hospital, I felt so poorly from the pain in my chest that I was obliged to go into the manager's house & lay down for some time. The manager very kindly gave me something that relieved me. After recovering a little I went into the Negro yard, & had a very pleasing time with an old man, who, apparently is not long for this world, being an old man & the disease under which he is labouring is of that nature which must I think eventually carry him off. But it was sweet to behold him perfectly ready & awaiting his change to come. He is a Negro, who many years ago was brought to the knowledge of the truth by one of his own colour, when he lived very far up this river. He calls receiving the truth, receiving Christ's cross into his heart, & from that

time he has been trying to follow Jesus, his Saviour, according to his own testimony, which is abundantly corroborated by those who know him most. Though he cannot read, neither is he at all an enlightened man in other things; but as a Christian speaking of the ways of the Lord & the dealings of Him to his soul, I never saw a man in his situation so manifestly taught of the Spirit.

Dec. 26. 1836. This day being a holyday, I had purposed to have gone down to Peter's Hall to the annual examination of Mr Strong's Sabbath School & of giving rewards to the most deserving; but as some of my own school came & wished me to have school at home, I therefore felt it my duty to forego my own pleasure for their profit - may it prove to spiritual profit.

Rec Mar 4/37 A

Bishop of Barbados to the Secretary

128

Bishop's Court, Jan. 27. 1837.

Rev.d & dear Sir,

I have the honor to acknowledge the receipt of your letter of the 11th Nov.r last, & am happy to hear that the Rev.d Messr.s Muhlhauser & Eckels' hands are about to be further strengthened by two additional Catechists. I shall be able in a few days, I trust, to relieve the former of the temporary charge, which he has had, of the districts of & Savonetta by sending a resident Clergyman thither - & I feel obliged by the assistance, at so much personal fatigue, which he has rendered. He will now be able to direct his individual attention to his own more peculiar district.

I have had the pleasure of ordaining two of the Society's Catechists, the Rev.d Messr.s Youd & Armstrong - The former has returned to Barbica Point, where he has been since, I understand, joined by the Rev.d Mr. & Mrs Bernau from Berbice - & the latter on his retiring from the Society's service, I have placed in charge of the Island of Anguilla during the absence in England of the Rev.d Mr. Stewart. Previously to my ordination of the Rev.d Mr. Armstrong, I had frequent interviews with him - I had been myself at Barbica Point; I had seen his correspondence with the Com.ee; & I required such acknowledgments from him, as I considered that the case required. A copy of them with my answer I enclose for the Society's satisfaction: & I trust that, under God's blessing, he may render the Church much service in the station, in which he is placed -

The Com.ee will have learnt of my having immediately acted on your letter to me of the 12th July last; & authorized the Rev.d Mr. Bernau's removal to Barbica Point: & if, with reference to your letter of the 15th June relative to Mr. Armstrong, I may appear to have acted with less consideration to the wishes of the Com.ee, you will have the goodness to state for me, that your letter did not reach me, until I had already entered on the case with Mr. Armstrong; & had adopted the course which the Com.ee will more fully learn from the enclosed papers.

Mr J. Armstrong, Aug. 16/36 — Bp. of Barbados, Aug. 17/36

I beg my best respects to the members of the Board, And am, my dear Sir, &c
(Sigd) W. A. Barbados

Rec Mar. 4/37 A Com. Ack

Mr J. Armstrong to the Bishop of Barbados (129)

Barbados, Aug. 16. 1836.

My Lord,

On looking over dispassionately &, I trust, in the spirit of a Christian, my late correspondence with the Parent & Local Committees of the Church Missionary Society, I find, that from an undue warmth of temper which gained the ascendancy over my better judgment, & over those feelings which as a Christian, I ought always to cherish & maintain, I have been led to make use of expressions which I now most deeply regret, & which, as far as in my power, I am most anxious to recal.

I make this declaration to your Lordship, without entering at all on the subject recently in dispute between the Church Missionary Society & myself.

Whether right or wrong, in the view which I then took of the case, I feel it was equally my duty to have abstained from every harsh & uncharitable expression & to have suppressed all asperity of temper.

I trust your Lordship will in future never have reason to blame me for any want of that Christian forbearance which it is my duty to manifest under all circumstances, & in every situation of life.

It is my prayer, my Lord, that through the assistance of Divine grace, I may be enabled during the remainder of my life to obey the Apostles injunction, which requires us to put on kindness, humbleness of mind, & meekness, forbearing one another, & forgiving one another. I remain &c

(Sigd) John Armstrong

Rec. Mar. 4/37 A Com. Ack

Bishop of Barbados to Mr J. Armstrong (129)

Bishop's Court, Aug. 17. 1836.

Sir,

I have received your letter of the 16th Inst., containing the expression of your deep regret at the language & spirit in which you conducted your late correspondence with the Parent & Local Committees of the Church Missionary Society.

I am willing, in much hope to accept your present retraction, as a sufficient acknowledgment of your culpableness in this respect.

I have read the correspondence very carefully, together with the Resolutions of the Parent Comee, & the letter of the Revd Wm Jowett, & I find in these no imputation against your moral character, nor any unwillingness on their

part to recommend you at some future period for ordination. You are addressed throughout as an Individual still in their service, & not unworthy to remain in it.

With such a feeling still manifested towards you personally, & with so full a retraction before me of that part of your conduct, as has been alone, though most justly, made the subject of reprehension, I consider that I am but taking the same line which the Church Missionary Society itself, had they been in possession of the same document, would have adopted, in expressing my readiness to admit you, at the earliest opportunity, as a candidate for Holy Orders. I am &c.

(Sig.) W. H. Barbados.

Rec. Mar. 27/37 A

Return of Schools at San Fernando, Dec. 31. 1836.

Com. Sch. part II

Situation & description of the School	What School	When opened	No. of Teach:	Scholars dur. the Quarter	Average attend.	Protest. ants.	Rom. Cath.	No. of Boys	No. of Girls	Total	Remarks
San Fernando, a small town, the population of which is about 1000. The dimensions of the School are 40 - 25.	Children from the age of 9 to 14.	Oct. 1st of June 1st	1	*37	22	19	12	15	16	31	*Six of them left, two of whom were sent to the Infant School. One of those who left altogether, objected to learn the Ten Commandments; another one was influenced by the Romish Priest, & two others left the place.
San Fernando - in the above School-house, but in a separate room.	Infant School	Oct. 31 1836.	1	15	14	5	10	9	6	15	
Golcunda Est.e School, Quarter South Naparima. Not have yet a School-house, the instruction is given in a good negro house.	This School consists partly of grown up Children, & partly of rather small ones.	Oct. 1 1836.	1	38	28	The greater part of them are Protestants. I am unable to fix a number on either side.		18	20	38	
			3	90	64			42	42	84	

Rec. Mar. 27/37 A

Return of Labourers & Congregations at San Fernanda, Dec. 31. 1836.

Com. Sch.

Name of the principal Stat.s	Clergymen	Lay men	Fem.	Clergymen	Laymen	Fem.	Total	Average attendance on public worship	Number of Baptisms. Men	Wom.	Child.n	Total	Remarks
San Fernando	1	1	"	.	1	1	4	The average attend.ce at San Fernando is 30, or at least has been in the rainy season. But it must be borne in mind, that from 400 to 500 Negroes in the country are under instruction, & to whom opportunity is afforded in their respective situation to attend the preaching of Christ.	11	*5	40	56	*These 11 & 5 are Negroes, whom I baptized on the outset of my ministry. 3 of them are under the age of 15. The number baptized in my district is 22; & that in Cocoa 34, which quarter numbers by far more Protestant Negroes than this. The Cocoa average attendance on public worship is from 60 - 80.
	1	1	"	.	1	1	4		11	5	40	56	

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Revd J.G. Muhlhauser, Jan. 28/37

Remarks on the foregoing Returns

The name of the Schoolmaster conducting the San Fernando is Richard Woodman (s), a native of Exeter. It was on the 23rd May 1836 he first entered into my service, & I am sorry to say that he intends to stay no longer than his engagement lasts, which is until the 23rd May 1837. I am able to give him a Christian character, & have every reason to be satisfied with the carrying on of his school. I believe that the children in his school are greatly improved in every respect, & particularly so in the language of the Bible. I am now anxiously looking out a substitute for him, but I am afraid I shall not be able to get a pious young man.

The name of the School mistress at San Fernando Infant School is Mary Cuthbert (m), a colored woman & a native of this Island. She commenced keeping her school on the 31st Oct. 1836. I am in part pretty well pleased with her, & the children are improving tolerably well.

The name of the School master in the Golconda Estate School is John Harrison (m) He is an apprenticed labourer & the driver of this Estate, is able to read well, & has a good sound judgment. The school he conducts is an Evening School; & he devotes two hours every evening to it. When I am able to get a Day School there, I hope I shall have a good number of scholars. I think the children are improving in spelling & reading, but particularly in learning by heart.

San Fernando, Dec. 31. 1836. (Sig?) J.G. Muhlhauser

Rec Mar. 27/37
Com.
Ack June 20

A Account Current of the Revd J.G. Muhlhauser, for Half year endg Dec. 31. 1836. (142)

Rec Mar. 27/37
Com
Ans. June 20

A Revd J.G. Muhlhauser to the Lay Secretary (141)

My dear Sir, San Fernando, Jan. 28. 1837.

We received your letter of Nov. 15th & the enclosed copy of a letter which is to be delivered to us by the Messrs Williams & Mr Arthur. I feel much obliged to you for the news you communicated to me in your last, namely, the coming out of Miss Pasche, in company with the two Catechists & wives. I beg you to assure the Committee that they laid me under great obligations for having so readily & kindly acceded to my request. I only hope that if God brings her safe to Trinidad, the cause of God may not only not suffer, but profit & be farther promoted. It seems that they had to encounter bad weather & contrary winds; for as much as we know, they left London on the 18th Nov. & have not hitherto arrived; an uncommon passage!

In your last you mentioned that we should fill up the Returns of

this Mission, which you sent out by the Catechists. No doubt you supposed, as we did, the arrival of the vessel before this, & therefore we should have had sufficient time for sending home the said Returns. This, however, not being the case, Mr Eckel & myself thought it better if we should send in our respective Returns by next Packet before the arrival of the Palestine, & that as perfect & accurate as we can. If therefore I should see that between my Returns, which I am now about to send home, & those forms the Catechists are bringing out, any essential difference I should send them too, having them filled up. I also transmit to you by this opportunity the Account Current for the last half year, which sum is rather a considerable one; but I assure you I live & arrange everything as economical as I possibly can, & if you find any difference between mine & Mr. Eckel's account, you must ascribe it to existing localities & particular circumstances, which will continue to be in future.

If I am not mistaken you mentioned in your letter of Nov. 1st that the Home Government granted an additional sum for the erection of two schoolhouses. In my letter of Nov. 19th you will have found an enclosure, which was a petition to Government for some assistance in erecting two Chapel schoolhouses in my district. I told you before this that the Governor did not enter into the question, on account of a letter which the Bishop wrote to the Governor in Council expressing his entire satisfaction at what the Council had done. I wrote to the Bishop, but he gave me no reply as regards that, & so the whole plan seems to be now deserted. My intention, therefore, at present, is to build from the granted money a Chapel schoolhouse instead of a simple schoolhouse. The Chief Judge Johnston has promised me land on one of his Estates in South Naparima, & we have already fixed upon the spot. The situation is beautiful & most desirable, as well as it regards the Church & the School. I spoke already to some carpenter & I shall contract with him as soon as the lumber is cheaper, which bears at present so exorbitant a price. It will cost a little more than a simple schoolhouse, yet I think it is but a little in comparison to the end we aim at. I shall try to get some subscription on behalf of it. My intention also is to build a residence for a Catechist on the same spot, which I consider will be a second Station in a short time; & if your Comtee has a Chapel or Chapel schoolhouse on that place, the land is open for possession; but it would not be so if the Bishop should have the Chapel. Further, I am about to have a schoolmaster in the quarter of Point à Pierre - Very recently I opened there Divine Service every third Sunday; last Sunday I performed it for the second time, & had a tolerable good number of Negroes, at least 40-50. On that place there are also a <u>good number</u> of free settlers, but the greater part of whom belong to the Roman Catholic Church. The house I had for Divine Service is a good

Negro house, with a good hall & a chamber; the hall of which would answer for a school & Church, & the room for the residence of the schoolmaster. The man asked me 8 dollars per month for rent & 250 for sale I should prefer it, I think, to buy it at once & then put immediately a schoolmaster in, if I can meet with one. But supposing all this is done, Sir, yes all this is by far too little for doing good to only a small number of the Negroes. I hope, therefore, that you will apply once more to the Home Government for 2 or 3 additional schoolhouses, & if you think it necessary I will send you a statistic of this my district, which will shew it you beyond doubt that such is the case. The other day a special Magistrate said to me, that Government ought to build 20 schools only in the quarter of South Naparima - As it regards my own house, I can say I have it now contracted & will be finished in May. I also intend to add to the new schoolhouse, two additional rooms for the future schoolmaster to live in. I wish to add here, that building is extremely expensive in Trinidad, but it is so in particular in my district: the reason is, that every cargo of lumber is obliged to go to the Port of Spain, from which place we get it; & we must pay not only dearer, but, in addition, 5 dollars freight per 1000 feet, which people living in the interior need not pay having plenty of wood themselves.

In my letter of Nov: 2nd to the Revd W. Jowett, you will have observed that the Governor intended to curtail the grant of land of 2½ acres. I can now add, that he very soon after my letter alluded to wrote down, that there should be given unto me 2 acres & an half. It seems the Governor is quite good friend with me now. It was some days after the new year, when a friend of mine in Port of Spain wrote a note to me, mentioning that most likely the Palestine be coming in, I went up to town, but was disappointed as it regards the Palestine. It seems the Governor heard of my being in town, & sent to me the other morning a gentleman to invite me to dinner; on which occasion he was very kind towards me & offered in addition St Ann's for the reception of Miss Pasche on her arrival, which I, however, politely declined - I had the expectation for a long time of the Bishop's sending a Clergyman to Conoa; but it seems we shall not have one very soon, which I do rather dislike. A week ago, Mr. Cummins received a letter from him, in which he says, among other things:- "Remember me kindly to the Clergy in your deanery (!!) & assure them that I am anciously watching their labours, & will strengthen your's & their hands as much as I can, & as speedily: & that if there is delay, it is only from the want of means - I pray God to keep you all in one mind & judgment, acting together as one body - & in strict accordance to the rules of your own branch of Christ's Church - even with zeal,

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guided by knowledge & controlled by discipline." The Bishop also had the kindness of sending Mr Eckel & me two fine & beautiful drip stones, an article of importance in this country.

Concerning the profanation of the Sabbath I sometimes made mention of in former letters, I have waited for a long time expecting some or other interference; but I expected in vain. I spoke, therefore, to the new Commandant, & he readily offered me any assistance; but some people rather jealous of his proceedings, told him that those laws do not extend as far as San Fernando. Having had a conversation upon the matter we agreed that I should write a letter to him, which he would send to the Governor, & another copy to the Governor General; which I did, & hope that at last we shall gain the point. If this is done, a great thing is obtained & which will cause quite another turn to this Island; for if it is granted to this place, other people in other quarters will make the same application, & it must be granted to them too.

As it regards my labour & usefulness I will say by this time nothing, having sent you a letter dated Nov. 28th, which will enable you to judge by yourself. Trinidad is a great field of usefulness, but it is only now her seed time. I hope, however, that her harvest time will come also, & that right early. As it regards the directions you gave us respecting the Catechists & their employment, we shall observe them as far as we possibly can in accordance with existing circumstances. I shall write to you as soon as they are arrived & settled.

At the conclusion let me entreat you to remember us before the throne of our common Saviour, that we may have gladness to open our mouth wide & to preach to poor sinners the acceptable year of our Lord. I remain &c

(Sig^d) J. G. Muhlhauser

Rec. Mar. 27/37 A
Com
Ans.

Mr J. N. Williams to the Lay Secretary (140)

Rockley Villa, Scarborough,
Tobago, Feb. 6. 1837.

Dear Sir,

It is with gratitude to Almighty God that I beg to inform the Com^{ee} of our safe arrival at Scarborough Bay, Tobago. We left Ryde the same morning that we received your kind letter with the £20 Bank Post Bill enclosed in it. During the first eight days we had a steady & brisk wind from the N.E., which brought us into the Trades on the ninth day. From this to the twenty-seventh we had very light winds, when the wind blowing briskly & steadily brought us to Scarborough Bay on the 37th day after we left Ryde, namely, on the 27th Jany. We can truly say that the Lord has been our Protector; for, not only has He brought us to anchor in safety & health, but He has disposed the hearts of his servants here to shew us every kindness. No sooner was it

known that there were Missionaries on board the Palestine, than Mr. Melville of the Wesleyan connection entered into arrangements with Mrs. Crane, wife to the Wesleyan Missionary on the station, for our accommodation; which ended in the offer of Mr. Melville's house to myself & family with Miss Pasche during our residence on the Island, & the Mission house to Mr. & Mrs. Mc. Arthur during the same time; which we have accepted. Miss Pasche having a parcel & letters for the Moravian brethren at Montgomery, went there with Mr. Coales, the colleague of Mr. Light, Missionaries in that connection; where she has remained ever since.

Although not at our final destination we have thought it best to write, as we are within a few hours sail of Trinidad, & can see it plainly from the windows of our residence: again, the mail will leave this Island to day or to-morrow morning, which will be the only opportunity we can have for the next two or three weeks. We have now been on the Island ten days, & it will be eight or ten days more before we leave it. I am sorry to say that Mr. Mc. Arthur's eyes have been very bad during the last fortnight, but are now recovering, otherwise we have nothing to complain of, possessing the full enjoyment of our healths. We have not had an opportunity of sending to Mr. Muhlhauser yet, indeed when we landed we did not expect to stay above a week.

Mrs. W., Mr. & Mrs. Mc. Arthur & Miss Pasche join with myself in desiring to be remembered at the throne of grace. I remain &c.

(Sig.) J. N. Williams

Rec. Mar. 11/37 A

Com

Ans.

Bishop of Jamaica to the Secretary (132)

Bishop's Lodge, Jamaica,
Jan. 21. 1837.

Rev. Sir,

As I felt it my duty to write to you by the middle December Packet complaining of the conduct of the Corr. Com. of the Church Missionary Society in the removal of a licensed Curate from one parish to another without my sanction, I have now the pleasure to assure you that through the good offices of the Rev. Mr. Williams, Rector of St. Elizabeth & Commissary for the County of Cornwall, harmony has been restored - & I trust that good feeling, which I am so anxious should subsist between the Society & myself, will not again be interrupted. I have laid down certain principles to which it is my determination strictly to adhere, & without which no Ecclesiastical discipline can be preserved - I have every reason to believe that the greater part of the members of the Society here concur in the absolute necessity for an adherence to these regulations - my only fear is from the Lay members of the Com. who not

being under the obligation of Ordination vows are apt to overlook the powers & duties of a Diocesan, & the voluntary promise to obedience in all spiritual matters undertaken by the Clergy to their legal head to whose authority in all things lawful & honest they must submit.

I feel assured that all Churchmen & the Parent Society will agree with me in these opinions & I remain &c

(Sigd) C. Jamaica

Rec. Mar. 10/37 A

Com.

Ans. Mar. 15/37

Revd R. Panton to the Lay Secretary

133

Kingston, Jamaica
Jan. 24. 1837.

My dear Sir,

My last communication was dated Dec. 7/36, since which I have received yours of Nov. 1/36 enclosing a copy of Resolutions of your Comtee of Correspondence of Oct. 18/36, & your letter of Nov. 15/36 enclosing the Revd Mr Jowett's letters to the Revd C. L. F. Haensel & to Mr Seddon, & the above Resolutions confirmed.

Since my last letter the events in the Mission have been so various & important, & some so surprising, that I scarcely know how to convey to you a correct idea of our present situation, & of the causes which have placed us in a totally altered position. I will however endeavour to give you a brief & faithful relation of these events, as they have occurred; & you will draw your own conclusions. In my last letter I mentioned that I had called a meeting of our Corr. Comtee in Westmoreland. It was well attended; but produced no material result; as it appeared to us, that, since the Bishop had refused to acknowledge the Corr. Comtee, & to receive our Deputations, it was out of our power to do anything towards an explanation: & that we must wait instructions from Europe. Immediately on my return to town I found that the Bishop was proceeding with acts of hostility; & was endeavouring to draw away our Missionaries, & deprive us of our Stations. He had already commenced with the Maroon Towns; where we were most vulnerable, because the premises we occupy in these Towns are not the property of the Society. In Moore Town the Superintendant, Capt. Wright, who is an officer with almost unlimited authority, had broken up our School, & had applied to the Bishop for his Lordship's aid in prevailing on the House of Assembly to erect a Chapel in the Town. To this his Lordship assented, & promised that he would supply the Chapel with a Clergyman supported by the funds of the Propagation Society; not that the Chapel & Clergyman were wanted, for we already supported both, licensed by the Bishop, in the Town: but the real, & indeed the avowed object was to dispossess the Society of the Station, & to prevent our getting the land, for which we had asked for the purpose of erecting the Government Schoolhouse. In order to prevent our obtaining this land

Capt. Wright petitioned both the Assembly & the Council to erect a Chapel: & the petition to the Council was presented by the Bishop, at whose suggestion a Committee was appointed to inquire into the merits of the case. Before this Comtee the Revd R. Forbes, our Missionary at the Station, was examined. This examination I have not been permitted to see: but I understand that it relates principally to the question, whether Mr. Forbes was a Missionary of the Society, or the curate of the Revd Mr. Griffiths: & although both Mr Griffiths & I were known to be at hand, & could have decided the question at once, we were not examined! The Maroon officers had also been summoned to attend this Comtee of the Council. I mentioned in my last letter that the Maroons had presented a petition to the Governor in favor of the Society:- this petition was signed by every man in the Town, except one: that one was the only Maroon examined by the Committee! It is not wonderful therefore that they decided on recommending the Assembly to entertain the prayer of the petition. The House of Assembly, however, immediately after, adjourned over the holydays, & have not yet met again. In the mean time it was important to the attainment of the object, that the Society's Missionary should be removed from the Town. The Bishop, therefore, & his Secretary, worked on the mind of Mr. Forbes by representing to him, that it was his duty in all things to obey his Diocesan;- that obedience to a Comtee of Clergymen & Laymen was contrary to his oath;- that he could not in the present instance obey both, because the Comtee wished him to remain in the Town, while the Bishop directed him to leave it;- & that he therefore called on him by his oath to obey. His Lordship also being aware that Mr Forbes had lately become possessed of property in the neighbourhood of Annatto Bay offered to appoint him to that place, where he might live on his own property. These considerations prevailed: & Mr Forbes has left the service of the Society. There is another feature in this case to be noticed. The Bishop had given a solemn pledge to the Society that he never would withdraw his License from a Missionary summarily except in cases of immorality. In the instance of Mr Forbes there was no charge of any kind: but you will see by his letter to me, which is enclosed, that his License was recalled summarily. Mr Forbes' letter speaks for itself, & that most painfully. His place at Moore Town has been immediately occupied by the Revd Mr Lawson, whom the Bishop ordained on Sunday the 8th inst., & who is supported by the funds placed at his Lordship's disposal by the Religious bodies at home.

(No 1)

On the occasion of this ordination, & on the day previous the Bishop assembled together all the Clergymen in the neighbourhood of Kingston, in number about 20, to hear his Charge; omitting however the Revd Mr Betts & myself, who happened to be nearer than any of the others. On the succeeding Monday (the 9th inst.)

I learnt from some of the Clergymen, who had been present, that the Charge related exclusively to the Church Missionary Society; & that the most serious accusations were brought against the Corr. Comee. The nature of these accusations I gathered from the Clergymen who informed me; & finding that they were perfectly unfounded,
(№ 2) I wrote hastily a sketch of an answer to the Charge with the intention of making it public, & clearing the Corr. Comee. In order however to be quite sure that I was advancing nothing but what was strictly correct, I showed my Notes to the Revd Mr Magrath & other Clergymen who had heard the Charge. They admitted that I had stated the accusations correctly; & had altogether refuted them; but entreated that I would not proceed to publication, as "it would be holding up the Bishop to public contempt." I continued, however, to express my determination to clear the Corr. Comee from false aspersions, & said that I would publish in the Gazette of Saturday the 21st inst. In the mean time the Revd Mr Williams (not the member of our Comee, but the Ecclesiastical Commissary for the County of Cornwall) requested an interview with me, & having endeavoured in vain to persuade me not to give publicity to the answer I was about to prepare, at length begged me to write, as to himself, a private letter, showing, in the mildest & least offensive language that could be used, in what way the accusations would be refuted: & with this letter he went to the Bishop. His Lordship acknowledged the truth of my statements;
(№ 3) & the next day, only a few days after the Charge, I received the enclosed official document in the Bishop's handwriting, which I must beg you now to read. The other paper alluded to (№ 2) having been previously read.

This document (the original of which is in the Bishop's handwriting) was altogether unexpected. I was at first at a loss what to think of it, or how to answer it: but a provisional Comee having been assembled, they advised that an answer should be returned, saying that the Corr. Comee readily acceded to the Bishop's propositions. They considered that the request of the Bishop that when the Society were about to occupy a station, where an ordained Missionary would be placed, an intimation to that effect should be given was proper & advisable; because if we proceeded without the Bishop's sanction to erect a Chapel, & on our application to his Lordship there should appear valid objections to the granting of his license, we should have expended the money of the Society without having taken proper precautions to ascertain if the object in view would be attained. Also that in the locating & licensing of Missionaries his Lordship must be consulted; because a Missionary could not officiate until a License had been obtained. And also in the case of removals, (the right to effect them being conceded to the Corr. Comee) it would be necessary that a new License should be procured; & therefore in this matter also the Bishop must be consulted. Further, it was stated to the Comee by Mr Williams that the omission of all mention of the unordained men was intentional

on the part of the Bishop, as "he had no wish to interfere in any way with the Schools & Catechists of the Society". For these reasons I was directed by the
(No 4) Provisional Comtee to write an answer, acceding to the propositions of the Bishop: a step, which, we most anxiously hope, may be approved by the Parent Comtee. We were compelled to act at once, as circumstances did not admit of a reference home: & we have acted according to our judgment. The propositions of the Bishop, if sincerely adhered to, will enable the Society to carry on their Mission in the Island: but no arrangements have ever yet been adhered to. It is however in favour of this, that it is the first his Lordship has put on paper. But I am apprehensive that this pacification has been proposed by the Bishop mainly in order to prevent the publication of facts, which would have tended to disabuse the mind of the Governor, who has been strongly prepossessed against the Corr. Comtee by most disingenuous representations. For his Excellency will render us no assistance whatever in procuring land in the Maroon Town or in any other way furthering the Government Grants. Indeed although I have addressed three communications to his Excellency, he has not even acknowledged the receipt of them: & on my last visit he behaved with so little politeness, that I do not like to intrude again.

But I must return to a relation of what has taken place. On the day on which the Provisional Comtee directed the abovementioned answer to be written, I waited on the Bishop in company with the Revd Mr Williams, the Commissary, & the Revd Mr Hall, our brother. His Lordship expressed his satisfaction at the answer; - said that on these occasions there were always faults on both sides; that he regretted what had occurred; & begged that all might be buried in oblivion. He then asked me in what way I would like to be employed again in the Diocese; (a question, which I declined answering until my return from Europe) & said that he was ready to ordain any of the Society's Catechists at the ensuing Ordination in June. His Lordship also mentioned having written to the Parent Comtee by the last Packet: but did not explain the nature of his communication: he also said he would write again by this opportunity. On his inquiring whether the Corr. Comtee contemplated any changes in the Mission, I presented the
(No 5) enclosed, which had been prepared previously, & to which his Lordship immediately wrote the annexed answer.

You will perceive in this letter (No 5) that the Corr. Comtee have been obliged to place Mr Betts over the Normal School. I cannot, however, now give you particulars of this & other arrangements: for I must be concluding. I have been unwell for some days, & am much distressed by this perplexing letter, which I hope will have been made comprehensible. I have

Rec. Com. Ack.

purposely abstained from remarks. The facts appear to me to speak for themselves, if not, nothing but a personal interview will make them clear. I propose, God permitting, to leave Jamaica for Barbados by the first Steamer sailing hence in March, & to find my way to London by the end of April. Please to direct your letters, after the receipt of this, to the Revd W. K. Betts, Kingston.

I enclose particulars relating to the Government Stations. They were sent long since; but my letter has not come to hand. I assure the Parent Comte that this has not proceeded from negligence on my part. Our Post Office is not well regulated. I remain &c

(Sigd) Richd Panton, Sec.

Rec. Mar. 10/37 A

Com.

Ack.

Revd R. Forbes to the Revd R. Panton (134)

(No 1)

Moore Town, Portland
Dec
Oct. 14. 1836.

My dear Sir,

On my return from Spa. Town after my examination before the Council I received a letter from Mr Reed the Bishop's Secretary, stating that his Lordship had withdrawn my License for the parish of Portland & pointing out Annatto Bay or St Georges as the scene of my future labours. I beg, my dear Sir, that you will & that the members of the Comte will give me credit for conscientious motives when I inform them that under the peculiar circumstances of the case, I feel myself bound to obey the Bishop. Believe me it is with the utmost pain that I am compelled to act in this way & thus to cease connection with the Society as its servant - although with its interests & its objects I shall always be united, & my earnest prayers are offered up for its welfare & success. You are aware of the position in which I stand & the peculiar nature of my worldly cares. I can scarcely think myself worthy the sacred name of "Missionary". The world I fear hangs too heavy at my heart, & what with family & other difficulties I must say that I am not prepared to give myself up to the cause of Missions with that deadedness which should characterize "a Missionary". You will tell me, I should have thought of this before when I offered myself to the Society. I did so & that time that I could conscientiously offer myself - but you must be yourself aware that I am not as free to day, as I was then. In conclusion believe me it is with much pain that by my own act I must now break connection with a Society with whom I have been so long & so dearly united. I am &c

(Sigd) Richard Forbes.

As I am ordered by the Bishop to quit Moore Town immediately, I will leave the furniture &c belonging to the Society in charge of my present Landlord Mr Mr Parlane. I suppose it will be necessary for me to send in a report: I fear it will

not contain much to interest the Comee. My mind has been so unsettled & harassed of late that, with the exception of the occasional Sunday services, I have been unable to attend to any thing.

Rec. Mar. 10/37 Com. Ack.

A (№ 2)

135

Revd R. Panton's Notes of his Answer to the Bishop's Charge to the Clergy, Jan. 7. 1837.

On a late solemn occasion, many very serious charges were preferred against the C. M. Society. These charges, though diffuse in themselves, may be brought to the three following points.

1. That the Society's Corr. Comee in Jamaica made application to the Governor for his Excellency's assistance in obtaining land in three of the Maroon Towns, viz., Moore Town, Accompong, & Charles Town, with the object of erecting Chapels thereon: that this application is contrary to the law, which requires, that all Churches & Chapels should be vested in a Corporate Body in order to their consecration:- that the Society, not being a Corporate Body, the application was illegal & improper.

2. That this application was made without the knowledge & concurrence of the Bishop, who received the first intimation of the Society's intention to erect Buildings at the Maroon Towns from his Excellency the Governor:- that the Bishop was thus treated with the greatest disrespect by the Comee, who ought to have made known their intention to his Lordship, as the head of the Church:- & that such conduct is unbecoming Clergymen & members of the Church of England.

3. That the Corr. Comee take upon themselves to remove the Missionaries of the Society from one station to another; & thereby exercise a jurisdiction, to which they are in no way entitled.

Now of these accusations it is my painful duty, in defence of the Comee, to say, that they are directly at variance with the facts.

1. The Society have made no application to the Governor for land on which to build Chapels:- the application is for the aid of his Excellency in carrying into effect the Grants of Government to the Society for the Maroon Towns. It is well known that the Parliamentary Grants is for Educational purposes. The portion given by his Majesty's Ministers to the Society is given exclusively for the erection of School houses. Accordingly the application to the Governor states that "a representation having been made in England to his Majesty's Government of the inadequacy of the buildings used as School houses, his Majesty's Ministers were pleased to grant to the Society three several sums of £250 Stg for the erection of suitable School houses in the three Maroon Towns

above mentioned". The letter further states, that one condition of these grants is, that the land, on which the buildings shall be erected, shall be the property of the Society; & prays his Excellency's aid in obtaining land for this purpose. This accusation therefore falls to the ground: for though the law may require that Chapels shall be vested in a Corporate Body in order to their consecration, "School houses" need not be so vested, because School houses are not consecrated. Consequently it appears that the application is not illegal & improper.

Whether these School houses would afterwards have been licensed as places of worship on the Sabbath is a matter, which would have rested with the Bishop.

2. The Comee did not proceed to take the necessary steps for the erection of the buildings at the Maroon Towns "without the knowledge & concurrence of the Bishop"

Immediately on the receipt of the list of Stations, sanctioned by the Government, as places where the Society's proportion of the Parliamentary Grant might be expended, the Corr. Comee appointed the Revd Mr Trew & myself, as a Deputation, to wait on the Bishop, & to lay that list before him. We did so: & his Lordship took very accurate note of all the places, 17 in number, which were named in the list; asking questions respecting most of them. Two were "Elephants" & "Morelands"; on which Estates the proprietors had requested the Society to erect School houses. These, his Lordship said, he intended to occupy by Teachers of his own selection. We said, that we would not wish to clash with his Lordship: but would strike these names at once from our list, & would state our reasons for doing so to the Authorities in England. (an arrangement which was afterwards carried into effect in concurrence with the Bishop's Secy, the Revd Mr Hill.) On this his Lordship expressed his approbation of those which remained: (& among them were the Moore Towns) & his Lordship further requested, that in the erection of these buildings the Comee would be careful to make them upwards of 50 f. long, as he wished to license them, as places of worship on the Sabbath: a request, which has been strictly attended to, at no small expence to the Society.

From this statement it will appear, that the conduct of the Comee has been most proper. Their first act was to make the Bishop acquainted with the Grants they had received, & the places where those Grants were to be expended. Having obtained his Lordship's sanction, their next step was, immediately before the commencement of the Session of the House of Assembly, to make the Governor acquainted with their difficulty in obtaining land in the Maroon Towns; & praying "his Excellency's aid & direction as to the manner in which they ought to proceed" in order to "carry the wishes of the Government into effect." The Comee have therefore proceeded with the greatest propriety: they have treated all in authority

with due respect: & their conduct has been such as becomes Clergymen & members of the Church of England.

3. The Com.ee have never removed a Missionary from one station to another. Every Missionary in the employ of the Society is now in the station to which he was originally licensed! Two have left that employ, & one has been compelled by illness to leave the Island: but the others have never been moved. On one occasion the Rev.d R. Forbes was requested to take my duties at Bath for a limited number of weeks: but this was only a temporary arrangement: he was not removed from one station to another: on the contrary, he was to return to his station at Moore Town at the expiration of the time. But even this temporary arrangement was not made without the sanction of the Bishop. The ground & condition on which I obtained his Lordship's leave of absence was that "while I worked for the Society, one of the Society's Missionaries should work for me". The Rev.d Mr. Morse did so until compelled by illness to leave the Island; after which Mr. Forbes, the nearest resident Missionary, was requested to take my duty. But neither he, nor any other Missionary, has been removed from one station to another. This charge is therefore contrary to fact. From the question, what power in this respect the Com.ee has or ought to have, I altogether abstain: my only object is to show that they have not "exercised a jurisdiction to which they are in no way entitled"

This statement is made on my sole authority &c.

Kingston, Jan. 10/37.

Rec.d Mar. 10/37 A
Com.
Ack.

Rev.d R. Panton to C. A. Darling, Esq.

Sir,

Sept.r 1836.

I am desired respectfully to address to you, for his Excellency the Governor's information, the following brief statement respecting a difficulty, which stands in the way of the C. M. Society in affording extended & efficient religious instruction to the Maroons of Accompong, Moore Town, & Charles Town: & to pray his Excelleney's aid in the removal of this difficulty.

In the year 1827 it was represented to the C. M. Society of London that the Maroons in this Island were altogether destitute of the means of religious instruction & that there was no provision of any kind for the education of themselves & their children. The Society in accordance with the wish then expressed sent from Europe, Teachers qualified to give the instruction required, who successively opened schools at the Towns above named, & who, under the license of the Bishop of the Diocese, still continue to afford instruction to both children & adults. These schools are maintained at the sole expence of the

Society; no pecuniary assistance having been received from any source, until the present year, when a representation having been made in England to his Majesty's Government of the inadequacy of the buildings used as School houses his Majesty's Ministers were pleased to grant to the Society three several sums of £400 Currency for the erection of suitable Schoolhouses in the three Towns above named. One condition however attached to these grants is, that the land on which the buildings are erected shall be the property of the Society, in order that they may be permanently set apart for educational & religious purposes. His Excellency is aware that the Maroons under the Treaty, by which they hold their land, have no power to alienate any portion of it without the concurrence of the Island Authorities. This then is the difficulty which has presented itself to the Corr. Com.ee of the Society, who are its authorized Agents in this Island; & by whom I am desired to state to his Excellency's aid & direction as to the manner in which they ought to proceed. I remain &c

(Sig.d) Rich.d Panton

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Ack.

Bishop of Jamaica's Propositions to the Corr. Com.ee. 136

(No. 3)

The Bishop is happy in availing himself of the kind offices & proffered mediation of the Rev.d F. P. Williams, Ecclesiastical Commissary for the County of Cornwall, to convey to the Corr. Com.ee of the C. M. Society in this Island, his sincere desire to restore that harmony which has been unhappily interrupted & submits through him the following propositions:

1st That the circumstances which have led to the late misunderstanding between the Bishop & the Corr. Com.ee be buried in oblivion & in proof of the sincerity of this declaration the Bishop takes this opportunity of expressing his respect for the character of the Rev.d R. Panton, & to assure him that his professional usefulness will not be prejudiced by his late resignation as soon as a proper opportunity for reinstating him in his ministerial duties may offer itself to the Bishop.

2nd That in future, a communication in writing, be made to the Bishop, by the Corr. Com.ee on all occasions affecting the licensing, appointing to stations or proposals to remove the Clergy, whose stipends are paid by the Church Miss.y Society & in the purchase or conveyance of lands or buildings for the purpose of erecting, consecrating, or licensing places of public worship; with a view to the general order & discipline of the Diocese, & the usefulness of the Society itself.

3rd That a copy of the Annual Report of the Society as far as relates to the Diocese of Jamaica be regularly transmitted to the Bishop.

Bishop's Lodge, Jan. 14. 1837. (Sig.d) C. Jamaica.

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Rec. Mar. 10/37 A (No. 4) Com. Ack.

Revd R. Panton's Note in reply to the Bishop's Propositions. 137

The propositions which the Lord Bishop has been pleased to make through the kind mediation of the Revd J. P. Williams, Ecclesiastical Commissary of the County of Cornwall, are most willingly acceded to by the Corr: Comee of the C. M. Society, who would express their high sense of his Lordship's kindness.

They will endeavour on all occasions to guide the affairs of the Society exactly in accordance with the rules laid down, which appear to them such as his Lordship has every right to require. "A communication in writing, will be made to the Bishop, by the Corr. Comee on all occasions affecting the licensing, appointing to Stations or proposals to remove the Clergy, whose stipends are paid by the C. M. Society & in the purchase or conveyance of lands or buildings for the purpose of erecting, consecrating, or licensing places of public worship." And the Comee trust that every thing will be conducted according to the order & discipline of the Church of England, & that every respect will at all times be shown by them to their Diocesan.

C. M. House, Kingston (Sigd) Richd Panton, Sec.
Jan. 16. 1837.

Rec. Mar. 10/37 A (No. 5) Com. Ack.

Revd R. Panton to the Bishop of Jamaica 138

My Lord, Kingston, Jan. 16. 1837.

As the Society are about to lose the valuable services of the Revd Mr Haensel, who will shortly leave the Island; & as they esteem the Normal School an Institution of primary importance to the success of their Schools in this Diocese: the Corr. Comee have wished that the Revd Mr Betts should resign his pastoral charge at Knockalva, & take the Normal School under his direction. They are compelled most reluctantly to propose this arrangement, there being no other individual of sufficient experience, connected with the Society, to whom the Institution can be confided. At the same time the Comee are anxious to provide for Knockalva, & for the due performance of public worship there. They therefore propose to offer to your Lordship the Revd Mr Winckler, who is shortly expected from Europe to be licensed to that Station.

In the mean time as it appears necessary that the removal of Mr Betts should take place immediately, they beg to solicit your Lordship's approbation of this step: & to propose further that the schools attached to Knockalva should be placed under the temporary superintendence of Mr Wm Forbes, the Society's Catechist, who is at present unoccupied; & who might, should your Lordship approve, act as a Lay Reader, until the arrival of the

Revd Mr Winckler - I have the honor &c

(Sigd) Richd Panton

Rec. Mar. 10/37 A Com. Ack. Bishop of Jamaica to the Revd R. Panton (138)

Dear Sir,

Bishop's Lodge, Jan 16. 1837.

I have much pleasure in giving my entire concurrence to these measures proposed by the Comee - & shall be ready to furnish the Revd Mr Winckler with his License as soon as he arrives in this Island. I remain &c

(Sigd) C. Jamaica

Rec. Mar. 10/37 A Com. Ack. Particulars relative to the Nine Stations at which Government School-houses are to be erected. (139)

I. Port Morant. The School house is framed in Kingston & will be conveyed to Port Morant by water. It will stand in the centre of the Bay, where a new Town is now rising; & will be 50 feet long by 30 wide. The cost will exceed £300 Stg. It is distant 7 miles from Morant Bay, & 7 miles from Bath, where are the nearest places of worship. A School is already in operation there under Mr Kesler, & number 62 day scholars.

II. Long Bay is in the Manchioneal District of St Thomas in the East near the line of the Parish of Portland - 7 miles from Manchioneal Bay, where is the nearest place of worship. The land is given to the Society by J. E. W. Panton, Esq., our Advocate General. The Grant of £250 Stg is taken by the neighbouring proprietors, who are erecting with it a strong stone building 54 feet long by 34 wide: & they supply the deficiency in the sum, which will not meet half the cost. This Station should be occupied by an ordained Missionary.

III. Birnam Wood is in the interior of the Island in the Parish of St George - 22 miles from Kingston & 12 from Buff Bay, where are the nearest places of worship. The Grant will here be used in repairing & fitting up a large stone building, & will about cover the expense. It will soon be completed; & the School is already commenced under Mr Sessing. The building is 55 feet by 38.

IV. Swanswick in Trelawny. We have not yet obtained land: & we apprehend from your last letter, that we must relinquish our hope of having a Station here, & seek one elsewhere.

V. Phœnix - 4 miles south westward from Green Island Bay in the Parish of Hanover. The land is given by the Revd R. Quarrel: but we have had great difficulty in getting a title, as Mr Quarrel resides in England. The School house is already framed, & is 50 feet long by 25 wide. The Grant will not altogether cover

the expense, though every economy has been used. The school has been some time in operation under Mr. Holt at Rock Spring in the neighbourhood & numbers at present 86 day scholars, & 160 children on the Sabbath.

VI. Bona Vista is on the Pedro Plains in St Elizabeth's - 20 acres of land given by Messrs Dickenson & Harman through their representative in this Island, the Honble John Salmon. The school house will be 50 feet by 28, & will be finished as soon as we have a catechist to occupy it. The cost will not much, if at all, exceed the Grant.

VII. Appleton is in the Nassau District of St Elizabeth's in the interior about 7 miles from Accompong - 25 acres of land given by the same as the last. There is no other place of worship in this district, which is in length 17 miles by 16 in width - The building must therefore be large enough to hold a congregation on the Sabbath: & will cost more than £500 Stg. We have however about £200 Stg collected in aid of the Grant. The building is in progress, & would have been completed, but the mason, who undertook the work, is ill; & we cannot get another. The workmen of this Island are seldom contented with a fair remuneration. The school is in operation under the Rev H. L. Dixon.

VIII. Elstree is in Manchester in the interior, about 4 miles from the border of Clarendon, & 5 from the nearest place of worship, which is at Knowsden, Mayday Hills, Manchester. The land is given by the Revd T. M. Trew: & the building, which is nearly ready, will be equal in cost to the Grant. In a few weeks the school will be commenced.

IX. Prattville is in Manchester about 4 miles from the coast & 5 from the line of the Parish of Vere. We here find great difficulty in getting a Title. Indeed this is an obstacle every where. The large properties are generally mortgaged or entailed; & some fraudulent transaction in most cases vitiates the title of the smaller places. And where a good title can be given, the proprietor is for the most part residing in England, & this entails a tedious communication across the Atlantic. Persons resident in England can scarcely imagine our difficulties in this respect. The Bishop & the other Christian bodies complain in the same manner. The Dissenters however have this advantage: they generally fix their stations in the Towns, where titles & tradesmen can be obtained: we generally go out into the remote & destitute parts, because we do not wish to clash with others.

Rec. Ap. 13/37 A

Revd R. Panton to the Lay Secretary

(143

Kingston, Jamaica,
Feb. 28. 1837.

My dear Sir,

I wrote last under date Jan. 24/37, since which I have received your letters of Dec. 1/36, Jan 2, & 16/37, also a duplicate of your letter of Dec 27/36 the original sent by the Revd Mr Winckler, who has not yet arrived. This duplicate mentions a letter by the "Thisby" of Dec. 8/36, which has not come to hand.

1. You will have learnt by my last letter that the Corr. Comee had decided on placing the Revd Mr Betts in charge of the Normal School. Had your proposal, that the Revd Mr Winckler should superintend that Institution, reached us at an earlier period, I suppose it would have been acted on; for the Comee were very unwilling to remove Mr Betts from Knockalva: though at the same time they would have thought the inexperience (we presume) of both Mr Winckler & Mrs Corner in Missionary work would have been a serious disadvantage to the Institution. It is now however too late, as Mr Betts has already moved up to Kingston: & Knockalva is in charge of Mr Wm Forbes, until the arrival of the Revd Mr Winckler.

2. There has been another object in bringing the Revd Mr Betts into this neighbourhood. The Revd Mr Griffiths has already left the island for a time on a visit to England. The Revd Mr Williams follows in a few weeks. There are consequently no members of the Corr. Comee in this part of the island, on whom the Comee could call to perform the duties of the Secretary during my absence: & indeed the gentlemen I have mentioned could not have given proper attention to the Mission had they been here. The Revd Mr Stainsby also declined acting as Secretary on account of the remoteness of his situation, & the multiplicity of his pastoral duties. The Corr. Comee were therefore under the necessity of requesting the Revd Mr Betts to act as Assistant Secretary during my absence: & in order to give him the leisure to attend to these duties they proposed to place one of the expected Catechists at the Normal School to conduct it under the superintendence of Mr Betts. This step the Corr. Comee have been compelled most reluctantly to adopt, as our present circumstances admitted of no other: & Mr Betts will find it very difficult to assemble a Comee in this part of the island, & consequently will often be obliged to act on his own judgment. It is necessary therefore that the Assistant Secretary should be a person of experience, caution, & judgment.

3. Another change has been made in the Mission, which it is necessary that I should explain. The Port Morant District of St Thomas in the East, as I have stated before, contains about 3000 souls, & is utterly destitute of instruction

& we have been very anxious to supply it efficiently, as it is an important post. The Corr. Comee placed Mr Seddon there early in last year; but as the District is very marshy, & extremely unhealthy to Europeans, Mr Seddon was placed in the upper part, that he might not be exposed to the influence of the marshes. Here, however, he was not well situated for the attendance of the children on the school, & could assemble but few. Not long after Mr Seddon's location in this neighbourhood the Corr. Comee obtained the services of Mr Kesler, who, being a Native, & being inured to the climate of the District, was placed in the centre of the Bay; & has succeeded in gathering a good school, & is attended by great numbers of adults in their own time for instruction. This has become a promising Station: & its efficiency will be increased by the erection of the Government School house, which we are now hastening forward. The Corr. Comee therefore thought it best to remove Mr Seddon from this District, where his health has suffered, to Elstree in the cool mountains of Manchester. By this removal we supply one of the Government Stations, which we are anxious to fill up. Mr Seddon's want of success in this District is not represented in his Report: but was stated personally.

4. The Corr. Comee will also be obliged to move Mr Pollitt from Paradise, near Hope Bay, in St. George's. In this place we have been able to effect very little: although there was every promise of its being a fine Station. The house (which we rented) is well situated: the neighbourhood very populous: & the Revd Mr Williams, the member of our Comee, being stationed in the District, has exerted himself greatly to ensure the success of the School. Mr Pollitt has also been very zealous. But the people are quite insensible of the benefits offered to themselves & their children. Every effort to prevail on them to send their children has failed. We first tried a Day School: then a School & Dormitory: & then again a Day School: but we have never succeeded in assembling a sufficient number to give employment to an efficient labourer. The Comee have therefore determined shortly to remove Mr Pollitt up the coast to Long Bay in Manchioneal; where he will occupy one of the Government Stations. We hope the Par. Comee will approve of these removals. The Corr. Comee are at all times unwilling to make changes: & never do so without strong reasons. We cannot of course be certain of the success of any Station before trial has been made: & if the trial be unsuccessful, we must of course make a change.

5. We look anxiously for intelligence from Europe: & for the view which the Parent Comee take of our late proceedings with the Bishop. His Lordship is at present friendly. He has appointed the Revd C. F. May to the Island Curacy of St. George's (lately Mr Hanna's) which the Bishop assures the Revd Mr

Williams, had been promised to Mr May, early in last year
& I enclose a number of Reports I remain, Dear Sir
(signed) Richd Panton

Rec apl 13/37 Comm Ans

Revd H L Dixon to the Committee (147)

Paynstown Decr 20/36

Honored Gentn

I have to acknowledge the favor of a letter from J Coates Esq: Lay Secretary Aug 13/36 in which are extracts made from the minutes of the Committee directing me to communicate them to the Corresponding Committee & to make what remarks I may think proper on the points introduced into my letter to the Rev W Jowett June 6/36. The Rev R Panton has I believe informed you that in compliance with this direction I sent a copy of the same letter to be laid before the Committee in a formal manner; mentioning as I did, that the reason why the same letter was copied, was that the Corresponding Committee might see all that had been written.

It is my desire however to acknowledge my sincerest thanks to that Gentleman for the kind consideration he has shewn in detaining that letter until he should see me; & for the kind & christian like manner in which he shewed me the unpleasant position in which I should stand if I persisted in sending it; a position which I deprecate, that of appearing as the accuser of the Corresponding Committee In writing to the Rev W Jowett I had no other intention than that of seeking advice from one, whose advice I have often proved it wisdom to follow; & if in doing so I have violated any part of my instructions (which I would ever endeavour to hold sacred) my best apology is that I did it unwittingly. I really do not know how to express the pleasure I feel in being able to say that all the real difficulties I had to encounter when I first went to my station are removed and that all the anticipated ones have proved to have been only imaginary. Through Gods blessing my health is re-established: the required licenses are all obtained; the Bishop of Jamaica has kindly communicated to me that he has no wish for me to act contrary to my sentiments of propriety; my People are numerous, devotedly attached to my humble ministrations among them & I hope some few are turned from darkness to light &c and the Mission Premises at Appleton are in progress & I should be the most ungrateful man in the world if I were backward to confess that "my Cup runneth over" with blessings. In conclusion allow me to hint that I am obliged to write this letter in the bustle of travelling and amidst the noise of a numerous family. May the Lord abundantly prosper the labours of your Missionaries & crown all your decisions with his blessing

I am Honored Gentlemen &c

signed Henry L Dixon

550

Rec apl 13/37

Com

Ans

Rev Henry L Dixon to Rev R Panton, Kingston

Paynstown Dec 20/36

(148

My dear Sir

I am sure you will be kind enough to excuse something very short from me when I tell you that the day is far advancing & I have to travil to Mexico. I have tendered thanks to you publicly in my letter to the Committee at home & privately & sincerely do I now thank you, for the kind manner in which you kept my letter, to allow me to reconsider what the effect might be at its going home. A thousand unpleasant felings are by it saved; but in their stead I have to rejoice in experiencing the good will & amity of the Corresponding Com^e. Will you have the goodness to remember me very kindly to Mr King & express my condolence with him in his present affliction & believe me

(signed) Henry L Dixon

P S Please put the necessary address on my letter to the Com^e at home

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M^r D Seddon to the Lay Secretary

(150

C M H Kingston Jany 12/37

Dear Sir

According to the direction of the Jamaica Corresponding Committee, meeting at present in Kingston) I beg to address to the Parent Committee the following representations & remarks along with a few requests relative to the matter of my proposed Ordination. Through a letter from the Revd Wm Jowett, as well as through the Rev R Panton, I have to acknowledge the communications of the Parent Committee of Correspondence by which several practical mistakes appear to have been hid in darkness & anxiety produced both to myself & the members of the Jamaica Cor Com^e. I must sincerely lament, that any proceedings of my own in respect of Ordination, should have been in any degree irregular or have tended to increase the already highly accumulated mass of trouble, by which the Society's cause here was, & is still impeded. Still, I must say, that if unfortunately my mind was, for a time, subject to illusion, the error was involuntary. It is now rejected so far as it rested with me & shall with all others - be in future, prayerfully guarded against. I hope to have a perpetuity of that confidence of the Com^e here & at home without which external connexion is worthless, insincere delusive & sinful. Long as I live, whether in a heathen or Christian Country, I pray to be regulated by the Motto, respecting my Lord & my Work "Whose I am & whom I serve" & then my path is safe, altho' for a season it may not be perfectly clear. The Consent of the Parent Cor Committee (contained in their communications both to Rev R Panton & myself) to my being presented to the Bishop of Jamaica for ordination at the X^mas just past, came too late to be of any avail at present. And the position of affairs between the Church

Missionary Society & her Lordship, now is such that no reasonable hope can be entertained, that this step can be at all practicable; & no idea can yet be formed, as to how long the present hostility may exist; consequently that I may be as far off from the attainment of this sacred object (proposed by the Com.t here, according to the directions of the Parent Comm.e 12 Ms ago) as ever & apparently at a still great distance from it.

I respectfully solicit the kind consideration of the Lond Com.e in London to these points involving so great a degree of personal interest & of future moment to myself.

I trust I am not arraigning in any wise the proceedings of an all wise Providence when I say, that my path to the sacred work of the Ministry seems closed in Jamaica by obstacles which may not, for a long course of time, be removed. I have before time referred to my desire to be sent home, if the Com.e can becomingly accede to my wish to be ordained there & afterwards to be employed where & how the Parent Com.e may direct: & I now having obtained the consent of the Jamaica Com.e to my writing of this letter again request that if it be possible & agreeable I may be allowed at the farthest next spring to return to England for ordination, should the present difficulties be not removed up to that time. Whatever may be the mind of the Com.e on this matter I beg to remark, that should the affairs of my Fathers' family continue much longer in so distressing a state as for some time past, I fear my duty will become imperative to revisit England. It would be a most happy relief to my mind, were I shortly to take that course, as without it, I much fear, that my parents & younger brothers will be subject to such distresses as it would rend my feelings to learn. I leave these certainly serious considerations to the Christian & enlightened deliberations of the Parent Lond Com.e Praying that their minds may always act under His direction, whose it is "to lead into all truth" & to glorify even by human means that dear Redeemer whose "Kingdom shall endure for ever" I remain Dear Sir

signed D Seddon

PS I will add one word, to say that I feel very deeply obliged to the Lond Com.e for their very kind assurance that, on the part of the Society, no obstacle will be placed in the way of my attaining Ordination. I will shortly answer Rev W Jowett's kind letter on this subject.

Rec'd 13/37
Com
Ans

Mr Sam.l Holt to Rev R Pantow. Kingston (151)

Rock Spring Dec 31/36

Rev.d Sir

Altho' I have nothing particular to report, I must lay before you an account of the past quarter. Our Missionary Contributions amount to £4. 17. 6 which I have accounted for to Mr King. The School I hope is prospering. Since my last report, two of our little Scholars have died; it has been a very unhealthy season in this part & much sickness now prevails

My sunday School has been better attended this quarter than at any former period about 160 attend pretty punctually & many of them are doing very well. At divine service also, the numbers increase, so much so, that we are obliged to give up all the room we possibly can on Sundays; but notwithstanding we cannot accommodate all & consequently numbers are obliged to remain outside. If we cannot get a more convenient place before the wet season begins, I fear we shall lose many, for then they will not be able to put up with the inconveniences they now do. I have found this Christmas a very painful & trying season for on Sunday I opened School at 9 o'Clock the usual hour, but few came; service commenced at ½ p 10 not many were in time, but at last the number was considerable. We went on as usual till near night of course my instruction & teaching bore principally upon the Birth of our Lord. the love of God in giving him. His Love in becoming man & at last his suffering death &c. & I hoped that many would not attend the sinful pleasures of the following day, but alas too many of them gave way to the temptation & perhaps rushed into it "like the unthinking horse rusheth into the battle" Having occasion to go to Lucea early on Monday Morng & passing thro' Grange estate I heard drumming & dancing (which had kept us awake a great part of the night but we did not know where it came from) I looked at the house, where to my great grief I saw some of the young females, we had been labouring all the Sunday to instruct. I could not blame them for being there, for they were the Servants of that house & were obliged to be there whether they liked it or not; at this sight my soul was overwhelmed, for it is not merely the dancing & drumming but the vice & immorality that take place in an overseers' house at such seasons; then think of these poor young women going from us in the Evening, after hearing of the folly & wickedness of such things & being obliged to join in them, or at least to wait upon these sensual & licentious men, if men they may be called, for indeed they are more like fiends, because their noisy mirth proceeds from a wicked & depraved mind, surely for all these things God will visit them & bring them (I fear) to an awful account Sir I cannot describe to you the feelings that filled my heart at that time I felt as if I had Satan to withstand & that he then appeared in his servant (the "Basha" of that property) to destroy every good & moral feeling. I had been labouring to implant & the case was the more aggravated as it was on the Sunday night. But this is not all, I had appointed Monday 4 o'Clock for a meeting but to my sorrow & deep regret many of my most advanced & constant attendants were inticed to join a party at another "Bashas" house, these were young Brown men & women from Rocksprung, who had no excuse whatever for being there; but the overseer is a worthless sort of man & is not a friend but rather an enemy of mine & he I suspect invited them in order to vex me & vexed me it has, for these were the last persons I should have thought would

have gone to such a place. You know better than I do what is done at such seasons & in such houses or I should have felt it a duty to have told you something about it. Oh Sir! what a curse to this country are the Missionaries. Truly may their houses be called a laboratory where are compounded all the ingredients necessary for destroying the souls & bodies of all who may have the misfortune to inhale the contaminated air diffused through the circle of their influence. I have felt it my duty to expel the last mentioned persons, till such time as I see some sorrow manifested for this sad misconduct, which if it were only for the sake of others could not be passed over. But oh! may God give them all a due sense of his mercy & love & lead them to repentance: & while I feel pained & grieved I would also pray that this circumstance may make me more alive to God & to the interest of their souls. That although I may sow in tears & in much weakness & ignorance, still I would look to God & say, Thou hast promised that "I shall reap if I faint not" may the Saviour see of the travail of his soul & be satisfied; may the time soon arrive when this sinful world shall be made the "Kingdom of our Lord & of his Christ" May he graciously accomplish the number of his elect & hasten his kingdom, that sin may be done away & there be no more curse I am Revd Sir (signed) Saml Holt

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Rec'd April 13/37 Ans

Mr Jas Pollett to the Lay Secretary

152

Paradise Hope Bay St Georges
Feb 10/37

My dear Sir

Yours of Decr 1st came duly to hand on the 5th inst. reminded me of a fault, the which I was not conscious of having committed & am truly sorry that any necessity should have arisen for your reminding me a second time of a duty, which could so easily have been performed. I must however remark that I looked upon the letter of my Friend Mr Jowett as being the private advice & counsel of a Christian Missionary to one who (I trust) is labouring with the same object in view, but as yet, with little experience & the only mark I find of its not being so, is that it bears date C M House: I certainly thought I had delivered the said letter to the Rev R Paton I will in future look upon all letters bearing such date as being official unless otherwise stated. It afforded me much sincere pleasure to receive a few lines from your hand especially as they were the first since I left you in England & as they in some measure proved to me the restoration of your health which I was so sorry to hear had failed you. The Lord grant, that the few days added to your life, may be spent in magnifying the Grace of so good & gracious a Father & permit you when the earthly house of this Tabernacle shall fall, to enter that rest which remains for the people of God. You would greatly oblige us by sending a Medicine

Chest as soon as possible we have already suffered much inconvenience & the Society some extra expence this our not having one. I should be exceedingly very thankful if you would make me a present of the lives of Luther Oberlin & Calvin, also Pearson on the Creed. You promised me also a work on Church History but have not yet sent it me. Mrs Pollitt unites with me in kindest regards to yourself & all Christian friends & to our beloved Committee

I am my dear Sir Yrs &c (signed) Jas Pollitt

Rec'd April 13/37

Com

Ans

Rev I H Sessing to the Lay Secretary 153

Bernan Wood, Feb 20/37

My dear Sir

It is now sometime since I have written my last to you & I must acknowledge that I have been remiss of late in communicating to you from time to time such private matter concerning us & our work, as you are always anxious to learn from those whom you have taken under your paternal care Not that I now have any thing particularly to relate. My work here at Bernan Wood may be called at present very properly "the Day of small things" But we are told not to despise this day & if we act up to this injunction & instead of being discouraged rather exert ourselves the more with all diligence, holy zeal fervent desire & due gratitude for the present year in the service of the Lord: He will no doubt in his own due time bless us & our work abundantly for it. We are sowing now, if not with tears, yet with great patience the good seed of the Gospel waiting for the refreshing dew of the Holy Spirit to moisten it. the early & latter rain to make it grow & the all reviving sun of righteousness to bring it to maturity & to ripen it for the great harvest to be gathered as good wheat into the Barn of God Bernan Wood, I must repeat it once more again, is one of the most needful & equal promising mission Stations in the Island. It lies in the centre of the Colossian St Georges Mountains within twelve miles of the only two or three places of worship or schools in the neighbourhood & unoccupied as yet by any dissenting religious party. The Climate is salubrious & differs from the European only in this one point, that though we have the winter common with you in some degree yet we enjoy a perpetual summer & the green carpet with which this magnificent Island is covered never changes in color but only in freshness & beauty - But notwithstanding these privileges & advantages which we enjoy before other Stations in this Island, we have also several difficulties & impediments to encounter which others do not experience in the same degree. It is generally remarked that a people inhabiting a mountainous part of country are considered more teachable & less corrupted & sunk in sin & the different vices with which human nature has polluted itself, than such that live in plains & the more immediate

neighbourhood of cities, towns, trade & that have more frequent intercourse with each other. But here it is just the contrary case. The Negroes on the sugar plantations in the low country appear much more civilized, polite, teachable & desirous for instruction, than their brethren in the mountains, & this I think for the following reasons - First, because, notwithstanding the many bad examples also many good ones have been set to the former, Chapels in different directions & schoolhouses on large properties have been opened, & comparatively much in the way of preaching & instruction done to them, whereas the latter have been purposely kept in utter ignorance, while the worst examples only have been set before them by their European masters & superiors. Of this only one instance - Up to this week there was in our whole neighbourhood, comprising a district of about 8 or 12 miles around, but one European settler to be found, who is legally married, & who is a Jew, a countryman of ours, & proves to be a kind Samaritan to us, providing us with the Jamaica staff of bread, which to procure in these mountains, without a market, placed us at times in great difficulties before he kindly undertook to provide us with this article, consisting in yams, cocoas, plantains, breadfruit &c and generally termed breadkind. Nearly all the rest of resident proprietors, overseers, bookkeepers, &c live in lewdness, & in that most pernicious & infective vice of open, and, as it were, sanctioned, adultery - Nothing to say of drunkenness, swearing, banqueting, oppression, &c how is it possible in such a state of things that the poor Negroes should have hitherto been able to rise but one step above their usual level; yea how can it be otherwise expected, than that they who are children in understanding & must be considered & treated as such, should have sunk deeper & deeper into all kinds of sin & wickedness without even being aware of it! But I am happy to state that within the last week a married, and, I do not hesitate to say, religious man, as he was a member of the Revd J. Williams' Congregation at Hope Bay & an overseer in those parts, removed into our neighbourhood to his newly bought property. This gentleman's name is Henry Mason, Esq. I give his name purposely as he has kindly offered to act as a sort of Attorney to Birnam Wood & to contract with & superintend the tradesmen who are already engaged to put our premises & the Chapel in decent order & repair. Our Corr. Comte has with gratitude accepted of his offer & I expect that in a few days particulars will be fixed. The buildings at Birnam Wood are, with a few exceptions, in a very dilapidated state. The back part of the dwelling house is so leaky as to render it quite uninhabitable - The kitchen, battered by a late earthquake, has some time ago fallen in. I was in consequence compelled, out of two evils, to choose the better, turned my horses out of their stable & made that our kitchen. But now my horses, without which we cannot do one step in Jamaica, have no home but rove about in the bushes. Very often when I want them they cannot be found, & frequently they stray from our unfenced property into the adjoining coffee fields, which, for the present

[illegible] the side of [illegible] the [illegible] advantage to [illegible]
the upper story in which Divine Service & School are kept till [illegible]
to be erected into a proper Chapel with sufficient accommodation [illegible]
Europeans & Natives. School is in future to be kept in the Chapel as the
expence is considered too great to have the pulpit house arranged for a school
though it would be very desirable as our school is & will be considerably
small till we can take the children under our own care day & night, & in
which case a separate building must be adopted for the purpose. I have
laid the defects of my station repeatedly before our Govt. Com[m]ee, & with due
acknowledgments to them, I must say they have most readily acceded to every
point, & instantly resolved upon having them all attended to & carried into execution.
But such is the state of this country, that if a man wants patience, he may
learn it here when no where else. Things move at such a slow pace, that a
house which is building may well be said to rot at one end while the other
is finishing! All this is not so much the fault of the undertaker, contractor,
or agent, as it arises from the localities in which a place is situated. Here
at Birnam Wood the materials for building are difficult to be got & more so
to be conveyed to the place where they are wanted; as such is only possible either
on people's heads or on the back of mules. Tradesmen cannot be obtained in the
mountains but must be procured from the coast towns, which to leave & to
change for the mountains they can hardly be persuaded, not for the love of
much money. Even day labourers sometimes cannot be got under 1/6 or 2/- St[g] a
day, especially at Coopline, where they are hired in whole gangs by the pro-
prietors at any rate.

It may well be conceived, that a property like Birnam Wood, which
was formerly conducted & kept in order by a number of Negroes, must employ a
great deal of my time in secular business, being quite alone, without any help
except when I can hire a few Negroes on their own days to do such work under
my superintendence as is required. On our first arrival here, & indeed for some
time afterwards we had to contend with difficulties of a very perplexing & annoying
nature. Unfenced as the property then was & still is, it had a path leading through
the whole length of it, which run along close by our house & premises; & as the
cattle pen of the neighbouring property, to which Birnam Wood formerly belonged, lay
on one side & their pasture on the other, their whole stock consisting of cattle, mules,
sheep, & goats were continually loitering on the Society's property, trespassing &
marring us on every side, blocking up the road so as to prevent the children from
coming to school & continually destroying our little garden, on which we must
depend for some comforts in these mountains. I applied in kind terms for relief

[illegible] this against him in the best of [illegible] although [illegible]
the property which they claimed, the other party also [illegible]
gave them a road but in a different direction was not to interfere with a
more. Under such unpleasant circumstances I kept as quiet & passive as
acting only under the direction & in the name of the hon.ble Co. Each
from man & beast I counted but gain in the end, & a blessing when I could receive
with patience, & though it could not be but grievous then, yet the Lord be prais
He has now turned our adversity into peace & our enemies into friends, if not
principle, yet of necessity. That Attorney, who since this affair & in consequence of
lost several attorneyships, has made an offer to our Society to raise a subscription of
(I think) £500 with the condition that they would give up the prosecution! And his
overseer since became as quiet & obliging as a friend. This had an equal gratifying
effect on the rest of Europeans in our neighbourhood, who then made common cause
with them. They all, with few exceptions, what they never did before, now attend
Divine Service, call upon us & invite us to come & see them on their properties,
which I consider as a welcome opportunity to endure to myself a right & privilege
to visit the Negroes on those plans. This is the Lord's doing & it is marvellous in
our eyes.

I would never have mentioned & enlarged upon these circumstances had I
not been informed of a peculiar wish expressed by Mr Jowett, that our Com.tee is
anxious to learn every particular circumstance connected with our personal com
forts as well as with regard to our work we carry on under the blessing of God. And
I must confess such difficulties & annoyances are very apt to discourage us & draw
our minds unawares from the main object in view. But, thanks be to God, these diffi
culties, which were unavoidable, are now over, I hope for ever, & I trust the Lord will
open many doors of usefulness in these parts which were hitherto closed, & preserve us
lives to His honour & glory.

Our Day School is at present very small from different reasons. The
measles which have taken head-quarters here, the distance of the properties, & the
frequent heavy showers of rain, rendering the rivers impassable & intimidating the
children from coming, are the principal ones. And I must repeat it here again, that
unless we have a dormitory (as it is termed here) & take the children under our im
mediate care day & night, our School will always remain small & irregularly
attended.

Regarding our services on the Sabbath; I can say with gratitude to our
gracious Lord, that whenever the weather is halfway hopeful in the morning we hea

an overflowing Congregation of Negroes & about four to seven Europeans attending. Our Sunday School is promising & attended in proportion to the Congregation. So much now, my dear sir, about our work & ourselves as connected with it. Permit me now before I close to acquaint you with some private family joys & subsequent bereavements. You know that we left two dear children in Germany. The youngest of them the Lord was pleased to take to himself last July. These sad tidings reaches us in Sept^r & wounded our hearts severely. But the 19th Oct. the Lord comforted us again in the birth of another son. We were indeed comforted for a time but our good & unerring God thought otherwise. Perhaps our affections would have been drawn away from the chief source of all happiness & spent in an earthly treasure, whereas He wanted to be our only joy & comfort, our one & all. So He thought better to remove this tender plant from this barren soil of woe & misery into a fine & heavenly land of everlasting joy, there to rest till also we shall be joined with our four departed children buried in three parts of this world, to praise the Lord for His love & mercy. This our dear Theodore was released from his earthly sufferings by an inflammation of the bowels on Sunday the 29th Jan. & buried the following day. Whenever the Lord sends affliction He at the same time applies his comforting & soothing balm. From the circumstance that the death of our child happened on the Sabbath we had the satisfaction of seeing with us two kind friends Mr Mason & Dr Gibson with their ladies who came to attend Divine Service. Deprived as we are here of every assistance in such instances, not even having a person to send for a medical man, these friends acted the part of angels in every respect, & the day following, when I buried our dear child, we had the far greater joy of seeing our once greatest enemy attending with those kind friends & himself assisting in carrying the deceased to his early grave. Oh that men would praise the Lord for His goodness, & for His wonderful works to the children of men! Whoso is wise & will observe these things, even they shall understand the lovingkindness of the Lord.

But I must conclude. Excuse this long epistle. When our beloved Secretary the Revd R. Panton, accompanied by the Revd Jos. Williams, meet you at Salisbury Square, they will inform you of all these things & explain what is doubtful. Mrs Sefsing felt rather poorly for some time, in consequence of our late bodily exertions & mental sufferings; but, the Lord be praised, she is recovering. We are trusting in Him who has said, I will not leave nor forsake you. Mrs Sefsing smiles with me in Christian regards to yourself & the whole esteemed Com^e, & I remain &^c

(Sig^d) J. F. Sefsing.

P.S. I acknowledge with many thanks the copy of Scott's Bible which

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you have kindly sent to me & beg to say that a copy of Mr Bickersteth's Gospel Harmony & about 50 Select Psalms & Hymns for public & private worship would be very desirable as I cannot get them here.

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John King, Esq, to the Lay Secretary

(160½

Com.

Ans.

Dear Sir,

6. M. House, March 14. 1837.

Since I last wrote to you I have drawn the following Bills on account of the Auciliary Society, viz:-

Mar. 9 in favor of Messrs Alexander & Jno Hoyes for ~~£350 Stg~~

" 14 " " Do " Do " £350 "

" " " Edmund Francis Green, Esq. £144 "

" " " Alexander Heslop, Esq. £150 "

Also the two following on account of the Parliamentary Grant for School houses & which is so specified in the Bills-

Mar. 14. in favour of Messrs Robert Spalding & Co for ~~£500 Stg~~

" " " Messrs Mulholland Hyslop & Co £500 "

I have thus drawn largely to meet the expected expenses usual at the end of the quarter as well as to avail myself of the present rate of premium which will very likely fall in a short time hence.

You will be pleased to hear that our Missionary friends in the Tropic arrived safe & well on Thursday last the 9th inst. Ian &c

(Sigd) Jno King.

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Revd R. Panton to the Lay Secretary

(161

Com.

Ans.

My dear Sir,

Kingston, Mar. 16. 1837.

I wrote by the last packet under date Feb. 28th since which I have received your communications by the "Tropic", & your letter of Jan. 31/37, enclosing duplicates, & a copy of the Bishop's letter to the Revd Wm Jowett.

1. I am desired by the Corr. Comee to enclose a Statement of the reasons which induced the Revd Messrs Dew & Hall, acting as a Sub-Comee to purchase a property called the Grove in the Parish of St Andrew, as a station for the Normal School - This step has been approved by the Comee here; & the Statement is now sent home to be laid before the Parent Comee - We earnestly hope it may be sanctioned by them.

2. Mr Corner has been appointed to conduct the School under the superintendence of the Revd Mr Betts, according to the wish expressed in your letter: & we have every hope that the Institution will be efficiently conducted;

& soon begin to afford subordinate Teachers to the Mission. Teachers of this class are very much wanted; & cannot at present be obtained in the Island.

3. The Revd Mr Winckler will proceed to Knockalva to occupy the Station established there by the Revd Mr Betts. He was introduced to the Bishop by Mr Betts on Monday last: & was received very kindly. The required Licenses were promised immediately: & at present there appears to be a friendly understanding between his Lordship & the Corr. Comee.

4. Other arrangements have been adopted by the Corr. Comee but as I have been prevented by indisposition from being present, I do not understand them clearly enough to give you an account by this Packet. They are not of pressing importance.

5. We have been much distressed by the perusal of the Bishop's letter to Mr Jowett acknowledged above. We are compelled to say that it is anything but a correct representation. His Lordship says that certain charges against the Corr. Comee (one of which he mentions - the rest are unknown to us) were "distinctly substantiated" & "proved in evidence" before a Comee of the Council. This assertion would lead you to suppose that a fair & open investigation had actually taken place: but this is far from being the case: for not only were the Comee not allowed to defend themselves from these charges; but they did not even know that they were accused: while the ex parte statement of persons known to be unfriendly to the Comee & apparently selected on that account, is received against them; & the testimony of those who could probably have disproved the charges is carefully excluded. The Revd Mr Griffiths the Rector of the Parish in which Moore Town is situated, & who was well acquainted with all the circumstances of the case they were investigating, was not examined, though known to be in the neighbourhood. But his evidence would not have "substantiated" the "allegations" which they wished to "prove!" The Bishop also states with respect to myself that I obtained leave of absence on the "usual condition". This is not the case as my leave was granted on the condition that while I worked for the Society, one of the Society's Missionaries should work for me; & this materially alters the whole case. His Lordship also states that I did not inform him of the departure of Mr Morse. When Mr Morse left the Island I was at Montego Bay. Immediately on my return to Kingston I waited personally on his Lordship's Secretary, mentioned officially the departure of Mr Morse, which was already known: & applied for "Letters Testimonial" for him. The Bishop again says that we removed Mr Forbes from Moore Town to take charge of my Congregation without his knowledge, & without any license from

him: but his Lordship excludes the fact, with which he was well acquainted, that this was only a temporary arrangement for a limited number of weeks: & that a similar course had been allowed in the case of Mr Morse, who received a license when he took charge of my Congregation: but was actually licensed, in the same manner with Mr Forbes, to another place (Port Morant) at the time. The Corr. Com.ee did not expressly mention the removal of Mr Forbes to the Bishop, & herein they were guilty of an inadvertence: but this arose from its being only a temporary measure, & from its being in strict accordance with what had already been allowed. And when the Corr. Com.ee became sensible of this inadvertence, they appointed a deputation to wait on his Lordship for the purpose of explaining & apologizing, but his Lordship refused to receive them.

All these facts you will have already gathered from a careful perusal of my foregoing letters; & they appear to me a sufficient answer to his Lordship's letter: but if the Com.ee which meet on the 29th inst. instruct me to draw up a more formal refutation of the charge, I will endeavour to do so. We however think at present that we cannot proceed in the business, as we have assented to the proposal of his Lordship that the past shall be buried in oblivion.

I am obliged to conclude this letter hastily & to entrust to the Revd Mr Frew to be sent on from St Thomas'. He leaves Jamaica to day on his way to Barbados. I hope to write again by the next packet. I am &c.

(Sigd) Richd Panton

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A Memorandum of Messrs Frew & Hall, dated Kingston, Mar. 2. 1837. (162)

In consequence of the indisposition of the Revd Mr Panton, & the very pressing nature of the Society's business at this particular crisis, as well as the absence from Town of any other members of the Corr. Com.ee, we have felt ourselves imperatively called upon to act for the Society's interest in the matter following, confidently looking for indemnity from the Parent Society.

The Revd C. L. F. Haensel having expressed an earnest desire to be released from the charge of the Normal School, & the Revd W. K. Betts having been summoned to town to superintend that Institution & to act as Secretary in the absence of Mr Panton, where he has been waiting the decision of the Corr. Com.ee for more than two weeks; it is of great importance to the interest of the Mission that prompt & permanent measures should at once be resorted to with reference to the Normal School. The house now occupied as a Normal School is at an inconvenient distance from town. Its chief disadvantage seems to consist in the difficulty of conveying the necessary supplies of food from Kingston. It is moreover badly supplied with water; & is situated so near to the Negro houses of the property as

to render it difficult to preserve the youths from the danger of corrupt example. It is now rated at the annual cost of £100.

Careful inquiry has been made for a convenient & suitable spot which might combine within itself the necessary advantages. The Revd Mr Betts has made a circuit of a considerable part of the neighbourhood within eight miles of Kingston, & after diligent search can find but one place, & that offered only for sale. Mr Betts having reported favourably of this spot we felt it our duty to visit it with a view to its being considered eligible as a permanent station for the Normal School. Having done so we agree in opinion that it is in many respects a very desirable place, healthy, accessible, sufficiently commodious for the Normal School as it now exists, well watered, retired, & on the whole suitable. The premises consist of a dwelling of 2 large rooms & 6 smaller ones & piazza, with out offices, & in tolerably good repair, with about 70 acres acres of land (less or more) which however being mountainous is not very valuable. It appears to us that so desirable a spot may not soon again present itself, & therefore we do not hesitate on behalf of the Society to call on the Treasurer to conclude with the proprietor for the purchase of it.

If we are to blame for this act, the Society will consider that this step seems to involve considerations little short of the abandonment of the Normal School; & that it is intimately connected with the prosperity of the Mission. Feeling however that a meeting of the Corr. Com^tee cannot be summoned in time to meet the exigency of the case, & that the Secretary is indisposed, & that we are compelled to act either as purchasers of this place on behalf of the Society, or probably to deprive the Society of the advantage of doing so at any future period; we now, (in the humble hope that the good hand of our God may be upon us, & that the issue of this event may be for His glory,) resolve on becoming the purchasers, on behalf of the Society, of the premises with land annexed &c., called "The Grove" parish of St Andrew, at an amount of £600 St^g

(Sig^d) J. M. Drew
" C. F. Hall

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Ans.

A — John King, Esq, to the Lay Secretary — Forty eighth Year — (1

Dear Sir, Kingston, April 5. 1837.

I have to advise you of having drawn the following Bills on you two of the 23rd March for £300 St^g each in favor of Delgado & Jacob Nimes Vaz for the purchase of the Grove for the Normal School — one of 4th inst. in favor

of the Revd R. Panton for his passage & one of this day's date, also in favor of the Revd R. Panton for value received. I am &c

(Sigd) Jno King

Rec May 8/37 A Revd J. F. Sefsing to the Lay Secretary (3

Com

Ans

My dear Sir;

Birnam Wood, Mar. 28. 1837.

As the Revd R. Panton our esteemed Secretary is going home to confer with your Society on the state of our Mission here, I embrace this opportunity of addressing you, through him, on a subject of great importance to me. This subject concerns my re-ordination, or the receiving of English Orders. You know that I have engaged to come out here in your service to act in the capacity of a catechist. This I have done, by the help of God, without regret, during the period of twelve months, & am willing to do so to the end of my Missionary life, should it thus please God. But at the same time I remember what you had the kindness to suggest to me with reference to this subject before my departure from England, which was, if I recollect right, the following. "That it is not the wish nor practise of your Society to persuade any Lutheran Clergyman to seek for English Orders, but that your Comee would make no objections to any one who applies for the same on his own account & from a conviction that being thus authorized & empowered by the Church, he can be so much more useful in his station & to the charge entrusted to him".

Now permit me to tell you that in coming out & for some time afterwards, I would not listen to any suggestions of my own relating to this point, for fear I might be deceived & imposed upon by my proud heart; but waited till I should receive clearer light & evident hints from God on the subject so as to urge me to lay the matter before your Comee for consideration. And I think I may do so now, without acting rashly or in a spirit of self complacency, as the following facts will shew. I have been placed in a great & extensive field of labour, in a dense population of perhaps 6000 souls, at a distance of at least 12 miles to the nearest place of worship; to a station where, in a short time, a neat & capacious Chapel will await the consecration of his Lordship the Bishop; & where a Christian congregation is to be gathered from, I may justly say, undefiled heathens, though nominal Christians. Besides this, I have had frequent applications for the performance of the rites of baptism & marriage, which parties I was obliged very reluctantly but from necessity to direct to Buff Bay, the Parish Church, a distance of 12 miles; which circumstance induced many either to abandon their design or postpone the performance of these sacred ordinances. And recently I have been repeatedly asked by members of our Corr. Comee & others, whether I

had no intention to seek for Orders with the Bishop - Added to this, I have never been introduced to his Lordship, as it appears not to be the practise to have Catechists presented to him, neither has a License been procured for me. Now fortunately during the absence of the Rector of the Parish, Mr Bolton, I have not been disturbed in performing the duties of preaching, as far as I am permitted to do so, without transgressing the rules of the Church on that point. But should our Rector be on his post again, perhaps things may assume a more serious aspect & unexpected difficulties be thrown in my way, unless I had obtained the right & ordinances required. And as to my own views & convictions on this subject, they are decidedly in favor of the Church of England. I have never for a moment scrupled on the propriety or scriptural authority of the 39 Articles or any other point of doctrine which the Church requires her Minister to subscribe. I admire the Homilies & make frequent use of them - The services of the Prayer Book I read with delight & to my own edification - And as a proof of what I have advanced allow me to say, that during the course of about 3 years, while I was in Government service at Sierra Leone, & did on my own impulse, what I did in my ministerial capacity I have ever used the Prayer Book & performed my duties strictly according to the rites & ceremonies of the Church of England - But may this suffice, & permit me to say, that should your Com.te have no objection to my request the only difficulty would be this, how to obtain these desired Orders? There was a time when I was able to stand an examination, that is to say, I could read my Greek Testament, I could translate any passage in the Hebrew Bible, but the Latin tongue I acquired only in so far as to enable me to make use of a Latin Dictionary. But that time is long past, & since my Missionary career in Western Africa afforded me but few opportunities of making proficiencies in these acquirements; yea, let me be candid & true, had I to undergo another examination, I should have to commence afresh & should require a complete recapitulation of all these different departments - The only way, therefore, in my humble & imperfect opinion, to obtain the desired object would be, either kindly to request our Bishop, on the part of your Com.te, to confer such favor upon me on the strength & virtue of the Certificates of my former examination & Ordination which I hold in my hands; or to allow me the time & afford me the means of acquiring what is wanted to enable me to appear as a qualified Candidate for so holy an ordinance - But I cannot help adding, in my simplicity, that the latter would be a difficult task to me, though I trust in the help & strength of the Lord God who has a thousand ways of performing & accomplishing his purposes - His will be done! Amen - With kind Christian regards, in which Mr S. joins, I remain &c

(Sig.d) J. F. Sefsing

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Messrs Winckler Gillies & Corner to the Lay Secretary

Dear Sir,

Kingston, March 10, 1837.

I have the pleasure to inform you of our safe arrival, by the goodness of the Lord, at Jamaica. Our last letter from the Mother Banks dated Jan. 15th you have received as we heard yesterday. We had on the whole a pleasant voyage. After we left Ryde we had a very favorable breeze for several days till we nearly got out of the Channel; but by & bye the wind became very light, & we were much tossed about, without coming farther on our way. We continued for the first pretty well; but as the motion continued I became very sea sick, & Mr. Gillies also. We suffered very much, & as no one else was much sick we had to comfort each other as well as we were able to do; for sea sickness finds scorners rather than sympathizing feelings, although it is as painful as any sickness can be. We experienced however great blessings in our trials. My heart manifested its secret murmurings & complaints; but at the same time learnt to resign & submit to the will & way of the Lord, who shewed me that He had His wise & fatherly purposes in His trying me. Thus our whole voyage was in this respect a time of great trial to me & Mr. Gillies, but a time which we would not give back for all the treasures of the world.

Mr. & Mrs. Corner with her little ones remained pretty well, a few fits of sea sickness excepted. The little baby became better & better the farther we advanced towards the south. We were about 7 or 8 days rocking about in the Bay of Biscay. On the 25th Jan. we got a favourable breeze, & proceeding very quietly we arrived on Sunday morning the 29th inst. near Madeira. But now the wind began to become very light first & afterwards quite contrary, for which reason we made only 150 miles in 10 or 13 days; & in all these unfavourable winds Mr. Gillies & myself had a deal to suffer. Our Captain was also very low spirited at such times, & talked now & then about a Jonas on board. He said he never met with such lasting contrary winds. We had however during the whole passage a good means for comforting each other, & to ask down all the choicest blessings of the Lord in our morning & evening services, which scarcely twice had been interrupted on account of too great illness. This was indeed a great enjoyment to us & a good preservative against lightness for our circumference. The Captain was very kind & obliging. Our fellow passenger, Dr. Goodwin, became every day dearer to us; we cannot but regard him very highly, & think him a soul seeking earnestly the Lord his Saviour.

The first four Sundays we had private worship in our cabin. We read the prayers, & once I spoke a few words on a text, the other times I read a sermon of Hofacker as we liked them very much. After we came in the trade winds we had always service on deck. Mr. Corner spoke also once on the Gospel of St. Luke.

III. 10 - My texts were Titus II. 11-14, Acts XXVI. 18 the last time Revelation XXII. 14 &c. The first service we had on board publicly made a deep impression on my mind. The bell was rung in a peculiar manner; the crew appeared quite clean & decent; & the thought that many of our Christian friends remember us on that day, especially before the Throne of Grace, encouraged me very much to speak the Word of God in truth. We praised the Lord with hymns & psalms; & we were permitted to experience the presence & blessing of the Lord among us. The crew was on Sundays very quiet & orderly (although they behaved always very well) & had a desire to read tracts & other books which we distributed among them. I gave also away two New Testaments to 2 sailors who had in their voyage before lost every thing they had. Also of the sea sermons we gave away. I gave 3 to the Captain for his use on board; also 2 Bibles of mine I gave away as I saw the usefulness of it.

On the 10th Febr our Captn. began to speak to me about the want of water in case we should not soon get a very favorable breeze, as we now should have made the windward Islands; & that the coals would also become very scarce: he became sometimes very anxious but we comforted him as much as we could, & trusted in the Lord, although we spared the water as much as possible at the same time. But the Lord whose gracious assistance had brought us so far & on which we build our future hopes brought us soon farther on our way. On the 28th inst. Mr. Gillies & Mr. Corner came early in the morning in my cabin to tell me that we could now see land. It was the Isle of Guadalope. The view of it was very encouraging to all of us, as you dear sirs can easily think, after so long a time & so short a way comparatively; but at the same time we had only a comfort of sight & none of enjoyment, for we had still a very great distance to make before we could see our beloved Jamaica. However the Lord commanded the wind concerning us, & we were brought farther every day 150 miles westward by a good east wind towards the west. But near St. Domingo the wind became calm which became very tiresome to us as the heat was very great too. We had now at the last to learn again the first lesson which we exercised in the Bay of Biscay, namely, patience.

Mar. 8th. Wednesday - This morning the wind became very favourably - We discovered Jamaica by the glasses about 10 o'clock in the morning - The 9th inst. we arrived at 2 o'clock at Kingston - We were before in great uncertainty what to do, whether one alone or all of us should go first ashore from Port Royal, but every thing was directed by the Providence of the Lord - We scarcely had arrived before we saw the Revd Mr. Paton coming along our vessel, whom we immediately suspected to be a Clergyman, & as we thought so it was. He had the kindness to inquire

for us; & thus we were released from all troubles, which we really would have met with had we been obliged to go ashore alone, as we knew not that there is a Church Missionary House in which we could take refuge, & as we knew not where to find Mr King. Mr Panton had the kindness to take Mrs Corner with her little ones in his gig, & we walked with his servant up to the house, where we found the Revd Mr Betts & Mrs Betts. We were now as newborn men to touch dry ground again, & to find us as one situated among Christian friends. Soon after our arrival Mr King came. I delivered immediately all your letters, dear sir, which you gave in my charge. Our friends here expected us 3 or 4 weeks ago, but your last letter gave them some light, as you had the kindness to inform them that at the 15th of Jan.y we had only left Portsmouth. We are all pretty well, & the climate seems till now very well to agree with us; but of course we can only speak of a few days experience. The scenery here is very beautiful & resembles Switzerland much. My station is already fixed, according to which I have to labour at Mr Betts' station, Knockalva, & intend as soon as possible to remove from here. The account of our travelling expences will soon be given to the Corr. Com.ee.

I would not trouble you, dear sir, with a longer letter on our voyage, altho I diligently kept up my journal every day on board the Tropic: but I am sure that the occurrences in so small a compass as a vessel, if they are not of an extraordinary nature, can scarcely have any interest for you as well as for others.

Now to the Lord be all praise & honour for all His goodness & loving kindness during our long voyage. On these experienced mercies we will build as new comers & new labourers in this country all our work; yea, we will rejoice in His salvation & in His name we will set up our banners. And we are assured that you, dear Sir, & our revered Com.ee, & our Society at large will join your praises with us, & remember always your humble & obedient servants in Christ Jesus.

(Sig.d) Charles W. Winckler.
" James Gillies
" E. Corner.

P.S. Kingston, Mar. 13th To day our Com.ee met here at this house, & appointed to Mr & Mrs Corner the station at the Grove, which has lately been bought for the purpose of a Normal School. Mr Gillies' station is also a new one, namely, Vangenfield. I can now soon leave this place I think, & sail with Mr Gillies to Montego Bay.

Mar. 14th. I was with Mr Betts to see his Lordship, the Bishop of Jamaica. We arrived after 10 o'clock in the forenoon, & his Lordship was very condescending. He only asked for my papers of Ordination; my appointment to Knockalva he had already before sanctioned. But when I shall receive the Licence from his Secretary we do not know, as he was gone into the country. I am very anxious to be

at my station on Easter Sunday.

Mar. 15th We have the pleasure to see the Revd Mr Panton & Mrs Panton, & the Revd Mr Williams also. I find I shall not be able to be at my station at Easter, as I have not yet received the License - To morrow morning the packet goes off & I am anxious to send this letter by it.

I am almost tired to write any thing more about Mr Coney's negligence; but I have been induced to do so by Mr & Mrs Corner, although I had sufficient reason to make complaints of my own alone. Mr Coney namely had not cleared the luggage of Mr & Mrs Corner at the Custom House till the vessel was leaving the Docks, & the captain was obliged to go & look for it, that they gave him the luggage out of the warehouse; & it was but a great kindness that they cleared the things to the captain, otherwise Mr & Mrs Corner would have had no luggage, no beds, &c on board the ship as they came to Gravesend. The captain had the kindness to pay it out of his own pocket. The captain told it after he left the Downes. For all this Mr Coney desired us to give him a recommendation to you from Mr Corner; & as he is so very desirous for it, we give him hereby the same, but such a one as we think we are entitled to give, & which is according to what he deserves it for. For our brethren here made similar complaints; as Mr Newman, who is now here, told us of it & induced us to state these things to you - I read these lines to Mr & Mrs Corner & they told me that Mr Gillies & my luggage was in the same circumstances as theirs at the Custom House.

I forgot to relate to you that we were greatly blessed during our voyage in our morning & evening services, which were to all of us a great enjoyment. We had only four times Divine worship on deck.

I take the liberty to enclose two letters in this, which I beg you to send to their respective places; the one to Mr Blumhardt at Basle which shall inform him of my safe arrival & other circumstances at sea, the other to Mr Young of Islington in answer to one he had written to us. You will have the kindness & excuse this my liberty, dear sir, yours &c

(Sigd) C. W. Winckler

Rec. Ap. 13/37 A Report of Birnam Wood, Dec. 31/36, by Revd J. F. Sessing. (11 sh

Com.

Ack.

Dear sir,

The Quarter past did not distinguish itself as to any particular occurrence in favor of the good work which we have in hand, though we were permitted by the blessing of God to continue quietly & submissively sowing the good seed of the Word of God which, according to the promise of Him who cannot lie,

will in due time spring up & prosper to the glory of His name. My last Report spoke of a decrease in the attendance both at Divine Service & School occasioned by the setting in of the rainy or the winter season. These difficulties & hindrances to the attendance of the people were not removed during this quarter but rather increased by another visitation from God - the measles - which raged to a high degree in these parts. They attacked both old & young, & carried off many from time to eternity. Some of them have been our Sunday scholars, & I trust the spiritual instruction there received may have proved a comfort & a blessing in the hour of death, though no peculiar instance of the kind has come to my knowledge. During the quarter I was but once prevented by indisposition from keeping Divine Service, but the same case happened twice from the cause of heavy rain. The attendance has from the same reason been very irregular varying from 60 to 200 persons. Many times the weather was so severe that we naturally could not expect any to attend, when, however, notwithstanding the rain, a goodly number assembled by degrees so as to keep up our courage, & animating us with hope for final success.

In the way of visiting the properties with a view to catechize the people, I could do very little for the following reasons. The Negroes on the coffee plantations have no breakfast hours like those on sugar estates, which is almost the only time afforded to the Catechist of seeing them. Here the Negroes work from daylight till 4 o'clock in the afternoon, taking a hasty breakfast in the field. After they come home from their work they are tired & hungry, & do not feel much inclined for instruction. My meeting & catechising the people after shell blow on their properties may be made practicable in the summer season, when the days are long; but now, & especially so during the past quarter, the shorter the days become, the longer the Negroes are kept at work, indeed so as to make my seeing them quite impossible. The next reason is the bad roads leading to the plantations in these mountains during the rainy season. Some are almost impassable at daytime & would prove exceedingly dangerous to follow them by night; & as such precious time does not allow me to leave the people before dark I can avail myself only of the moonlight evenings to visit distant properties.

But though I am thus prevented from seeing <u>them</u>, the few individuals of whom I have made mention in my former Reports continue to visit <u>us</u> in the evenings with a desire to obtain a lesson in reading. One of them has of late given us a pleasing example & proof of his great zeal & interest. He, like many of the rest, was attacked by the measles & expressed to one of his fellow Negroes a desire to see me. The person acquainted me with his wish & I promised to pay him a visit at his house. But no sooner was he informed of my intention, when he wrapped himself in his blue coat, & with the measles in his face & burning fever, hastened

down to see us, thus to prevent my coming to the property for fear of incurring the displeasure of his master overseer who does not appear favourably inclined to us & our good cause - This was indeed a great mark of his love to us & ardent desire for instruction. He obtained a lesson, & after he got well came every evening he could spare for the same purpose. On a very dark evening he, with another Negro from the same property, came for a lesson. After they had read several exercises Mr Sessing reminded them of the dark night - "O never mind that Ma'am", replied Songren, "we will have one more". "Yes," she continued, "you are a single man, but Taylor has a wife at home, she will wait for him". "True," answered he, "but my wife cannot save me Ma'am" - These are very cheering expressions from such as only a few months ago lived in the grossest darkness not knowing the Saviour, whose love & grace they have just now began to taste. May the Lord in mercy carry on in them & many others the work thus commenced in their hearts to the glory of His name!

Our Sunday School has been carried on with an attendance proportionable to that of Divine Service & many of the Scholars have made a satisfactory progress.

Our Day School has suffered most not only from the severe rains but especially from the measles, so that the last few weeks of the quarter we had only from 6 to 15 children, & these attending very irregularly. But I hope now as the rain diminishes to be able to attract my little charge again for attendance, which I purpose doing by going round to the properties & calling upon both parents & children. One great impediment to the children's attending School I have discovered lately, which I cannot omit mentioning to you. It is the fact that proprietors & overseers employ the free children, just fit for any light work, in collecting hog & rabbit meat & grass for the horses for a very trifling sum a week; thus depriving them of the greater benefit which they would receive were they allowed to attend school. This is a difficulty which cannot be easily removed without coming in sore contact with the proprietors, unless some more effectual measures from higher authority were taken to secure the parents & children from such imposition.

On the whole we have no cause to be discouraged or dissatisfied & we surely hope that after the present building is, according to the intention of the Com^ee, once converted into a convenient Chapel & Schoolhouse, with sufficient accommodations for the people, they will attend in greater numbers & more regularly than hitherto, & with a degree of holy pride for having a Chapel provided for them at so easy terms, which they may call their own. My last Report ended with announcing the melancholy news of the death of one of our children whom we had left at home; & this I am permitted by the grace & mercy of God, to

close with reporting the joyful circumstance that Mrs Sessing was safely delivered on the 19th Oct. of a fine healthy boy, who was on the 18th Dec, by the Revd Jos. Williams, admitted to holy baptism at Hope Bay Chapel. Both mother & child enjoyed a good health ever since, for which we desire to be duly thankful.

May the Lord of the vineyard in which we are employed bless us & our dear Comee with a greater degree of wisdom & holy zeal so as to produce in us a fervent desire "to spend & be spent in His service" - This is the daily prayer of Yrs

(Sigd) J. F. Sessing

Rec May 8/37 A

Com

Ack

Revd C. L. F. Haensel to the Revd R. Panton (2)

C. M. House, Kingston

April. 5. 1837.

My dear Sir,

The day of my embarkation having come on, I fulfil a gratifying duty in conveying, through you, to the Jamaica Corr. Comee of the C. M. Society, my sense of their kind intentions towards me, & my regret that the determination of the Parent Comee with reference to the objections which I entertain to their arrangements for conducting the Jamaica Mission has precluded my prospects of co-operating with the Corr. Comee, to the satisfaction of my mind, towards the spread of religious instruction in the island.

I have delivered up to the Treasurer the two horses which I purchased, on my arrival in the island, by means of the Society's allowance, & the medicine chest, books, school materials, & other supplies belonging to the Society, which I have had charge of. Lists of the whole I put in Mr Comer's hands on the 23rd March, when I relinquished the charge of the Normal School. I have had no personal outfit from the Society since my first mission to Sierra Leone, ten years ago.

I think it advisable, for the information of the members of the Corr. Comee, to state that I have occasioned the Society no expense of preparation for Orders, beyond the fees incidental to that transaction, & two months protraction of my stay in England, Oct. & Nov. 1826, when I might have taken my passage to Sierra Leone, but had to wait till Christmas for Priests' Orders, after which I embarked. My stay in Islington from Feb. till Autumn of 1826 was desired by the Parent Comee on account of the advanced season of the year, which rendered it dangerous for me to embark immediately according to the original intention when my offer of service as a Schoolmaster was accepted. It was the Parent Comees proposal, unsolicited by me, that I should receive ordination during the time which it became necessary for me to wait on account of the season. I am anxious to state, however, that it would afford me great satisfaction, if an early appointment

in a ministerial capacity should enable me to return to the funds of the Society an amount to cover the expence above mentioned. Thrown out of employment as I am, I believe the Com^ee would neither look for that return at present, nor consider me bound to make it.

I shall never cease to take a lively interest in the objects to which the Church Missionary Society's labours are directed, & to pray that its measures may be conducive to a large share of success. Entreating your prayers & kind wishes, I remain &c

(Sig^d) L. L. F. Haensel.

PS. As I have had no communication from the Secretaries of the Parent Society on the occasion of my separation from it, beyond Mr Jowett's few lines by way of testimonials, dated Nov. 15th, I shall address to them a copy of this as official communication that I have discharged myself of my obligations to the Society.

Rec Ap. 13/37 — A — Report of Knockaloe, Dec. 31/36, by Revd W. K. Betts. — No 5

Com.

Ack

In compliance with the instructions of the Com^ee, I send my quarterly Report. So much uniformity of plan is observed in all the operations at the several schools, & in the religious services here, as renders it needless to enter into detail respecting them, that having been done in former Reports; & as this is in all probability the last Report I shall give from this station I intend to give some general observations.

I came to this place under disadvantageous circumstances. For a length of time I was regarded by the people with suspicion, as being a "Bushe's parson" - one sent out by the proprietor to aid in keeping the people in order, & to preach only obedience & subjection. The Overseers spoke of me to the people to the same effect - "Master has been so good as to send you a parson to teach you & your children, you ought therefore to shew your thankfulness by working well for him" &c - This created a prejudice in the breasts of the people to my disadvantage, which took a long time to subside. It was for a time so general that very few indeed felt confidence enough in me to speak without restraint, even on religious subjects. Now however the people know me much better, & are evidently ~~losing~~ losing their reserve. It will be my aim to smooth the path for my successor in this respect, by endeavouring to lead the people to transfer their regard for me to him as to a brother minister, likeminded; come among them solely to promote their happiness & spiritual welfare.

The work of gathering a ~~Con~~congregation here has been difficult, arising

from the fact mentioned in a former report,- that vast numbers of the Negroes of this neighbourhood are nominally Baptists, & so prejudiced, that they will not attend the ministry of any other, though living miles distant from any Baptist minister or Chapel. Many of the people have never been immersed; & are left sadly ignorant of the simplest truths of Christianity; but being called "brother" or "sister" by their leaders, & having a Baptist ticket, they are satisfied.

Till my coming here there appears not to have been a resident minister in these parts in the memory of the people - perhaps never before. It was therefore quite new ground to be broken up - The bush was to be cleared & the stones gathered out - I would say therefore, on a review of the state & prospects on my arrival in Aug. /34, compared with the present aspect of things; there is abundant cause of thankfulness to God for the blessing he has granted; & the progress made is calculated to encourage him who may succeed us in this growing station. The improvement is obvious in various respects. I could not find three readers among the apprentices who attended our Chapel at the beginning; - now we have 100 - Then, in the place of a Congregation joining in the beautiful responses of our Liturgy, such a chilling silence prevailed as rendered it difficult to see the propriety of using it among a people who could not take their part in it; - now, however, we have a goodly number who can & do unite in the services of the Prayer Book with propriety.

For months after our arrival we could not partake of the memorials of the Saviours love for want of the number of Communicants required by the Rubrick. Now we have 20 stated Communicants belonging to this Congregation Several of these are hopeful young persons; & all of them have passed through a probationary season of much instruction & exhortation previous to their being admitted to the table of the Lord. There are also 13 persons candidates for the Communion.

The two Day Schools & the Sunday School are making satisfactory progress. The Argyle Pew School now numbers 100 scholars; that at Alexandria has 73; & the Sunday School has 217 making a total of scholars receiving instruction in reading & under religious education 390 - The benefit resulting from these labours shews itself in the improved tone of moral feeling among the people; by a check being put on the prevailing vices of the country; by a better observance of the Sabbath; by a love for religious reading, particularly of the Bible; & by a few persons making a profession of religion, which, so far as our observation goes, appears to be sincere.

It was pleasing to observe the very orderly behaviour of the people during the late Christmas holidays; so different from former times! On the Monday & Tuesday the people of this pew of their own accord requested me to hold morning

prayers for them at which they attended to the number of about 100. The rest of the day they were seen in groups enjoying a quiet walk, or in friendly chat among themselves.

I may mention here an occurrence which shews that the members of the Church are not devoid of Christian benevolence, & only require inviting to the performance of acts of kindness. An old African woman without relations to assist her, was living in a house so dilapidated as not to shelter her from the heavy rains. I said to a few of our Communicants, "What a pleasant sight it would be to you to see this poor woman spending her remaining days in a snug little house & sheltered from the weather; & how pleasant to feel in your heart 'I helped to make the old woman happy' - could you not build her a little hut?" They assented; - & by giving portions of their own time to it, built her a small hut in which she now resides - This was no small surprize to the other people who appear seldom to have witnessed so disinterested an act of kindness; as the old woman is in no way related to any of our people; nor is she even a member of our Church - she is a Wesleyan.

My opinion respecting this station is that the Church Missionary Society ought by all means retain it, if they can obtain land & buildings of their own. It is healthy & populous, & I believe by patient labours for the people's good in love for their souls there may be gathered in time a good Congregation. It is a fine field for schools; there are now openings for 2 more Day Schools, besides the 2 already in operation. I may say, however, that I do not advise the Society continuing this station much longer on its present footing, liable to have it entirely broken up at the will of the attorney. If dispossessed of the present dwelling house at Argyle Pen, which the proprietor will not rent, & which is only occupied during pleasure; there is not another residence to be had, so far as I can learn, in this neighbourhood; all dwellings having been burnt in the rebellion.

I sincerely hope & pray that my successor may be abundantly blessed in his labours here; & may with joy both sow & reap the ground broken up to his hand.

(Sig^{d}) W. K. Betts.

Summary

Knockalva Sunday School	217	Communicants	20
Argyle Day School	100	Candidates for d^{o}	13
Alexandria D^{o}	73		
	390		

Rec. Ap. 13/37 Com. Ack.

A Report of the Normal School at the Villa de' Medici, for 2d ending Dec. 31/36, by Rev. C. L. F. Haensel addressed to the Jam. Corr. Com.

(146)

Dear Sirs,

The number of scholars in the Seminary has had an addition of one during the quarter, namely, Peter Smith from Salt Savanna, who arrived with me on the 8th Nov. He is one of the two boys to whom I refered in my June Report, having expected them to come for some time then. His schoolfellow George Turner ought to have come with him, but was reported sick at the time. This boy came up afterwards as far as Papine, where he went through another attack of illness. When I had ascertained that he was sufficiently recovered to proceed to this place, I sent for him, but had the mortification of seeing him step into my house crying, & begging that I would send him home again. He frankly avowed that he never had any wish to come here, & that only his father's threat to punish him severely if he refused, made him consent to go. He continued in a state of melancholy all the time he was here, & I had to send him to Mr. Paton's after six days, who has returned him to Papine. To what this boy's aversion to the situation which was thus opened for him can be owing, I do not know; to what he witnessed here, it is not, for it was formed before he ever saw this place.

The five scholars under my care have moderately advanced in their studies. Thomas Nichols seems to make the steadiest progress of any, by quiet, persevering attention, though without peculiar talents. In penmanship & in orthography he is not getting on so well as he has done this quarter in arithmetic, in which he has advanced to Compound Multiplication. John Prince has advanced to that rule likewise, but is behind him; John Follemache is working Compound Division, & John Paton Osborne Compound Addition. John Prince & John Follemache are learning second voice of those tunes with the first of which they are familiar. It would be easy for them to learn the air of many more tunes, but I keep to the number which the people who join us at daily prayers have learned, twelve of which we now sing in three parts. But we continue to labour under the want of a sufficient body of first voice singers in the schoolroom, there being only Peter Smith left for that part, when Smith Thomas Nichols take the bass, & John Prince & Follemache the second voice; for we have no assistance yet from J. Paton Osborne in this department. At our more public services again, the number of air singers drowns the accompanying voices which the Seminary supplies. In grammar we are at the Irregular Verbs; in composition I can report no perceptible improvement.

Peter Smith is about 14 years old; being a predial apprentice, his time for schooling has necessarily been limited; but what he has had, has been well

employed. He reads well, writes tolerably, & is getting on in multiplication; at every branch of instruction he manifests aptness. He is very youthful, & joining with J Prince & Sollemache he produces rather more playfulness frequently than I know how to keep within due bounds.

I have just now commenced the experiment of appointing a Monitor from among the scholars to be the responsible person to me for what is going on when I am not just present with them. It is an experiment only, none of them being so decidedly superior to the others that I could feel quite satisfied in clothing him with permanent authority; my view is, that this charge might go into different hands by turns, until the way shall open for one to become a permanent assistant.

Our three school departments have continued, with some interruption to the scholars by sickness, which has prevailed very much during the quarter. There are 13 scholars in the three departments, into whose hands I am now beginning to put the Prayer Book, that they may learn to read those responses which occur at our morning & evening services; they manage the words of one & two syllables pretty well, & the longer they will learn by heart.

I have endeavoured to remedy a defect which I adverted to in my last Report, in the psalmody of our congregation, namely that they do not sing with understanding of the words which are given out. Of singing they are very fond; so they want to give forth their voices; but as to catching the words & keeping them in mind to pronounce with the tune, that is more than they bend themselves to. In Nov., I told my people that I would discontinue the practise in singing which till then I had given them on 3 evenings of the week, the object of which had been sufficiently attained, but would give two evening hours in the week to the instruction of those who might wish to learn the words which were to be sung to the tunes they had learned. Of those, however, who chose to avail themselves of this lesson, I required a couple of hours' work every month for the Society; namely to keep the road to this house in order, scrub the prayer room, &c. I also demanded of them to be regular attendants at our Lord's-day services, the practise of psalmody being a measure subservient to these. This lesson seems to have taken their fancy very much; 52 have enrolled themselves, & very regularly attended. Thirty verses out of different hymns have been committed to memory, so that I can now generally give out whole verses at public service, & the congregation sing them through without interruption, which is much more devotional than it would be with giving out two & two lines. The variety which this lesson presents, in repeating words after me, then singing them, or receiving some explanation of the meaning, is probably one great attraction. The attendance at evening prayers has rather increased & that on the Lord's day has resumed more

steadiness.

On the 6th Nov. I made my third quarterly collection for the Church Missionary Society after morning sermon, the receipts at the three amount to £10. 1. 3.

With affectionate wishes for the divine blessing upon you at the approaching Anniversary, & for the prosperity of the Society's work during the year upon which we are entering, I remain &c

(Sig) C. L. F. Haensel.

Summary.

	Male	Female	Total
Normal Scholars	5	—	5
Infant "	8	2	10
Evening "	16	1	17
Sunday "	20	25	45
Average attendance Lord's Day morn. service			100
Even d°			60
Daily evening prayers (from 20 to 60)			35

Rec. Ap. 13/37 A Com Ack.

Report of the Mexico Estate by Rev. A. L. Dicon extracted from Journal, Oct. to Dec. 1836.

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Oct. 23. 1836: Lord's Day. Went to preach at Lacovia, to make a collection for the Mission premises at Appleton. I had gone to Mount Unity on the Saturday, to shorten my travelling on the sabbath day. When taking my journey from Mount Unity to Lacovia, how can my feelings be described, the pangs which must strike the breast of any one, who has any reverence for the Sabbath; for during the whole descent of the mountain, my road being the same as the accompong road, every two or three minutes I was meeting little parties of two, three or four Maroons returning home loaded with provisions & rum. My spirit was "stirred within me", on the recollection that these people have the choice of the whole week to go & supply themselves, & that they have had the advantage of a Teacher residing among them for several years; yet Sunday was the morning chosen to go to the Estates & buy their rum & provisions. To each person I spoke, frequently stopping my horse, in order to address them on the sinfulness of their practice. To one I addressed myself in the kindest manner: "Do you know, my friend, that you are making God angry with you? He will not bless you if you get your provisions & travel on the Sunday. If I were in your place, I would throw them away for they will do you no good without God's blessing." The man stared impudently in my face, & the only reply he made was "Che", - an interjection which they use to signify the greatest contempt. Still, however, determined not to be discouraged, I addressed every person & the most part made me some faint apology for doing it & promised not to repeat it.

Nov. 7. 1836. Yesterday just able to get through the services, I was attacked by a bilious fever which increased for two or three days, & became so violent that my strength was almost gone: nor could I sit up above an hour at the time.

Nov. 8. 1836. Just able to finish a letter to my friends in England, after a silence of half a year. So much sickness & travelling about fritter away the mind, & render it almost incapable of mental exertion. To say the least, it so much indisposes it for any kind of study or sitting down to writing, that these are delayed from time to time, till one becomes alarmed at the length of time which has elapsed between the design & the doing anything, which we feel conscious must be done.

Nov. 9 & 10. 1836. Able to sit up only half an hour at the time.

Nov. 12. 1836. Sufficiently recovered to travel 4 miles: we all went to Look Out Pen. Here the air is comparatively cool, the situation elevated, & free from the damps & fogs of the low lands. One thing is very observable in Jamaica: the little it takes to pull down the strength; & again when God is pleased to restore the health, how rapidly one recovers.

Nov. 13. 1836: Lord's Day. A small Congregation, composed of the servants of the family & the apprentices on the pen, were assembled about 11 o'clock, & were very attentive to the service. In the evening the house was filled, though it was both dark & damp. I reasoned with the people about their unwillingness to go to Christ, their ingratitude to so kind a friend, & was happy to see a tear or two on the sable countenances of some present. It is a matter of great assistance to the Christian Missionary to find religious families scattered here & there, who are glad to see a minister come among them. And I would observe, that a person who pretends to be a Christian in Jamaica will very soon have his Christianity put to the test. And it is, as far as my observations have extended, a general practice with every Christian master or proprietor, to call all his apprentices to family prayers, when he reads the Bible to them, & instructs them in it. Pleasing sight! It is the same as if in England the Christian farmer assembled his 20, 50, or 100 labourers to prayers, all joining in singing a hymn & devotion, the master of the house reading & expounding the Word of God to them.

Dec. 7. 1836. Attended a ladies' meeting for establishing schools, at the house of —— Miller, Esq., Malvern. 28 ladies & 10 gentlemen present. It was animating to me to meet so many collected in one house in Jamaica for this very laudable purpose, & to hear of the assistance they give to numerous schools in the neighbourhood, & the good moral effects arising out of their labours.

Dec. 11. 1836: Lord's Day. I buried one of the apprentices in this Estate. I am rejoiced to find how much a Christian burial is preferred to the old heathenish custom they formerly had of singing, & crying, & sitting up all night; but in every

circumstance which gives one joy in this island, the ignorance of the people, together with the delusions of Satan, give room for much pain. I fear there is almost as much danger to them in a Christian burial as in a heathenish one, because they trust to the Christian burial as a passport to heaven.

Dec. 15. 1836. Met the Corr. Com^ee of the C. Ms. at Darliston'. At half past two of the same day I left Darliston to proceed to Argyle Pen, the residence of the Rev^d Wm. Betts. After a ride of two hours & winding around & over some mountains, I came in sight of this very striking part of the island, where, after passing through a dense wood, the eye is relieved of its confinement, & refreshed with the view of an extensive amphitheatre, bounded all round by ridges of mountains ten or more miles distant from it, the intervening land consisting for the most part of semi-globular mountains, like tumuli rising in every direction, some quite large, others comparatively small, the spectator involuntarily expecting to see the whole in boiling motion, from the great resemblance the picture bears to the surface of water boiling in a furious manner. Not so delighted however is the traveller in riding along the road; the track of his horse would somewhat resemble the figure of 8, or, more accurately speaking, he is forming S's as he travels. Still the place has its beauties; for although the whole is rocky to a degree I have never seen before, yet such is the luxuriousness of the soil of Jamaica, that mould scarcely discernible will give sustentation to the stupendous cotton tree, some 100 or 130 feet in height, & will also supply the sweet juice of the sugar cane, large crops of which here & there appearing together with the premises connected with the Sugar Estates look at once soft & lively. But no object appeared to me so lovely as the Church at Knockalva, where the Rev^d Mr. Betts preaches on the Sabbath day. It is situated on an eminence, can be seen at a great distance, stands close to the public road from Savanna-la-Mar to Montego Bay, & is nearly central of many estates & properties. In the evening I read a chapter & gave a short address to the people assembled in an outbuilding. There were about 50 present. All were very attentive, & some appeared to feel what was said to them. I could discover a great deal of order & good behaviour among them, & could trace Mr Betts' attention to their decorum in the manner in which they conducted themselves. When the hymn was named, I suppose as many as 20 produced their hymn books, & at once turned to it; & after the hymn was read there was universal singing.

(How Irish that I had just one opportunity of whispering to my dear brethren at the Institution to represent to them the great importance which exists to a Missionary to cultivate the humbler but charming science of singing. I mean so far to imply the being able to lead a company of ignorant people through the whole not only of 2 or 3 but of several tunes, to say nothing of the being possessed of a rich stock of tunes to be ready to produce one on all occasions, suited to the occa-

of the hymn to be sung. I would tell my brethren that the people who cared little about what the Missionary said, would be charmed to emulation on hearing him sing; & that when he has taught a few persons to sing a few times well, many will come from the neighbourhood on the Sabbath day to regale their ears with the psalmody he has been the means of introducing. And then I would tell my brethren of the sweet reciprocal effect the Missionary's labours will have upon his own feelings; for I speak from experience when I assure them that they would soon find the coarse, unmeaning la, la, la, song, changed into "Oh that will be joyful, when we meet to part no more", or "Oh for a heart to praise my God &c")

This meeting is cheering to the feelings of a Missionary, because the people unable to come every night from their houses, after their return from labour, leave their tools outside the door, attend worship, & then quietly retire taking their tools with them.

Dec. 16. 1836. At past 9 went to one of Mr. Betts' schools at Alexandria & found about 60 children present, engaged with their master, a person of colour. I was pleased to observe how readily both master & children fall into the system so successfully adopted in every part of England. Every thing was regular & systematic, & performed adroitly. I heard the children repeat tables read, & repeat the catechism to the master: after which I took some classes myself & examined them in their spelling, & explanation of the words they had read; afterwards I put questions to them, to find out their knowledge of the Scripture. On asking one little boy the question, "Who taught his disciples to pray?" I was rather surprized at the accuracy of his answer "John the Baptist, Sir" as children generally give the answer "Our Saviour". I think the writing in the copy books afforded me the greatest pleasure. One specimen of writing which was shewed me, was that of a little boy, who had not commenced learning more than 6 months ago: the writing was well formed, bold & pretty correct in the heights & distances of the strokes; & that which perhaps reflected the greatest credit both on the Teacher & the pupil was, that there was not one blot throughout the book.

Dec. 17. 1836. Went out with Mr. Betts to see some of the people living on Argyle Pen. One old man was present who quite surprized me, both by his appearance & manner. His "How d'ye Massa"? was given in so bold, & yet respectful manner; & the inquiries he made about Messrs Stainsby & Holt (who had also been there) whom he called by name, were put in so familiar a style that I could not avoid remarking that he was no common Negro: & I found that I was not wrong. In a moment I was myself addressed in a similar manner, with the query, "And how Massa like the place"? I told him that I liked the people better than the place. "How so Massa?" I answered him that the place was rough, & the roads winding; but I liked the people because I saw them well disposed to come to be instructed

& to send their children for the same purpose in such numbers - They
say Massa say that him like the people better than the place, because him
know how bad it is: but Massa like the people because him no see their hearts

Lord's Day. Accompanied Mr & Mrs Betts to church at an early hour, & was
rejoiced on my arrival to witness the activity displayed on the part of all assembled
attending to religious instruction. At 9 o'clock the Church was nearly filled with
all ages, instructing & being instructed. After the service a numerous class of
for the Lord's supper came to me, & appeared very greedy to obtain information,
advice on the right reception of the holy Sacrament. A shower of rain
rather late in the Church, which time was occupied in teaching the children
in addressing & catechizing them. On the Monday morning, after witnessing
tion of the school at Argyle Pen, I returned.

Christmas Day. Held service at Harmony Hall. The weather had been so
ble for two days before, that I was quite fearful lest we should have a very
pany. But no sooner was I arrived than the proprietor's house was quite filled,
standing all around the house. Many of the people came from a considerable
the heat during the service was so increased by the breath of the people that
fainting. I find it no little thing to go through the whole of a service like
after the service is over, so many are wishing to take the opportunity of
advice & counsel on many points difficult to their own minds. A specimen
questions - "Is it wholesome (proper) for people to eat supper after prayers?" "I
obey the overseer's order when he tells us to kill the apprentices' poultry
him?" - "If God is so good to us, does God make sick too?" -

In the evening I returned to Mount Unity, to address the people assembled
before the people arrived, one woman desirous of being admitted to the Lord's table
me. I asked her as to the state of her heart - "Massa me feel me everything bad."
ning if she were in charity with all men she said, "Massa me love every body
ning the person) me no love him at all, he thieve provisions from my son's
& quarrelled with him: him very wicked man, me hate him." On inquiring of
what good she expected from Christ dying on the cross, she replied, "Massa, if
me no die on the cross, me die myself".

30th Went to visit Accompong, & was rejoiced to find Mrs Paul & infant doing
after her recent confinement. Before I had been in the house many minutes,
people who had followed me came, dressed in their best, & expected that I had
preach there. I assented if there should be any of the Maroons willing to
make a little company; & was afterwards much pleased to witness 80 or 90
assembled at an hour's notice in the schoolroom. After the service, they came to
a crowd, desiring me to baptize their children, & to marry several of the adults.

I was extremely pleased that the result of this visit was that 14 couples of the Maroons gave in their names, desiring their banns to be published on the following Sabbath day. Here I would take notice that during my first 3 quarters of a year's residence here I married 17 couples; during the present quarter I have married 7 couples, which of itself is an increase, & have the names of 16 couples in my bann book which have been once published. I cannot omit to mention one circumstance which occurred on my way from Accompong. It should be known that the Maroons are greatly addicted to drumming, fiddling, & dancing, particularly when they are at all in liquor; a horrid practice, too common among all classes here. On my return from Accompong, we met a musical party who were going thither. At first I could not at all understand why this party should suddenly stop upon the appearance of our meeting them; when my clerk, knowing them a little better than myself, observed to me that the fiddler had hid his fiddle in the bush, the drummer had concealed his drum, &c. (My brother Paul has informed me, that since this visit the people appear to be quite aroused, & that a more numerous Congregation, both of children & adults, had assembled the last Sabbath than has been in the habit of attending.)

Something, however, I must say more immediately respecting my own Nassau District. I must be allowed to hope that things are in a flourishing state & when I make this remark, it is but requisite that I should state the grounds of my hopes: they are these. 1st. An increase of numbers both at Mexico & Windsor, & the establishment (I may now call it) of altogether a new Congregation at Harmony Hall. average attendance 150. 2nd. The devout behaviour of my people (so attentive are many of my regular hearers, many of whom also come to my house every evening, that I observe them repeating the whole of what I tell them in my sermon). 3rd. The fact that many of them are "coming out", & are not ashamed to acknowledge that they wish to be Christians. 4th. The desire manifested by the people for the accommodation of their children to be instructed.

Dec 31. 1836. According to my custom I met my Communicants, & those who wished to communicate with us, & was much pleased with the simple tale told by one or two of those who wished to join with us at the Lord's table. On inquiring of one who had been living some time ago in fornication, I found that since my residence in the neighbourhood, she had been impressed with the danger of her sinful practices; had not only renounced them herself, but discarded her own daughter because she could not prevail on her to alter her mode of living, & had endured considerable persecution from a person on the Estate, who ought to have set her an example of better things, & to have honored

her present sentiments. On my asking her why she wished to receive the sacrament, her reply was, that it was because she was so great a sinner, & she wished to do what the Saviour commanded her. When the nature of the sacrament was explained to her, & the signification of the bread & wine given, she with the others appeared much affected. From a commencement of four, the number of my Communicants amount to seventeen. This increase is chiefly owing to the coming forward of several, who before my residence here were obliged to walk a long distance to receive the sacrament.

The number of scholars which my clerk has is doubled since the summer; he had then 15 - at Christmas 31, & expects next week to number more than 40. These, of course, I superintend - as the clerk receives a stipend for his labour, & will attack the children to Appleton - I have no doubt of a further increase to the number of 60 or 70, if he will be able to accommodate them.

Jan. 1. 1837: Lord's Day. I had many more people at Windsor than ever have attended me there before - scarcely less than 500 - The whole of the house was thrown open, & it was discouraging to me to see companies going away unable to hear. The increase of hearers is remarkably steady, a few are added each Sabbath from the neighbouring Estates, & the circumstance which pleases me most is, that I am now able to be understood in nearly every thing I say to them, & the people go away talking about the subject which has engaged their attention. So numerous are my journeys now from place to place, engaged as I am - 1st in fulfilling my own immediate calling (the evangelizing the people at four different & distant places) 2d the fatiguing journeys to meet tradesmen & apprentices concerning my buildings - 3d the collecting of subscriptions, the calling privately on those who suppose themselves to be of reputation - that fatigue is a word which I am endeavouring to blot out of my vocabulary.

A remark or two respecting the character of the apprentices, according to my own necessarily limited observation, may be inserted here. Prefatory, however, to which I must observe, that it is rare to find them justly described; for very few Christian observers have at all made the attempt, & very few Christian researches have been made among them. The apprentices are still, particularly in the Nassau District, to a great & alarming extent untaught by Christian teachers. The generality of them do therefore represent fallen human nature, corrupted by the most vicious examples from time out of mind. Their first great master sin is deceit: it is their prominent vice on all occasions. Like others they know how to put on their best appearance when an advantage is to be gained by it; & at other times to be so much on their guard that a stranger might easily be deceived in them - Like others when they have a tale to narrate, they can enlarge or extenuate accordingly as they may feel themselves interested. This can be well understood, when we remember the scriptural authority we have for considering the heart of every one "deceitful". Oh! I do find the

Bible more & more confirmed in every little new incident of my experience among them. Nothing do I discover among them, but the Bible has accurately described it beforehand - Nor could I possibly delineate their character so accurately as the apostle Paul has done in 1 Cor. VI. 9, 10. The apprentices are, as I have before remarked, very superstitious - They are never, as I am aware of, more attentive to me than when I am speaking to them about the soul after death, referring, as I have sometimes had occasion to do, to the state of the souls of their ancestors. I am satisfied they would give me half their possessions were I to tell them they are happy; & particularly if I could promise them that they would meet their ancestors after death. But what God has left undecided in His Holy Word, I never try to determine. I find also the same natural character in these people as in all others when they become a little enlightened; they would go any distance, perform any action, or endure any sufferings for the sake of the salvation of their souls. But alas! I fear that in general they little understand, & less perhaps relish the doctrine of faith in the Lord Jesus Christ -

Mexico Estate, (Sig.d) Dicon

Jan. 7. 1837.

P.S. Jan. 8th - Though my paper was finished (as I had intended) last evening, I cannot refrain from making mention of the pleasing circumstances of this day. In the poor little place which we call our Church here, (Mexico hospital) there were crowded, I am told, 273 persons - the greatest number, with the exception of Good Friday last, that have ever met in this place. How shall I account for the overflowing with which I have lately been blessed! I can only say my people are ever in my heart & thoughts, & warmest prayers. Last Sunday I began my half yearly collection at Windsor for the C.M.S. & received £3. 6. 8 currency. To-day I have had my other collection at Mexico & received £4. 12. 1, making altogether £7. 18. 9 currency. This money has been gathered from the apprentices & free persons of colour almost exclusively; not an overseer, not a bookkeeper, not a white person, or person of property has given any assistance - The most of it consists of 1d. (sixpence) & 5d. (threepences) - two black little girls under 8 years of age begged their mother to bring their 5d. (threepence) a piece, which they have been for some time past busied in earning.

Rec. May 24/37 A Revd W.K. Betts to the Lay Secretary (9)

Com.

Ans.

Kingston, April 18. 1837.

My dear Sir,

1. In the course of events in this ever changing world, I am withdrawn

from my pleasant employment as Pastor to an interesting, improving, & affectionate people; to undertake the duties of the Secretary of this Mission. This change I neither sought nor desired;- indeed it is with pain I think of my removal; for I was prospered at my late station, (Knockalva) above what I have ever been at any place since I began my Missionary course, (so far as I can judge) & our leaving called forth much sorrow & many tears. The only thing that reconciles me to the change is, the necessities of the Society;- I feel I am stepping in to the help of the Society in a case of extreme emergency; there being literally no one to take the duties which now devolve upon me. I would urge this as a plea to obtain the indulgence & forbearance of the Parent Society for my incapacity & for any errors in judgment; & I need this the more, inasmuch as I shall be left to a great extent without the assistance or direction of a Comee. Nearly all the members of the Corr. Comee who were resident on this side of the Island have left. I look upwards, seeking wisdom & grace from our Divine Master, who out of the mouth of babes & sucklings perfected His praise.

2. Your letter of Feb. 15th with the enclosed documents, is now in my hands. It was laid before the Corr. Comee on the 29th ult. The Comee are grieved to see the opposition made to the Society in high places; but are neither dismayed nor disconcerted. They feel that their position of defence is good, & their conduct in this matter capable of enduring the closest scrutiny. So much of explanation has already been given by Mr Panton in his letters; & he being now on his way to England, & the Revd Mr Griffiths having been, as we trust, already with you, the Comee have not thought it advisable to take up the subject of these documents anew, but have disposed of them by the following Resolution passed Mar. 29th-

"The letter of Mr Coates of Feb. 15th enclosing copy of despatch of Sir Lionel Smith to the Colonial Office, together with examination taken before a Comee of the Council & other documents having been read;-

Resolved, That as the Revd Mr Griffiths has already sailed for England; & the Revd R. Panton is on the eve of embarking for the same destination; the Parent Comee be referred to them for information as the two individuals best acquainted with the circumstances to which the above documents refer, & who will be able to give the necessary explanation"

3. The following are other Resolutions passed at the same meeting of the Corr. Comee-

Resolved, That the Secretary be requested in his next communication with the Par. Comee to ask their advice on the question what course the Corr. Comee should pursue when they apprehend that any of the Missionaries are involving themselves in debt, & are thereby likely to bring discredit on

the Mission."

You will of course conclude that circumstances call for such an inquiry as this; & such is the fact - but the Comee found themselves at a loss how to act in so novel & difficult a case. They are aware that friendly warning & admonition are christian duties, but they feel something beyond this is called for, if the credit of the Mission is to be saved. You will remember that in a late letter from you there was enclosed an Account Current with several of the Missionaries, & the amount to the debit of Mr Seddon was upwards of £50 Stg. Now this is the individual who is causing the Comee the greatest uneasiness in this matter. They fear he is going far beyond his means in his expenditure here, & cannot clear his way here, much less liquidate this demand from England. They await your reply.

4. Two other Resolutions calling for the immediate attention of the Parent Society are these:-

Resolved, "That the Secretary be requested to ask the Parent Comee whether they consider that the Bishop can, at his discretion, & without reference to the Society, remove an ordained Missionary from the station to which he has been appointed by the Society, to any other place or pastoral charge."

Resolved, "That the Corr. Comee do not think it advisable to recommend any of the Society's Catechists to the Bishop for ordination until an answer shall have been returned to the preceding question."

I feel myself unable fully to give the views of the Comee on the subject of these Resolutions, or to enlarge on the circumstances which call for them, but I leave this to the Revd R. Panton, who I trust will be with you shortly as he sailed on the 10th inst. Perhaps however, I ought to say, that a variety of difficulties respecting the vesting of Chapels - the prospect of the Society's stations being taken away - their Missionaries removed & any other men put in their place, as lately at Moore Town; - & other obstacles such as appear to be alluded to in Par. 3 of your letter Feb. 1/36, deter the Comee from erecting or purchasing places for public worship, & from taking steps to increase the present measure of the Society's ordained agency in the Island, before a reference home; & they look to Mr Panton to impart their views on this important subject.

5. Another Resolution is,-

"That Mr Holt be informed that his application for leave to read for Holy Orders will be referred to the Par. Comee."

This seems to require no remark. The Resolution implies that the Corr. Comee here see no objection to the application. I believe Mr Holt

has given much satisfaction to the Comee in the discharge of his duties as a Catech

6. The following Resolution is expressly recommended - Mr Sessing's letter on the subject has already been forwarded to the Parent Comee.

"That the application of Mr Sessing on the subject of Holy Orders meets with the approbation of this Comee; & that it be recommended to the favorable consideration of the Par. Comee.

7. By another Resolution, a young man named Edmund Reynolds has been engaged as a European Catechist. He is recommended by two members of the Corr. Comee, Messrs Stainsby & Stone, & appears a young man of promise. He is appointed to Bona Vista in St Elizabeth's - one of the stations receiving a Government Grant. The Revd W. Hylton writes me by last post - "The necessary buildings at Bona Vista are progressing rapidly."

8. Our friends who joined us by the "Tropic" have all proceeded to their stations: Revd C. Winckler to Knockalva; Mr Gillies to Vaughan's field in St James', one of the new stations to which a Government grant is allotted. It is about 18 miles S.E. of Montego Bay, & about 12 N. of Accompong. Mr Corner is gone to the "Grove" to conduct the Normal School, of which I am appointed Superintendent. The Grove is a lovely spot, cool, salubrious, retired; about 8 miles from Kingston. It is opposite Hope Chapel, & the Bishop hearing I was living in that neighbourhood has offered me his license to take the public services of that Chapel; & with the approbation of such members of the Comee as I could consult, I have consented; stipulating however that when the business of our Society calls me to other parts of the Island, the Curate of the parish, or some other person shall take the duties. By this arrangement I trust the Normal scholars will have evangelical preaching on the Sabbath, whereas otherwise I fear they would not.

9. The Comee perceiving that the apprenticeship system, & the immoral habits of the Negroes, present serious obstacles to further addition to the Normal scholars above 12 years of age; (the present number is only 6) have come to the resolution of acting on the plan which was adopted in the Institution at Sierra Leone with success viz: "taking on probation persons younger than those at present received; provided they be upwards of 8 years of age; & provided their parents consent to transfer their parental authority to the conductor of the school till an opinion can be formed upon their character & capabilities, when they will be received as scholars, or returned to their parents."

10. Your letters of Feb. 21 & Mar. 1st with the enclosures came to hand this day. The principal subject of these papers has been anticipated by recent events & the Resolution of the Corr. Comee given above. They will however be laid before the Corr. Comee whenever a meeting of the few remaining members can be convened. We are about to lose another of its members residing at this end of the

Island in the person of the Revd J. Williams who is to sail this week or next. The Mission is going on quietly & I hope satisfactorily at present. I remain &c

(Sigd) W. K. Betts.

Rec. Ap. 13/37 Com Ans. A

Revd Messrs Eckel & Mühlhauser to the Lay Secretary 155

Trinidad, Feb. 21. 1837.

Sir,

We have this day drawn on you for £150 Stg in favor of George Foed, Esq, or order -

(Sigd) A. E. Eckel.
" J. G. Mühlhauser.

Rec. Ap. 13/37 Com Ans. June 31 A

Revd A. E. Eckel to the Lay Secretary 156

Mission, Dec. 31. 1836.

Dear Sir,

Since my last of the 5th Sept. we received your communication of the 13th Aug. & 1st 11th & 15th Nov. The first letter contains your instructions relative to the baptism of liberated Africans brought in this country. It demands certainly much wisdom & caution, on the one hand, to prevent them from popish superstition & ignorance; &, on the other, not to baptize them too soon, without they have sufficient knowledge of the Gospel. It has been argued by his Excellency the Lieut. Governor & his pious lady, that died a few weeks ago, that those Africans ought to be baptized as children, because they are but children in understanding; but in wit & wickedness they are certainly no children, they are quick in comprehending. To a young African boy for instance, I explained from Noah's curse, the reasons why his countrymen are so miserable; & as a consolation I told him that in Christ Jesus all the nations of the earth shall be blessed, & that by the preaching & receiving of the Gospel that curse ceases over individuals & nations. He understood it perfectly well; & sometime afterwards, when he became indignant at the conduct of an African woman, he said to her, "You are a Ham child".

In Petitbourg I baptized one African boy, who since frequents the Church. At the Mission a young African woman was once brought to me after service, that I should baptize her at once; - but I easily persuaded the godfather to bring her to me during the week, when I explained to her in a plain way the doctrines of sin, repentance, & redemption in Jesus Christ. On Christmas day she was received in the outward Church.

At present there is no apprehension of a new importation of these

poor fellow creatures, as the negociation with the mixed commission have failed; but the case might return in a few months or years either in this or in other West Indian Colonies. It will therefore be interesting to you to know what directions our Diocesan gave us upon this subject; it is written in the same spirit as the instructions you gave us. I shall send you a copy of it by this. The greatest difficulty in executing it will be in finding at once well intentioned planters, who would approve of the Bishop's proposals, & well instructed Africans of the same tribe, who would be able to be the interpreter between the Missionary & the new comer.

We are very thankful to learn from your letters of Novr that the Com^e have consented to send us two married Catechists, & in accordance with your suggestion Mr Williams shall be associated with my colleague, & Mr Mc Arthur with myself. I mentioned it already to the Bishop, in order to obtain a license. As the Com^e are particularly anxious that they should introduce Infant Schools, I hope that they are furnished with some sets of large sheets of Alphabets & Spelling Lessons, which are so useful in Infant Schools. In the school at the Mission there are several children of four years old. Another object will be the introduction of distinct Girls Schools. A great deal of good will arise from such a separation, but it will be but a feeble check against the general want of modesty of both sexes.

I will now endeavour to give you a short statement of my labours, circumstances & prospects, beginning with my station at the Mission. There I keep Divine Service regularly every third Sunday. I do not find it practicable yet to read the whole of the service, because there are but few who could join in the responses. By degrees I hope to overcome this. In the rainy season very few came, but now it is already better. I cannot accommodate more than about 50 in my house, & once in Decr I had fully 40 persons. The far greater part of inhabitants at the Mission are Roman Catholics, but more by baptism & family connexions than by conviction. I never invite them to come to my Service, nor to become Protestants; but I endeavour to give them the holy Scriptures in French & Spanish in their own hand, & to give them a right idea of the fundamental doctrines of the Gospel. Truth will operate by itself. In my private visits I tell them that I do not want to make them Protestants, but to make them good Christians, that know & walk the way of life. I avoid to raise controversial points, but when they tell me for instance that there is only one God, & that the French religion & the English are the same, then I show them as plain as I can the difference between the primitive & the Roman Church, & our scriptural reasons for leaving the innovations & corruptions of the late & returning to the primitive & scriptural practices & doctrines. One of these, a Spaniard, was greatly pleased with the work of Wilberforce on Practical Christianity in Spanish; but especially the two first volumes of Milner's Church History attracted his attention, & he earnestly desired me to write to London for the other volumes if

they should be translated. If you could not send me this work, please to let me have a copy of this work in French. I could give into the hands of many persons. The same Spaniard prefers to read my books than to visit his Church, & from time to time he visits me to converse on religious subjects. Another one, to whom I gave some Spanish sermons & a Bible to read, sent them back after some weeks, desiring to purchase the Bible & to have the Sermons for a second time, in order to read them over again. Another one, a French creole, desired me to lend him some books for entertainment, for which he would pay me. I gave him without payment "Fox's Martyrs", & a few days afterwards another person told me that the man was greatly pleased with the work, & reads it with great attention. The man came soon to me, saying, "Sir, this book has shaken my foundations; I cannot be a Roman Catholic any longer." I gave him then some books on the controversy between Protestants & Roman Catholics, which he read over & over again, comparing the references with the text of Holy Scripture. This removed every remaining scruple. Afterwards I told him not to read too much on controversies, but rather to read the Scriptures by themselves, beginning with Genesis, which would be more beneficial to his heart, & would give him the best instruction of the great plans of divine mercy with mankind. He did so, & finding that the prophesies interested him, I gave him Newton & Keith on this subject, which he reads now very attentively. This man never thought seriously on religion before. When I saw him last time he told me that he came now to the conviction that his former life was very bad, & that by the blessing of divine grace he can now hate that in what he formerly delighted. May the precious seed of divine life grow & flourish in these souls, like the grain of mustard seed which our Lord compared to the growth of the kingdom of heaven.

The School at the Mission is going on to my satisfaction. I introduced the Church Catechism without any opposition from the part of the Roman Catholic parents. In January I hope the roads will be considerably better, & more children I expect will attend. As the accommodation in my house is very little, I intend to rent one of the Indian houses at the Mission for a few months, till the new school house is erected.

In one of your former letters you mention that the Col Secretary of State is anxious to have the school house finished soon, but believe me, dear sir, it was utterly impossible to do any thing during the rainy season in my quarter. In Petitboung the lumber was brought by water, but here it must be brought out of the woods from 4–6 miles. It was totally impracticable to employ my cart during the wet season. Since July not one cart was seen on the road in this quarter. I have now made a contract with a carpenter, & have several

thousand feet of Cedar boards prepared in the villages, & several saws are now in operation for getting scantling.

There is, half a mile from the Mission, a piece of wood land of upwards of 30 acres which was set apart by Governor Woodford as a glebe for the Church. I hesitated till now to make an application to the present Governor to obtain the title of it, doubting whether he would grant it to me; but I sent in an application for being allowed to cut these trees for scantling for a Church & School, which was permitted to me. I should like to have your good advice in this matter, whether as Missionary I am entitled to claim the glebe for Church purposes, & whether you would advise me to claim it or not. Close to the Mission is the Savanna village of American free Negroes, which has about 140 inhabitants. A great part of these people are very lazy, poor & ignorant. However there are also some few souls that love the Lord. It is sometimes the case that these poor people die away, not being able to pay a doctor, nor to provide good nourishing food. Two such cases occurred in this village since I am here. In the first case I brought the doctor to the sick, in order to know whether he could give some assistance; but he told me that the disease was rendered incurable from long starvation, & that the person would soon die. The second case was still more awful - A man, who was subject to fits, fell some years ago in the fire with his left hand. In July last he fell in another fit with his right hand in the fire, & was there laying a considerable time till a neighbour passed by & saw it. The hand was incurable, but instead of applying at once to the doctor, he lingered for three weeks till the putrefaction of the flesh had passed the first joint along the radius & cubitus bones. Then I was apprised of it, & fearing that the putrefaction of the bones would soon take place, I prepared the poor sufferer for the other world, & I have reason to believe that the Lord has graciously blessed my poor endeavours. I sent him some victuals, & brought the doctor to the spot, who said that the man was so poorly in consequence of starvation, that he would not venture to amputate the arm, fearing that the man would die during the operation.

Last week I married an old man & an old woman in this village, who lived faithfully together more than 20 years; & it was really cheering to see how these persons were thankful that thereby a heavy burden was removed from their hearts, & that they could now live together with a good conscience before God & men. It was particularly cheering to me to perceive that they made no noisy & worldly festival, as it is commonly the case, but united with some pious persons, with whom they sung & rejoiced in the Lord. I exhorted them particularly in the name of the Lord, that, as they are joined together for their lifetime here below, they ought to feel the holy obligation to promote the eternal welfare of each other in a life wholly devoted to their Saviour.

In the Chapel schoolhouse for the 2d 3d & 5th villages regular Divine service is kept on Sundays, & Sunday School too. In my absence the Catechist reads a selection of the Church Service, according to the form prescribed by the Bishop for such occasions; after which one of "Harts' Lectures" is read. I want some other more evangelical Lectures, & should be much obliged if you would let me have some volume of plain & scriptural Cottage or Village Sermons which might be given into the hands of Catechists; for not every Catechist is able to instruct publicly & extempore a large Congregation. In this respect Mr Arthur I hope will be of great service. On one of my last Sunday visits among this people I witnessed a very afflicting scene - On the preceding Saturday the son of one of their chief men, a fine promising young man, died suddenly in consequence of a swelling. He was sick but a few days, & died without medical aid. When I arrived I found the Chapel empty, all were assembled at the house of the deceased & would not leave it. I was obliged to keep service in the room where he laid. The congregation amounted to about 200 persons. When the corpse was to be laid in the coffin, a general crying & lamentation ensued; there was no female that did not either cry with loud voice or wipe off silently the tears - Old men who had been in battles, wiped off their tears; but none felt it so bitterly as the young men, who withdrew themselves from this sight. Some told me they could not help crying, though they knew that it was a visitation of God. The scene was most heart-rending, more than I ever saw it before. The grave was prepared in the shade of high trees in the wood; & after service they sung some appropriate verses, in which they repeated the Hallelujah in a solemn & melodious manner through the hollows of the wood. May the deceased have joined them in this Hallelujah!

The School is conducted by Mr Benrok to my great satisfaction. As soon as the estates begin again to make sugar, we shall lose the best scholars, who will be hired out & work on the estates. I could not yet obtain the payment which Government ought to make towards the half of Mr Benrok's salary, as the Governor has not yet brought the application of the Bishop before the Council. I was obliged consequently to allow him some kind of indemnity as long as Government does not pay him. Besides the payment of the Bishop I gave him 58 dollars for 7 months, which he will repay me if Government should pay him for this year. I anticipated it in my letter of July 1st & as I received no answer to my proposal, I hope that the Com^ee did approve of it. The return of that school should therefore be regularly given as long as I pay any sum of money towards. But please let me know, dear Sir, whether I ought to give the Returns of this school if it is not supported by the C. M. Society?

The new school house for those villages is now nearly finished; it is 4 miles distant from the Mission - its dimension is 25 by 40 ft, including 20 by 10 for the schoolmaster. It is erected by free labour, aided by about 200 dollars from the Bishop. About 400 persons live in these 3 villages. On Sundays they come in great numbers to hear the preaching of the Gospel, & during the week I visit them in their houses. I never found an infidel among them, they are all persuaded that the Holy Scriptures must be right, & they like to converse on the grand doctrines of the Gospel; yet many that pretend to be good Christians, live in gross sins & are strangers to the life of faith. May the Lord graciously awaken their consciences, & give them a rich measure of his grace & his Spirit!

Lately an old man, whom I told to mind the salvation of his soul, gave me the following answer: "In my country (United States) I had passed all the degrees in the Baptist religion. The minister gave me the sacrament frequently & I knew all my religion, & was as happy as if the life of the three had been in me. But when I left & came among soldiers & sailors I could not keep that, & was soon as bad as them. Now I am old & I know I am wrong; my conscience tells me so, & I think sometimes that I ought to leave some sins, & prepare my soul for the other life." I told him that it was very dreadful to stand before the divine Judge unreconciled, & that we should follow Christ out of love & gratitude, because he has done so much for us, to save us from destruction. He knew all that, & promised much, but he is still the same.

Another one of those free Negroes, called Joshua, who gives me much pleasure, expressed himself in the following words: "It is said that the tongue is a liar, but the tongue bears also witness of what I feel here within (beating his hand on the breast) & God himself speaks here within, & therefore I find that the tongue speaks true. The same what you read in the written letters & what you tell me, God speaks in my heart. And when you speak to me of the way I perceive that it is the same that God speaks in my heart, & therefore I believe it to be true. God spake in my heart that this vile body of sin must decay, & that the soul will go to him, & when I heard that I was moved & believed it, & all in the world is now without taste for me. I know of nothing more sweeter than the glorious name of Jesus Christ. I listened to what you said, & when you spoke of the Lamb of God my heart was quite filled, & I had great pains to overcome it & to remain silent".

In my visits to the free Negroes of the 1st & 6th villages, five miles distant from the Mission, I scarcely passed a house where they were not asking, "Parson (or Mapa) we would send our children to school if you would give us a school". I made mention of this anxiety to have a school in my letters of the 12th Aug. & 5th Sept., & since I have been waiting to receive your directions upon this subject. But as I am not yet in possession of any answer, & as the people might be disappointed

by too long a delay; & having confidence that the Com^tee will sanction my plans in this particular, I promised that I would shortly send them a schoolmaster & assist them with about 200 or 300 dollars, if they would give me free labour like the inhabitants of the 3 villages. They all willingly agreed to it. One gave up 2 acres of land in a favorable situation, & several offered me their houses for a temporary stay of the schoolmaster, till the new school house should be finished. The place selected for the school is in the centre of both villages which have about 300 inhabitants, & it is equally near to one of the sugar estates. In an opposite direction, at the distance of about four miles from the Mission, the apprentices & the free Negroes of the 4th village are equally desirous of having a school among themselves, & one of them offered me his house for the use of the schoolmaster, but I know at present of no young man that would be fit for the situation.

There remains a point in your letter of the 11th Novr which I cannot pass over without acknowledging with gratitude your kind expression of confidence & satisfaction towards us. Our situation is indeed very trying & difficult, which you will have seen as well from Mr Muhlhauser's letters as from mine. The great distance of places & the scattered Protestant population, the little attention paid to religious instruction, the sinful life of the white inhabitants in general, the twofold obligation as parish minister & Missionary, the want of intimate & christian friends, & very often my own relaxation in the spirit, & the feeling of unworthiness & nothingness - these are some of the outward & inward difficulties which are afflicting & trying to me; but the Lord is also at hand when patience nearly fails, & as long as I know that there are many other messengers of peace in this world of darkness who have it not better but much worse than I have it, - I will not complain but sow the precious seed of the Gospel in faith & perseverance in hope that the Lord will grant a good harvest to the praise of His grace & the good of fellow brethren.

Jan. 20. 1837 - I must apologize for having delayed so long the departure of the foregoing letter. I was induced to do so by the daily expectation to hear something of the Palestine, which has not yet arrived. Before I conclude this letter allow me, dear Sir, to recall to your mind several questions which I put in the foregoing pages, adding to them some further questions which I recollect at present.

1. Shall I apply to Government for the titles of the Glebe land? Have I a right to do so?

2. Do you approve of it that I pay a part of Mr Bewsks' salary as long as the Colonial Government does not pay him any thing?

3. Shall I give you regular Returns of the school of Bewsks, also that

if Government pays & the Society pays nothing towards it?

4. Does the Com^e approve of my intention to open a school for the 4th & 6th villages?

5. Then - for the 4th village & Williamsville estate?

Be pleased, dear sir, to let me have if you think proper the following articles :-

1. Set of Infant School large Sheets of Lessons, if the Catechist have brought out none -

2. If more than two volumes of Milner's Church History are translated into Spanish, please let me have them, - or else the whole work in French.

3. Some other French books on Church History, - Scriptural knowledge, - errors of Popery, & Adoration -

4. Some better Lectures (village or Cottage Sermons) than Hawks' for the use of the different catechists.

5. A set of the Society's blank Bills.

Feb. 18. 1837 - To-day I received intelligence of the safe arrival of our dear brethren in the Palestine. This morning Mr. Muhlhauser intended to leave Petitbourg & to meet them in town - The Manuscript containing the Bishop's directions about the baptism of newly imported Africans I have not at hand at present. In the beginning of this month I removed Mr. Lambert from the Mission school to open a school among the free Negroes of the 4th & 6th villages - To day his scholars amounted to 13 - For the Mission School I have appointed a Scotchman, named James Douglas, who had for a long time enjoyed the world in its sweetness & bitterness, & has now, I confidently hope, returned unto the Lord & Saviour of his soul.

Further query. The £250 granted in 1835 for a schoolhouse for Savanna Grande, I am expending for the Mission School - In one of your last letters you allow me again to spend the sum of £250 as granted in 1836. Would you allow me to divide that sum into several smaller ones for the schools of the 4th & 6th village & perhaps some others, provided that the people assist considerably by free labour, & that the house be substantial?

I beg also the Rev^d Mr. Jowett your colleague to forgive me for not having yet answered his two affectionate letters. Recommending myself & my work to your fervent prayers, I remain &c

(Sig^d) A. E. Eckel

Rec. Ap. 13/37 Com Acct

A

Account Current of Revd A.E. Eckel for Half year ending Dec. 31, 1836. (15)

General Returns A.B. of Savanna Grande, to Dec^r, 1836.

Mr. J. S. Mr Arthur, Feb 20/37

Rec. Ap 13/37 A

Com.

Ans.

Mr J. N. Williams to the Lay Secretary

158

Port of Spain, Trinidad.
Feb. 20. 1837.

Dear Sir,

With feelings of gratitude to Almighty God would we record our safe arrival at Trinidad. We left Sandy Point, Tobago, on Wednesday evening the 15th & came to anchor on Thursday evening the 16th. Thus have we been 90 days on our passage; yet we can truly say that the Lord has preserved us for while we escaped unhurt we could see others that God had thought proper to afflict suffering every loss which the winds & the waves could inflict.

I landed on Friday morning & waited on the Revd G. Cummings, who received me very kindly; & after having breakfasted with him we went on board to bring Mrs W., Mr & Mrs Mc Arthur, & Miss Pasche on shore. A letter was sent off to the Revd Mr Muhlhauser, who came to town on Saturday night. I am thankful to say that we are all in good health. Mr Mc Arthur will also write. We expect to leave here for San Fernando on Friday next. I remain &c.

(Sigd) J. N. Williams

Rec. Ap. 13/37 A

Com.

Ans.

Mr J. S. Mc Arthur to the Lay Secretary

158

Port of Spain, Trinidad
Feb. 20. 1837.

Respected Sir,

Having arrived safe by the good providence of God in Trinidad, we just communicate the intelligence to you; & would remark the difficulties & dangers of our passage we trust has not in the least quenched the Missionary flame, or diminished those feelings which first led to our consecration to this important & awfully responsible work. We now enter upon our duties with a just regard to the Instructions we received as well as we trust a single eye to the glory of God.

The Revd G. Cummings is now writing to the Bishop of Barbados for Licenses & his Lordship's approbation. We are cheered from the circumstance that his Lordship himself has already sent a layman to discharge the duties of Catechist & Reader in a District of this Island.

Hoping & praying that we may be guided into all truth & receive from you periodically & at the last from the Great Head of the Church the welcome approval of "Well done good & faithful servant" I remain, &c

(Sigd) J. S. Mc Arthur

P.S. Since writing the above we have been introduced to the Governor, Sir George Hill, by Mr. Muhlhauser, who received us very kindly & expressed great approbation of & the fullest confidence in Messrs Muhlhauser & Eckels proceedings.

Feb. 21. 1837. (Sigd) J. N. H.

Rec. May 8/37 A

Revd J. G. Muhlhauser to the Lay Secretary (4

Con.

Ans.

My dear sir,

San Fernando, Mar. 18. 1837.

As you will have heard before this of the safe arrival of Messrs Williams & Mr. Arthur & wives, together with Miss Pasche, I need not say any thing more about it, except to add, that we were united on the 2nd March by the Revd G. Cummins at Trinity Church, Port of Spain. The Catechists having arrived at Port of Spain were conducted by the Revd G. Cummins to an inn, where they remained about six days, during which time they purchased several things for their stations. Being in town with them I thought it expedient to introduce them to the Governor, in order to shew him that respect due to him. We went together to Government House, & having them introduced he asked whether they had letters of introduction to him, which they answered in the negative; this however seemed not to gratify him. "It is a matter of course," said he, addressing himself to me, "that I, as the Governor of the Island, should be acquainted of their arrival which your own reason will dictate to you; I request you, therefore, to let me know by writing of their arrival, by whom they were sent out, maintained, & where they will be located"; which I promised to do, but perceiving that he would like to make them dependent upon him, I answered him so as to annul all his claims. At the conclusion of our conversation he promised them his protection & assistance - The following is the desired letter I sent to him

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Rec. May 8/37 A

Revd J. G. Muhlhauser to the Governor (Sir G. F. Hill) (4

Con.

Ack.

Sir,

Port of Spain, Feb. 25. 1837.

In compliance with your Excellency's request I herewith forward to you some particulars as it regards the two Catechists Messrs Williams & Mr. Arthur, whom I had the honor of introducing to your Excellency some few days ago.

1. Messrs Williams & Mr. Arthur were sent out by the Church Missionary Society.

2. The one, viz. Mr. Williams, is to be located in the Quarter of South Naparima; & the other, viz. Mr. Mc. Arthur, at the Mission.

3. Both of them are & will be maintained by the same Society by whom they were sent out -

To this I only wish to add, that I have already applied to the Revd G. Cummins, being the Rural Dean of this Island, to acquaint his Lordship, the

Bishop of Barbados, of their arrival in Trinidad, & to ask his Lordship to license them as Catechists & Schoolmasters in the above mentioned quarters.
I have the honor to be &c

(Sigd) J. G. Muhlhauser.

Having commenced to speak about the Governor I better proceed of what I have still further to say of him. In some of my last letters I informed you that I intended to write to the Commandant, desiring him to put a stop to the Sunday Market at San Fernando &c; and according to my intention I wrote to him the following letter, having spoken to him first about it.

Rec. May 8/37 A Com Sck

Revd J. G. Muhlhauser to J. Scott, Esq.

My dear Sir,

San Fernando, Jan. 18. 1837.

These lines, I now take the liberty of sending you, are connected with a subject we not long ago have conversed upon, - I mean the Sunday Market &c. Believe me I am fully aware that you are as adverse to all those unchristian practices as myself, & you may therefore rest assured that I do not find any fault with you, as it regards your willingness. No doubt you have your reason for not having stopped the above mentioned practices before this, which are so repugnant to the Word of God & to Christian feeling; the fact, however, is that the Sunday Market at San Fernando is not only not diminished, but if possibly increased since the time his Excellency was pleased to state that the Sunday Markets &c were carried on in opposition to the laws of the country. By the following extracts of his Excellency's letter directed to one & dated on the 2d Aug. 1836, you will observe that all that I desire is in perfect unison with the laws of the country.

"The due observance of the Sabbath &c" (see Letter entered p. 415) - From this you will see, Sir, that the authority is sufficient for putting in force such laws as will put a stop to the Sunday market &c. But his Excellency not only says that laws ought to be enacted, but mentions the very laws which were issued by high Authority & commanded to be enacted. His Excellency proceeding in his letter says: - "You may learn by reference" to "Divine Service on that day" (see Letter p. 415 & 416) - From this you will observe, Sir, again that those practises above alluded to are positively against the laws of the country, & that the not executing them is against the will of the King in Council, & against the will of the Government. Further his Excellency also mentioned in the letter alluded to, that not only Sunday markets, the sale of liquors in shops on that day are contrary to the laws of the country, but that the carting of

sugar on Sundays is prohibited too by the same authority. His Excelleney having mentioned in his letter Sunday market, the sale of liquor, & the carting of sugar he proceeds - "These practices have been either prohibited or regulated by Proclamation or by Order of the King in Council" - It is true his Excellency does not acquaint me with the law regarding the carting of sugar on Sundays; but the word of his Excelleney, Sir G. Hill, ought to be & is sufficient to me to believe that there is a law to that effect; & that his Excelleney as the Representative of the King will certainly enforce it, together with the others mentioned above. You will see by these statements, Sir, what the laws of the country are as it regards the things in question; you will see how anxious his Excelleney is to uphold the same; for me therefore it remains to look up to you as the king's magistrate for the executing of them in this part of the Island. I once more repeat, that I do not doubt your willingness to do every thing in your power for the best of this country, & in particular for that part of it you are Commandant of; but if you should not think sufficient authority to act upon I am sure you will not take it amiss if I, believing there is sufficient authority to enforce the laws, should in a short time think it necessary to write to the Governor in Council accusing you for not executing their laws - Believe me &c -

(Sig.) J. G. Mühlhauser

This letter according to agreement was sent up to the Governor by the Commandant, desiring him to let him know how to proceed. It was two days after the arrival of the Palestine that I went up to town, Port of Spain, & it happened that I was seen by the Governor on my second day in town, & on the third he sent one of his servants requesting me to come up to St Anne's immediately to see the Governor. I went accordingly, & after having offered me a chair he said, "Mr M. I have received your letter you sent to Mr Scott, but if I should advise I would say, you should leave the thing at rest; for you are but a newcomer & if you are persisting in it you would lose, with all probability, your influence & esteem; whereas on the other side you would gain it &c" My motives, said I, were those upon which I always acted - 1. I considered myself bounden as a Minister of the Gospel to oppose such practices - 2. That many of the respectable merchants came to me desiring me to do what I possibly could for stopping the Sunday market &c That I always thought in case the market continues the country negroes will always flock in to town & go home drunk & behave disorderly, & that on this account the Negro who went to town would not return till late, & so when I go on the estate, in order to instruct them, I find none, or but a few; the consequence therefore of the Sunday market would be ultimately to keep the Negroes in continual bad habits & dreadful ignorance - "I fully agree with you", said the Governor,

& I assure you I am as much grieved as you, but believe me Mr. M. & the Council are just about to prepare laws for the town of San Fernando." To this I said, If there be laws in preparation for San Fernando I certainly should drop the matter, & would only pray his Excelleney that such laws should be enacted as soon as possible &c. A few days after this conversation the family Cummins were invited to a member of the Council, likewise also Miss Pasche & myself. After dinner we spoke about the Governor & it happened that I mentioned my visit to him & how he had promised to frame laws, or rather how he together with the Council were framing such. The gentleman said, Do not boast Mr. M. to the Governor; for by this he intends to quiet you. In the first place, the Governor never made such a motion in Council as it regards laws for San Fernando; & secondly, he cannot do so, because the existing laws are laws for the whole island at large; for that what is good for one place in this island is considered to be good for another. I must say previous to hearing this I intended to write to you for advice before I should take any other step in this matter, for I would not be considered as unreasonable & obstinate in opposition to Government; but since I know this I think I am fully justified in taking another step & writing once more to the Governor in Council. In doing so I shall take the whole correspondence & send it up, accompanied with a letter written with all profound respect, but also with all the truth. I am aware the Governor's cunning will be exposed, but I think it to be but his just reward - I must here add, that after the Governor had had the conversation with me he wrote to Mr Scott, acknowledging his letter & enclosure, & promising new laws for San Fernando. Some days ago I wrote to Mr Scott the following note -

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Rec. May 8/37 A Revd J. G. Muhlhauser to J. Scott, Esq.
Com.
Sect.

My dear Sir, San Fernando, Mar. 13. 1837.

Being aware that you received my letter of Jan. 18th I take the liberty now of asking you, whether you intend to put a stop to those practices complained of in the letter alluded to? Please let me have an answer as soon as you can - Believe me &c -

(Sgd) J. G. Muhlhauser

He has not yet sent me an answer, but I shall have it before I send off this, & therefore it will follow in another place. The printed enclosure is an article which appeared in the Port of Spain Gazette, & which will shew to you that my statements I sent you were not exaggerated, & that a great

many people are anxious to get rid of such disgraceful practices. Please read here the printed enclosure. On the Sunday alluded to in the enclosure I was in Port of Spain, but Mr Eckel was kind enough to officiate for me at San Fernando.

The two catechists are almost settled at their respective situations. Mr Williams & wife are situated in South Naparima Cottage Estate, a distance of about five miles from San Fernando, they inhabit a large & good house, situated on a beautiful & healthy spot. South Naparima, & in particular the vicinity of Cottage Estate, is the place in which almost all my hopes are concentrated as it regards usefulness, & I hope that that land will soon be planted with the heavenly plant of the eternal Word of God. The following arrangement I made with Mr Williams, & which I hope will be found beneficial. Mr & Mr Williams have to keep school (Infant school) every day in their house, which school will consist of free Negro children. 2. Evenings in the week he has to visit Estates, to speak to the Negroes in their houses or to assemble them. 3. Evening in the week he has an Evening School in his house for grown up Negroes. (This I consider essential & particular so in the wet season which is our seed & harvest time.) On Sunday morning he has Sunday School, & in the evening he reads a part of the Common Prayer & addresses the people. This is about the plan & I consider it upon the whole well adapted for the purpose.

In my last I spoke about buying a Negro house in Point à Pierre for the purpose of keeping school, but since that time it appears that the owner is not capable of selling it. I thought of building a new one & a cheap one, but at the same time I found in the same quarter a better situation, & where the Negroes were very anxious to have a school, which will be believed when I say that a great many promised me subscriptions; & in addition they told me that though they be Roman Catholics, yet if I should have a school among them they would turn all Protestants. The proprietor being at home (England) I applied to the Attorney of the Estate for some land for the same purpose, which he however was not able as he said to grant, but he believed that the proprietor, who would be out here in two months, would have no objection for doing so. As it regards the Chapel Schoolhouse I mentioned in my last, I am sorry to say that I have not as yet commenced, & that on account of an extraordinary want of pitch pine; for which reason also my own dwelling house is postponed for two months. Mr Woodman is about leaving me for which I am sorry. I hope to have yet a colored young man next week in his stead. About this, however, more in my next. But I would only say, that I am just about to add a small residence for the schoolmaster close to the schoolhouse at San Fernando. If possible I shall get ready the Chapel schoolhouse in South Naparima in June or July. As it regards the dwelling house of Mr Williams my intention

was to have it close to the chapel schoolhouse & I intend so still, the only consideration is, what size shall it be.

I beg here to be excused if I touch upon rather a delicate matter, & which I only say privately to you; I may however be wrong in what I am about to mention. The thing however is, that I fancy (speaking only of Mr. W.) that Mr Williams expects a great many things; for saying so I believe to have several reasons. For instance, he expects rather a large & comfortable house. when I spoke to him about it, I told him his plan was too expensive for the Society, & that I consider a large house needless, & particular so in the country where there is no society but planters &c. He, however, thought that the Society would do any thing for their comforts, & that it ought to be considered that after him there would follow others. I said that I should write to the Society about it before I built his house, & leave it to their decision. My plan was 34 feet by 20, besides kitchen servants room & stables, a house quite large enough. He said, speaking of the expences, that he would not ask for a more expensive house than mine. I explained to him that he needs not so an expensive one; & I would add here the reason for your own information. San Fernando is a town, & consequently more society; secondly, that my station may be considered as the key of the Mission; for when any one is called to San Fernando of our body he will have to stay in my house, when coming from Port of Spain he will take up his night's rest in my house, which is not the case in any other house, either Missionaries or Catechists. The dimensions of my own house will be 40 by 22 feet with a gallery, besides outhouses. I must add here, that I shall not be able to build Mr Ws house before the rainy season commences, & therefore it is quite time enough for you to let me know your opinion about it. To this I would add, that I should prefer if I should have nothing to do with Mr Williams' money matters; for I consider it any thing but pleasant, & secondly that it would be but for the best of the Society if they would fix to them salaries. I mentioned this to Mr Williams, & asked him his opinion how much money he believed to require per annum; he said £200 Stg. Though he is ignorant of the real expences of this country, yet I think it would just be the sum necessary & I believe not less. I must add, that there is not the least disagreement between Mr W. & myself, or that I dislike him; no, I like him very much & believe he will be an active man, but this side I touched upon is quite a separate one from the character of the Christian, at least in part.

Rec. Mr Com. Ack.

I read you also enclosed the letter from Government you alluded to in your letter of the 16th Jan. We also received yours of the 1st Feb, & are very

glad to learn that the Com^ee approve of our steps. Mr Scott's answer to my letter, or rather note, has not yet come to my hand, though he promised to let me have it ere this -

Mr Muhlhauser likes the country & enjoys till now very good health. As much as I know our whole Missionary body is pretty well, with the exception of Mr Williams who suffered in consequence of a cold - Yours &c

(Sig^d) J. G. Muhlhauser.

NB. There is now a Clergyman for Couva, an evangelical man -

Rec. May 8/37 A "An Observer" to the Editor of the Port of Spain Gazette (6

Com.

Ack.

Sir,

Having frequently witnessed the decent solemnity of a Sunday in Port of Spain, I have taken the liberty of describing, although faintly, a few of the more prominent desecrations committed with impunity on that sacred day in the Sugar shipping Town of San Fernando.

Imprimis :- The morning is ushered in by droves of mules in full gallop from the country, the property of the Antiquated Planters, who maintain that a bath in the sea is equal to a daily feed of oats through the following week - & woe be to that Belle who, in her Sunday's attire, encounters one of these dust-driving squadrons in their furious progress to the coast; but often life itself is nearly forfeited - men, women, & children rode down & trampled on, if not sufficiently alert to clear the way.

Next follows the more substantial labours of the day - waggons & carts pressing on each other, loaded with sugar, rum, & molasses, to be received & stored by the Town Agents, with directions to send out in return coals, fish, lime, & oats; but occasionally matters are not conducted on so quiet a scale. On Sunday last the Clergyman was seriously interrupted in the midst of his Church service, by the yells & shouts of about 100 Apprenticed labourers in taking a waggon to the country, loaded with part of a steam engine - they, the Apprentices, performing most of the labour of the horses, & from their demeanour, they shewed proof they had at least been worshipping at the shrine of Bacchus.

This is, however, but a sample of the Town; - the country keeps pace. All who can be tempted to work are employed, & if those who have a legal claim to their weekly labour decline accepting of it, their less scrupulous neighbours step into their place, thereby obtaining cheap labour - half the payment being generally made in rum at an enormous price.

The question now naturally arising will be, Why are these things suffered to exist? but the answer is short - <u>there is no Law to prevent it</u> - Were the

apprentices put on the same footing as when slaves, with regard to Sunday labour, they would go to Church on Sunday, & would certainly profit by the admonitions held out by the several Clergymen.

We have been told that his Excellency the Lieut. Governor is wishful to frame an Ordinance to prevent Apprenticed Labourers hiring themselves for the performance of labour on Sunday, but that there is an opposition in the Council that prevents its being carried into effect.

Notwithstanding all this, I must conclude by denouncing Sunday labour as a shame & disgrace to the Naparima Districts;- a shame to those who carry it on, by robbing their neighbours of their labour, by destroying the constitution of their Apprentices by over-working them, also the facility of intemperance they place at their command, & the loss of time from sickness from these combined causes; a disgrace to Government, who, having the power to stop it, yet neglect to do so;- & a disgrace to their Lordships the Bishops, at the head of the two Established Churches, who have the power to represent all neglect of this nature to the highest authority in the Mother Country.

San Fernando, Feb. 28. 1837. (Sig?) An Observer.

Rec. May 8/37 Com. Ack

A Hon. L. Fontan (Act. Col. Sec.) to Revd J. G. Muhlhauser & H. Huggins, Esq.

5

Gentlemen, Government House, Sept. 23. 1836

I am directed by His Excellency to acknowledge the receipt of your communication of the 12th inst. yesterday received, together with a copy of certain Resolutions of the Inhabitants of North & South Naparima & Point à Pierre at a Meeting held by them in the presence of the Lord Bishop of Barbados on the 10th of May last.

His Excellency had no previous intimation of the meeting referred to, before the receipt from you of the Resolutions thereof. Rec.

The accompanying copy of the vote of the Council of Government respecting contributions from Colonial friends towards erection of Churches & Schools is forwarded for your information & guidance on any application you may have to make. A copy was some time since transmitted to the Bishop, & his Lordship was pleased to express his satisfaction with the disposition of the Board. Com. Ans.

With respect to the 4th Resolution His Excellency has instructed me to observe that previous to the meeting of the 10th May, a site had been assigned to the Colonial Government, not only in San Fernando, but at Savana Grande whereupon the proposed Churches & Schools were to be erected.

His Excellency has also desired me to remark the discrepancy that

exists between the proposition of the Bishop at the meeting, & your application for assistance from the Colonial Funds. His Lordship distinctly stated that the Church Missionary Society & the Society for Propagating the Gospel will defray the expense of erecting the new chapel school houses, aided by the neighbourhood: the one proposed to be erected in South Naparima one in San Fernando, & the other in Point à Pierre - without hinting at an application to the Colonial Government, whilst your letter having at the same time reference to the Resolution of the meeting, upon the Bishop's proposition requires £200 Stg towards the erection of each of these chapel school houses, the remainder of the expence to be borne by the Bishop.

His Excellency requests you will feel assured of his anxiety to promote by all possible means the object your application had in view, & that he will be ready to attend to & further any application that may be made in conformity with the wish of the Council as pointed out in the Minute herewith forwarded to you - I have the honor to be &c

(Sigd). Lewis Fortan, Act. Col. Sec.

"The Board of the Council is desirous of promoting as far as possible the erection of places of worship in the different Quarters of this Colony, & that in cases in which the extent of population of any district requires such accommodations & the inhabitants with the assistance of his Lordship the Bishop or in any other manner whatsoever shall have raised & appropriated in such manner as shall be approved by the Board, the one half of the estimated expence required for the erection of any place of public worship, provided the plan proposed to be adopted is approved of by the Board & the state of the public revenue will permit, the Board will provide the other half of the sum requisite for this purpose."

Rec. May 24/37 A

Com.

Ans.

Revd J. M. Trew to the Lay Secretary

(8

Port of Spain, Trinidad

April 14, 1837.

My dear sir,

I reached this place in furtherance of my educational Mission the day before yesterday, & was grieved to learn from a respectable gentleman whom I met with from the country, that your excellent Missionary Mr Mc Arthur had been removed by death from his labours a few days before - I could not learn any of the particulars of the melancholy event, but that there could be no doubt of its certainty. You will probably learn the particulars by this mail from some of his fellow-labourers, but I send you these few hasty lines lest you should not have been made acquainted with the circumstance from any other

quarters.

It may be some consolation to the relatives of the afflicted widow to know, that should her return to Europe be deemed expedient, I shall not fail to afford her the benefit of Mr. Frew's protection, should it please God to spare us to return as we intend about June next to England.

I have not time to say more than that I shall feel most happy if I can be useful to the Mission during my stay here. Ever believe me &c

(Sigd) J. M. Frew

Rec. Ap 13/37 Com. Ans. July 20

A

Revd F. Youd to the Secretary

159

Grove, Upper Gsequibo,
Jan. 24. 1837.

Revd Sir,

I received some time ago a communication from Mr. Coates stating that Miss A. Davies had refused to come out, declining to consent to my proposals. I was also informed that I had free permission to return home for a time to accomplish my desire if I wished; for which permission & most kind offer I sincerely thank the Committee, & which to me is a further evidence of your parental feelings ever hitherto manifested towards me. Part of the above news wrought upon my feelings I must confess, yet did I comfort myself by believing that God was overruling the matter either on her or my behalf for good. She is a worthy young lady, & well suited to make any Missionary of God truly happy I verily believe. My affections for her might not be so apparent as some ladies like, yet were they true? but here was at one time more than apparent for me. She has been advised! Happy for me that I sink not when adversity comes. Happy for me also that God has more daughters than one. You are aware of my having been over to Barbados for the object of Ordination & was admitted to Deacons Orders on the 13th Nov. 1836. in the Cathedral Church Bridge Town. On the Thursday following I was joined in marriage to Miss Rachel Walcott Adamson, niece to Dr. Wm Adamson of the Venture Estate Barbados. She now assists me in the school, & frequently altogether conducts it, when other duties call me away, for we have no other assistant to fill my place at present. I wish much to know whether the Par. Comtee have decided on the Macushe Mission or not, & whether I shall or shall not be chosen to go there.

I am proceeding slowly with the languages - I say slowly, because having all to manage & look after on the Station I find too little time: however on Monday next I fully determine to take time that I may meet your expectation as to them. I expect two interpreters on Monday, one for Carribee

Rec. Com. Ans.

the other for Macuske. I think my dictionary of the four languages, Creole Dutch, Carribees, Akawi, & Macuske will be valuable to those who come after into this laborious & self denying work, yet blessed to pursue; as also the Grammar of the Carribees.

I must confess to you that since the unhappy contention between the Govr. Comsn & Mr Armstrong commenced & their being fully established as governors I have sent but few direct communications home; but as matters are now changed, I purpose beginning again to tell of my wanderings &c in furtherance of our great cause. My Journal for this quarter will shew that the workings of God's Spirit appear to be & that He is in truth working in the hearts of some few here. Excuse my saying more at this time for the bearer is waiting for the letter. I remain &c

(Sigd) J. Youd

Rec. Ap. 19/37 A

Revd J. H. Bernau to the Lay Secretary

159½

Com.

Ans. July 20

Berbice, Dec. 22. 1836.

My dear Sir,

My last letter of Dec. 6/36 being addressed to the Revd W. Jowett will I trust have safely come to your hands. I sincerely regret that the contents of that letter could not be brought sooner before the Comsn, the place being occupied by the Revd W. Steward until the latter end of Novr. And though I was aware of his having to quit the place, yet was it too delicate a matter to take any leading or decisive steps previous to his departure. Now, Sir, the more I contemplate the state of that now destitute place together with the cheering & inviting aspect it presents, the more I feel persuaded that there is a proper Missionary field thrown open by the kind providence of our heavenly Father. And should adjoining Suriname, where gross darkness still covers the people, & the fetters of slavery still are dragged along by human beings; should Suriname not participate if a light were to shine in that quarter? yes undoubtedly, if not directly certainly indirectly by the distribution of Bibles & Tracts. I shall not say much more at present, but only add that both planters, Messrs Ross & Winter, appear to be sincere in their offers of co-operating & assisting in every possible way. You will be kind enough to inform me of your deliberations as soon as practicable, as I have pledged myself to communicate your mind & decision upon the subject without much loss of time. As it regards his Lordship the Bishop, I am confident he would delight in the undertaking of a Mission in that quarter, having more than once expressed his wish to that end. Corantyne Coast is now constituted a Presbyterian parish; but though this be the case there is no objection with the Bishop in placing an English Minister on a

presbyterian parish, provided there is ample room for work, & no difficulty as it regards his maintenance. This he has proved to be his mind having placed one of his Ministers in a presbyterian parish here not many days ago, & for this reason I believe he wonts & could not well make any reasonable objection to your occupying that District, which is so remote from the coast & must remain destitute of the means of grace in case you refuse to accept of the same. There is & can be no apprehension of interfering with the duties of the Scotch Minister, & to create difficulties where there are none is not congenial to the spirit of the everlasting Gospel whereby those souls alone can be saved.

Your communication of Nov. 15/36 reached me a few days ago, & I can look upon my future sphere of labour with delight indulging in the hope that the Lord will enable me to get up soon, at least one language, so as to be qualified for preaching to the Indians the unsearchable riches of Christ. They are doubtless a people of a forlorn & destitute condition; oh that my heart may be filled with the love of Christ! may then His all sufficient grace prevent & follow us, & your & our prayers water the seed that is sown.

I might feel some doubt in quitting Berbice not knowing your mind on the subject submitted to you, & every thing so inviting & promising; still obedience is better than sacrifice, it is therefore my intention to quit Berbice next week, God willing. At the close of this remarkable & trying year my heart is weighed down for many things have been left undone, which ought & might have been done, had all the opportunities been watched, & all the graces faithfully improved. And well may I also add, many things have been done, which ought not to be done; still in all this though I am cast down, I am not forsaken. I know I have yet to learn to count the long suffering of God salvation, so as to exercise due patience & forbearance towards those around me. Oh what a wretched world is this! what devastations has sin made in the beautiful work of the great Creator! I am resolved with the help of the Lord with the beginning of the new year also to begin a conversation more like that of mine adorable Redeemer.

I take this opportunity of forwarding my journal together with the account for the past year, which I am sorry to say has with all due care & economy run up higher than we anticipated & wished, owing partly to the loss of things caused by the long continued inundation, partly to the extra expenses we were put to by living in town. Our little garden, which had just begun yielding the fruit of much labour, was totally

ruined; the corn field so promising for the sustenance of horse & stock, was equally destroyed; the little furniture we had, is fallen into pieces, & other things as books, linen & bedding have suffered much whilst some of them are rendered useless altogether. A melancholy remembrance indeed! but the Lord be praised for having kept us in tolerable good health notwithstanding the frequent exposures to heat, wet & cold.

Rec. Ap 19/37 Com. Ack. May 2d

Revd J. H. Bernau's Journal, Oct. 26/36 to Jan. 20/37. (159½

Oct. 26. 1836. On my return from the Coast today, I was not a little surprised at seeing old Rabbi Silberstein in town, whom I have mentioned in my journal not many days ago. A heavy gale had carried away their mast, & obliged them to put back, having a narrow escape from a watery grave. Once more I directed his attention to the one thing needful & took farewell as if we should never again meet on earth, being at the same time deeply impressed with the blindness & hardness of heart of this son of Abraham. Oh how long shall the veil of Moses remain on the face of Israel! Is that time yet far when the Spirit of the Lord shall revive these dry bones, & accomplish that which seems impossible to us through our unbelief?

Oct. 28. 1836. Perceiving that the Romish Priest is struggling hard to establish a Mission in the river, I lost no time to-day of preventing him. Went up into the river with Mr Winter, the same who is proprietor of plantation Eliza & Mary, in Corantyne River, to purchase a suitable building which he intends converting into a Church. A subscription has been opened, & already so much is collected, that building will commence next week. Now by this means he has lost his hold, & for the success of these exertions I feel truly thankful to the Great Head of the Church, & shall never regret the time nor the labour, I have been enabled to spend in these quarters. May it all be to the glory of God!

Oct. 30. 1836. Called to day on a professed infidel with the intention of meeting him on his own ground, having heard so much of his learning & ingenuity. And though I am fully convinced that arguments in this wise will but seldom convince the heart, still as Missionaries are debtors to all men both to the wise & the unwise, I think it not more than just to pay that debt by calling on and conversing with those who evade & slight the ordinary means of grace. This man, a blacksmith by profession, has read a great deal, but appears to be little profited thereby. He is also in possession of the Bible & reads it frequently though I apprehend to his own condemnation. Whilst he was shoeing my horse I said, "How is it Mr Munera that I have never seen you go to any place of worship?" "Oh, Sir, I do not trouble myself about nonsense, & am persuaded that I can serve God at home as well as in the Church." "True, we ought to serve God at all times & in all places, but pray who is that God whom you serve?" "Why, Sir, perfection

is God, & in fulfilling my relative duties as a husband, father & friend I serve perfection!" "And what is then your object & aim in serving that perfection?" "Why, to live in peace with all men & with myself, & to enjoy the esteem & good will of my fellow creatures". "Have you at all times & under all circumstances performed your duty in this service?" "Why, Sir, this is rather a close question & I am bound in honour to acknowledge that I have not". "Do you think that perfection whom you serve can be pleased with your imperfections in serving him?" He appeared at a loss what to say, but after a little pause he replied, "By the workmanship the Master is known" "Do you mean to say that because you, myself & all men are guilty & sinful, falling infinitely short of perfection; do you mean to say, that he who made us must be sinful too?" He did not venture to assert this blasphemy, & tried to evade a decisive answer by asking, whether I had read Tom Paine, Voltaire & others. "I have read a few words which fill my mind with anxiety & concern for your temporal & everlasting welfare; & would to God I could write them with flaming letters upon your heart". "And what is that?" he anxiously asked. "Why it is written somewhere, The wicked shall be turned into hell & all the nations that forget God –" After a long pause he exclaimed, "I wish I could believe". From this moment he appeared to be very uneasy, & I perceiving his conscience was at work bade him adieu saying, "Mr. M. God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life –"

Nov. 1. 1836. My heart dwells with silent satisfaction on the rapid progress of the Church in the river. Oh that it may please the Lord to send a faithful shepherd to these sheep, who I humbly trust have been snatched from the corruptions of an apostate Church. It is a great pleasure to see the Negroes come forward offering both their money & labour gratuitously, & affords ample proof that they well understand to value the privileges conferred upon them. I feel persuaded that though these people are just emerging from ignorance & thraldom, they put many a nominal professor of Christ to shame & confusion. Oh then remember our high calling in Christ Jesus lest that come upon us what is written, "The first shall be last, & the last first".

Nov. 6. 1836. Called to-day on a man dangerously ill & was not a little surprised at the ignorance he manifested as it regards the Word of God & his salvation. He assured me that he never had heard of Jesus Christ, because he never had been to any place of worship whatever, & thought of nothing but fishing, which was his occupation. After having spoken largely of the way of salvation, he appeared very cast down, yet anxious to know more about it. I paid him

several visits, inviting him to return to the Lord & to seek pardon from him through Jesus Christ though it should be the eleventh hour; & who can tell whether the Lord has not heard the prayers of this once thoughtless, & indifferent man, & plucked him as a brand out of the fire - He died in the flower of his age - being only 29 years old -; he often used to say & say, "Sir, I have lost a world of time; if I had this time to live over again, I certainly would improve it better." But he was soon cut off & called to render up the account of his stewardship. What an important lesson to those who neglect the day of salvation, whereas no one can tell how soon the night may come when no man can work. Nov. 12. 1836. And Abraham Silberstein is no more! a fatal fever soon after his arrival in Surinam has put an end to his life. Oh God how wonderful are thy ways with the children of men! Did he come to Berbice, a country far & distant from his home, to hear once more before his death the invitation to seek the Lord God of Israel whilst he may be found & to call on him whilst he is near, for until then he had been apparently deaf to the entreaties of other Missionaries? Did he cross the Atlantic here to accept of a Testament sealed with the blood of the Son of God, which he often had refused in the pride of his heart? He was born a Jew, as he used to say, & wished to die as such, & verily the Lord has taken him by his word, for the work of repentance is verily not the work of an hour, nor is holiness perfected in a day, without which no man shall see the Lord. When I saw him last, he applied the passage relating to Cain's wandering about to himself, & with tears in his eyes added, "surely the God of our fathers has forsaken us & made us a by word among all nations"; whereupon I remarked, "Yes, such is the case; but return O Israel to thy God & he will have mercy upon you." The Hebrew Testament he received, may perhaps be a seed sent & carried by this wandering bird to Surinam, where there are multitudes of Israel's forlorn sheep; for who can search out the ways of the Almighty whose paths are in the mighty waters & whose footsteps are not known?

Nov. 17. 1836. Called to day again at Mr. Munera & found him willing to listen, though he appeared not humbled as yet for his imperfections in serving his master. He now plainly told me, that he firmly believed the whole Bible was an imposture, & that he could not think God to be such a cruel being, as Moses, the psalmist, & the prophets describe him to be. As for Jesus Christ he could not tell whether there ever lived such a man or not, because he finds so many glaring contradictions in the accounts given of him by the Evangelists, & more particularly so as it regards the supposed event of his resurrection. I asked him, whether he had ever accustomed himself to listen to, & ponder over sound & fair arguments as it regards matters of fact. "Yes, Sir, I

am fond of arguments, provided a man argues philosophically, I mean in such a manner that my reason is able to comprehend both the premises & the argument drawn from them; & whatever others may believe, I know I am in the right by rejecting every thing that surpasses my comprehension". "Were you ever in London?" "No, Sir." — "Did you know Voltaire, Tompaine & others whose works you posses?" "No" — "Do you believe that there is such a place, & that the books which are said to be written by those men, are the works of their hands?" — "Doubtless, Sir." And what reasons have you for believing this book (the Bible) to be an imposture; & on what grounds do you reject the testimony of the Apostles & prophets as relating to matters of fact?" His answers were shrewd & some of them absurd. From his answers I perceived that he must have read Hume with much attention, I therefore answered him with Paley's arguments, but more particularly with Scripture as after all these are, & will be the sword of the Spirit, whereby even mighty are discomfited & must fall prostrate before it. Four hours had passed & seeing that little good would result from carrying the conversation any further, I concluded with saying, "With all this your wisdom which deserves to be more properly called self-conceitedness — you are still an unhappy man & a slave of your passions. Unhappy, because there is no peace saith my God to the wicked; a slave because you are not yet come to him who has said, whom the son makes free, he is free indeed."

Nov. 26. 1836. The weather being so unfavourable to moving about, I have been confined to the house for several days. To-day I made it my business to call on all the Catholic families, & was much gratified in finding them inclined to listen to the words of life. My lectures on the doctrines of the Romish Church have not altogether been relished by them — & at this I do not wonder — & I would perhaps not have alluded to them, had they themselves not quoted several things I had named of which they were ignorant & wished for more information. So it happened that I was led in a friendly & more familiar manner to enlarge upon the subjects of their doubts, & to draw the practical lessons from them. Some some I will go & enquire of the Priest whether these things be so; others said we wish to make the Bible our only rule & to stick to the religion of our forefathers — One of their champions attacked me before several other gentlemen, & required to know the grounds of our separation from the true Church. I quietly answered him, "We have not, nor do we as Protestants separate ourselves from the true Church; but from the errors in doctrine & some life & meaningless ceremonies by which the Romish Church has been corrupted by wicked & evil designed men." — "Please, Sir, to state these errors" — "I had rather spare you, my friend, for I do not think it becoming our holy religion to quarrel with those who differ, still as you ask a reason of the hope that is in me, you shall hear

the truth." A long conversation ensued till at last he said, he would go & call the Priest who could talk in Latin with me, whereupon the whole company broke out into laughter. Should not have entered at all upon so delicate a subject, but for the several Planters who were present, I felt justified in stating what the Scriptures teach, & what are the impositions of men. It is true there are not many Roman Catholic families here in profession, in practice however I have reason to fear there are too many in this land & more particularly as it regards the doctrines of justification, & the practice of holiness.

Dec. 2. 1836. In my last letter to you, I promised to give you a more detailed account of the Indians in Corantyne River; but what shall I say or what may be said of them? Speaking what they really are is nothing less than to place a picture before your eyes, which must be painted with the deepest colours, & veil the whole in darkness. And if it were not for the promises, the dawnings of that glorious day when there shall be no more darkness, but all light in the Lord, it would be extremely difficult to behold even one pleasing & promising feature behind the almost impenetrable forests of ignorance, apathy & lethargy in which this race of mankind seem to be buried. Not only are their dwellings completely surrounded by bush & almost inaccessible to a stranger, but also their mind is so overgrown with superstition & indolence, that it would appear every vestige of conscience & consciousness of the existence of a supreme good Being were completely choked. And what portion of this race has not been disfigured by natural evils, appears to have been ruined by spirituous liquors obtained from those who ought as professed Christians to have taught them better things. This is the dark side of the picture & well will it remain so, were it not for the express promise that all the ends of the earth shall see the salvation of our God. But our duty is not less binding upon us "Go ye into all the world &c"

The day I spent among them, being a rather rainy & cold day, I felt chilly & uncomfortable; but what pen can describe the feelings of my heart when contemplating the spiritual darkness brooding over this wilderness. It is chilly, it is cold all around; no friend to sympathize, no fruit no blossom to be seen among those who bear the name of Christ by which the solitary wanderer may be refreshed - But the Lord is near, & he can make up for every thing. When standing on the spot where the house of prayer was said to have stood at the time when the Moravian Missions laboured among this benighted people, my heart was musing on the past; & calling to remembrance that there have been some whose hearts believed in the son of God, I begun enquiring whether there were any still remaining of those few; & my enquiry was not made in vain. A woman was pointed out to me, who has been dedicated to the Lord by her pious parents in her infancy but having been left to herself without the means of grace there was nothing to

distinguish her from others save the Christian name. She could neither speak English nor Dutch, was therefore deprived of the pleasure of talking to her. When it was told them, that I was a Domine (Minister) one of the Indians, apparently a captain for he had a kind of cap curiously wrought & decorated with many feathers, came & placed himself before me saying, "Domine, are you come to learn us? oh glad we be, we learn good." I was very desirous of penetrating higher up to the falls, where there are said large numbers of the Carabeese reside; but the weather being too rainy & the river too much swelled, I desisted from my purpose. There are but few Indians in this river belonging to the Arrawack tribe, the greater part by far are Carabeese these are a fine looking & strong race of men; their demeanour is friendly, but their warlike appearance threatening, as they are constantly armed with a gun, bow & arrows, or club & long knife. Their bodies are painted with a deep red, which colour they extract from the leaf of a certain tree, their faces are tatooted, & strange to say their hair is more like that of a colored persons, between the coarse strait hair of other tribes & that of the Negroes. Beard & eyebrows are plucked out when they are yet young, & all without exception walk about naked, whereas I have seen a great many of other tribes decently dressed. From the intercourse with the English they have learnt English & speak it tolerably well; but among themselves they speak their own language, which appears to be purer than that spoken by the Carabeese in Berbice & Essequibo river. When will the Sun of Righteousness arise with healings in his wings again in this wilderness? The Lord have mercy on them! In going down the river we struck on the same bank, on which the boat belonging to the Moravian Mission, was lost though the Missionaries escaped from a watery grave; the water being low & the rollers not very heavy we escaped unhurt by the help of the Lord, after having used every possible means of getting her afloat with the return of the tide.

Dec 18. 1836. Have been up & down the coast, & preached as often as the weather would permit. Since this District has been made a Presbyterian parish, there has been going on a good deal of writing & consultation between the Planters on the Coast & the Governor. I am now at the point of moving from the Coast, & find much difficulty in accomplishing it, there being no help to be obtained from any of these estates. Now as they see that I am in earnest to leave them, they use every means to prevent it; they also make fair promises to assist us in every possible way & to give us servants &c gratuitously; but whilst I acknowledge their offered kindnesses I am steadily pursuing my course & shall feel happy when I am removed from them. As for the poor people I feel truly sorry, but as it regards the planters & their interests it is

but just they should reap the fruit of their doings - "Them that honour me I will honour, & them that despise me shall be lightly esteemed" this Scripture is applicable to them in the fullest sense - Though Mr D. Ross, proprietor of Port Morant, is in his principles any thing but a Christian, still is he desirous that his daughter should remain with us & enjoy the teaching & company of my dear wife. All her expenses are paid by him, & I therefore could not have any reasonable objection to his entreaties; & who can tell whether her remaining with us might not be the means of bringing her to Christ! It is the earnest wish of us both that she may be profited both as it regards her temporal & eternal welfare, & I humbly trust that not all will be in vain -

Dec. 22. 1836. Met this day with Mr Munera, the blacksmith, & entreated him to return to God with a perfect heart. I enlarged upon the love of God towards him, upon eternity & judgment to come, the wretchedness of them that are lost, & the blessedness of them that are saved. He deeply felt what was said, & replied, "Mr B. you cut me to the quick, & to tell you the truth I have never given these things any serious thoughts; but I shall do so" - What a confession! Is not the manner of this man like too many of those who call themselves sincere, & wish to appear in earnest about what they speak & do concerning religion! I am persuaded that if all infidels were to bethink themselves as is becoming reasonable & accountable beings, there would be more devotedness to the cause of truth & less cavilling about mere fancies & this. When taking farewell of him I said, "Mr M. God loves you, but you hate yourself; oh turn to the Lord why will you die!" He turned away apparently much affected & said, "I see I must begin anew, God may assist me"

Dec. 30. 1836. Amidst all the trying circumstances of our situation we have been in, throughout this year which is now drawing to a close, I have the satisfaction to state that it has been the Lord's doing; & that therefore a blessing will come, may has already manifested itself in different quarters. One pleasing circumstance is this, that our family prayers have been well attended, & I humbly trust proves also beneficial to many. Several persons enquired today whether there would be a meeting at the close of the year; & whether I would permit them to come to our house to spend the close of the old & the beginning of the new year in singing & prayer. I not only permitted but kindly invited them to come. No sooner was my intention known than it was noised abroad, & much spoken of.

Dec. 31. 1836. Hitherto the Lord has helped us, praised be His name for his forbearance & goodness towards us. Surely the Lord is kind & merciful & hath compassion over all his works. Whilst I am writing these few lines & meditating on my farewell discourse to be delivered to-morrow, the people are flocking to our house; oh may they not go away empty.

Jan. 1. 1837. Before I go to rest, I cannot but remember the goodness of our heave

Father in bringing us to this place, where there are no doubt many that shall be called to eternal life. The room was crowded to excess & never have I felt the presence of the Lord so mightily as in the solemn moments when the old year closed upon us & the new begun. May the many resolutions that were formed in those awful moments be acceptable to the Lord; & may he give us strength to carry them out in our life & conversation. The new year is begun, but who of us will see its close, the Lord only knows. "to teach us Lord to number our days that we may learn to apply our hearts unto wisdom" was my text, & shall be my prayer as long as it is said to day.

Preached to day my farewell discourse to a crowded congregation in town, having done so on the Coast on Sunday last.

Jan. 2. 1837. Received to-day a kind & interesting note from a young lady, the daughter of Mr Dawson, a Jew; & was much pleased to hear how the grace of God has been working in her heart. I often used to call on her, she being yet a young & tender plant of the heavenly gardener, & therefore more particularly requiring care & attention; but never had I opportunity to perceive the work of grace so clear as at this time. Her father though a Jew does by no means hinder her; & although he could wish her to be otherwise minded; yet does he love & respect her on account of her Christian principles. I had a long conversation with her father about the Christian religion, & he approved of the excellency of the same; but as for believing in Jesus Christ as the promised Messiah, he has neither eyes to see nor yet a heart to believe. I presented him with a Hebrew Testament which he joyfully accepted, & promised to read. May Gods grace prevent & follow him!

Jan. 6. 1837. Having been very busy in packing & arranging things for our departure, & find that such time is harrassing & trying mind & patience very hard. These are, however, necessary evils & must be encountered; & as I am aware that I have yet to learn many things, I wish to get up my lesson in good time, for the station I am going to is not less trying than that which I quit.

Jan. 12. 1837. Demerara. Thanks be to the Lord for His protection vouchsafed to us on our voyage hither. Our hearts feel refreshed in the midst of kind & Christian friends. The Corr. Com^e having acquainted me with the state of things relating to this Mission, desired me to proceed without delay to Bartica in order to get an insight into the external & internal affairs of the same. Leaving Mr B. in town I proceeded up to day & am now on my way.

Jan. 18. 1837. My impressions from the state of things at this Mission are corresponding with my expectation. There is undoubtedly a work of God beginning; but as union is strength, so is discord perfect weakness, nay a hindrance to the growth of the seed that is sown; & I therefore believe that this Mission has suffered much

from those unhappy differences now I hope for ever to an end. But as it would be uncharitable to say more at present, so I hope the future will cause us to forget all, & to render thanks to him, who is at the helm.

I found Bartica point abandoned & forsaken by every Indian, who formerly pitched his lowly cottage there. The house is still in an unfinished state; & the Corr. Com^tee have resolved upon to remove it to the Grove. The house stands on a delightful hill, it is true, & is in so far preferable to the Grove, but then the Mission forming at the Grove leaves no other alternate than to place the house there, otherwise I do not conceive how this Mission will ever succeed, the distance from the point to the Grove, being nearly two miles, which necessarily must take up much time in going to & fro, & make it very inconvenient to both Minister & people. When I consider the expense this moving of the dwelling house & out houses will necessarily occasion, I sincerely regret that the house should ever have been placed here; but considering the real benefit of the Mission my heart is readily reconciled to it.

Jan. 19. 1837. On my return to town a Com^tee was held, & the moving of the houses from Bartica to the Grove finally decided on. At the same time I was acquainted that the salary fixed for this station was £300 per ann.; that I should settle my accounts for the year past with the Society at home, & in the mean while take possession of the house at Bartica until a carpenter could be procured for moving the same.

Jan. 20. 1837. We left town to day for the future sphere of our labours; oh may the blessing of God rest upon our going out & coming in! The arrangements Mr Yond & I are come to as it regards the labours in the Mission are the following: I have taken over the School, & to instruct the boys maintained by the Society, they are seven in number. It will be my object to impart unto them a plain education, so as to enable them to be interpreters for us & at the same time readers & God grant teachers among their own nation. Mr Yond has taken upon him to visit the outposts until I shall be able to take part in it being able to speak Creole Dutch, which I am now learning. This will give time to Mr Yond to acquire the Carabeese language, in which he has made much progress. The boys have not acquired that proficiency in useful knowledge which one might have reasonably expected from the length of time they have spent in the Mission. The plan I wish to adopt & follow out is simply this: to bring them well acquainted with the Holy Scriptures, to teach them a little history & geography so much as may be required for the better understanding of the Bible; to make them acquainted with the history of Christ's Church for the establishing of their faith, & particularly to prepare them for teaching both children & adults. This, together with order & punctuality, in which I am sorry to observe they are very deficient, may perhaps, under the blessing

of the Lord, prove a great blessing to themselves & others. I have begun to turn my attention to the Akaway language, as there are large numbers who speaks this language; but find great difficulty in procuring a master. Most of the Arrawacks speak Creole Dutch, am therefore able to teach them on Sundays through an interpreter, which, however, is not the case with the former. I humbly trust this my plan will meet with your approbation; & if not you will be kind enough to make me acquainted with your wishes & commands.

On entering this new sphere of labour, which properly may be called a Missionary field, it has been & still is my fervent prayer that I may be also possessed of a Missionary spirit, & have a heart full of love & patience; for what will all our labours avail if they are not the labours of love. Oh, then do not forget us in your prayers, dear Sir, that so we may prove a blessing to all around us; & whilst we are preaching to others may serve our own souls. The little I have learnt in mechanics is here of great service to me, & not less to the Indians inasmuch as occupations of such a kind are calculated to counteract their disposition to rove about in the woods & rivers. Mr B., myself & child are in tolerable health. And with our profound respects to the respected gentlemen of the Comtee & yourself, I remain &c

(Sigd) J. H. Bernau.

Rec. Ap. 10/37 Com. Ack.

A Account Current of the Revd J. H. Bernau, Jan. to Dec. 1836. 15½

Rec. May 1/37 Com. Ans.

A Mr C. Carter to the Secretary (7)

My dear Sir,

Demerara, Mar. 18. 1837.

I write at this time by Mr Strong, who expects to sail in a few days on a visit to his native land. I shall forego saying more at this time than that I am well & going on with my labours much the same as when I wrote last, going out two days in the week to Estates, & the other days I remain at home & keep a small school, with meetings for teaching almost every evening, for instruction in learning to read or catechetical instruction. The Lord I believe is with us, calling out his hidden ones & adding into his Church daily such as shall be saved & be jewels in his crown in the day of his second appearing. Desiring an interest in your prayers that the Lord may continue to uphold me in His own way, the way of holiness, I remain &c

(Sigd) Charles Carter